

O. 4. 26

A

# NEW VOYAGE TO ITALY:

WITH  
Curious OBSERVATIONS on  
several other Countries, as,  
GERMANY, SWITZERLAND,  
SAVOY, GENEVA, FLANDERS,  
and HOLLAND.

TOGETHER,  
With Useful INSTRUCTIONS for those  
who shall Travel thither.

---

Done out of *French*.

---

The Second Edition, Enlarg'd above one Third,  
and enrich'd with several New Figures.

---

In Two VOLUMES.

---

VOL. I.

---

*Sapiens, ubicunque est peregrinatur. Fatuus semper  
exulat. J. Lips.*

---

LONDON, Printed for T. Goodwin, at the *Queen's Head* ;  
M. Wotton, at the *Three-Daggers* in *Fleet-street* ; S. Manship, at  
the *Ship* in *Cornhill* ; and B. Took at the *Middle-Temple-Gate* in  
*Fleet-street*, 1699.





Printed for R. Bentley, M. Woolton, T. Goodwin and  
S. Manship.

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TO THE  
Right Honourable  
CHARLES,

Earl of *Arran*,

VISCOUNT *TULLO*,

Baron of *Weston*, in the County  
of *Huntington*; Baron of  
*Claghernan*; One of the  
Lords of His Majesty's Bed-  
Chamber, &c.

My LORD,

THE only Consideration  
that engag'd me to Pub-  
lish this Work, was my  
Desire to please Your LORDSHIP,  
and to endeavour to secure that

## *Epistle Dedicatory.*

Interest in Your Favour, with which You are pleas'd to Honour me. I confess my Resolution was a little shock'd, when I reflected on the Dangers and Discouragements to which an Author exposes himself, by appearing in so Nice and Knowing an Age: But my Reluctancy was quickly overcome by the sense I had of my Obligation to give You this Mark of my Acknowledgment and Respect.

When *His Grace* the DUKE of O R M O N D, *Your Grandfather*, did me the Honour to commit the Care of Your Education to me, I labour'd with all the Application I was capable of, to discharge that great Trust with suitable Diligence and Fidelity: And, to speak only of Your *Travels*, I may say that I us'd all possible Care to make You receive all that Pleasure and Advantage You might desire or expect from 'em. My pre-

*Epistle Dedicatory.*

present Attempt is but a Continuation of my former Care, My chief Design in the Publication of these Letters being to refresh and preserve the *Idea's* of what Your LORDSHIP then observ'd, and to make that Satisfaction lasting, which, perhaps, Time would have insensibly destroy'd.

I hope, My LORD, You will receive favourably this Effect of my Zeal and Affection to Your Service. If You were as *severe* a Critick, as You are an *exact* Judge, I might justly despair of pleasing You: But all my Fears vanish when I reflect on that peculiar Sweetness of Temper, and that Natural Inclination You have to consider Things on the most Advantageous side. This Thought inspires me with so much Confidence, that nothing less than Your *Modesty*, could overawe me, and restrain the Impetuosity

## *Epistle Dedicatory.*

of my Desires. I would give You all the Praises You deserve, and think my self oblig'd to take this Occasion to proclaim the Generosity, Probity, Courage, Moderation, and all the other Vertues which I have so often admir'd in Your LORDSHIP, if I were not sensible that I could not do You Justice without displeasing You.

I must therefore content my self to say, That those admirable Perfections are a part of Your Heritage, as being inseparably united to the Illustrious Blood that runs in Your Veins. True Nobility, and Greatness of Mind have been always entail'd on Your Family. The Reputation of His Grace the late DUKE of *ORMOND*, is spread over all *Europe*, in the most Glorious manner imaginable. And the EARL of *OSSORY* Your Father, apply'd Himself with equal Care



## *Epistle Dedicatory.*

Care and Success to the Imitation of so Noble a Pattern : That Great Captain was at once the Terror of His Prince's Enemies, the Joy and Love of the People, the Delight of the Court, and Admiration of Strangers. The Honour which I had in Your Company, to approach several *Sovereign Princes*, gave me the Opportunity to learn from their own Mouths, how highly they esteem'd him, and with how sensible an Affliction they receiv'd the News of the untimely Period put to so bright a Life. *His Grace* the D U K E of O R M O N D *Your Brother*, is, with Your L O R D S H I P, the Worthy Successor of those *Hero's*. You are both unwearied Pursuers of Glory, and You lose no Opportunity to signalize Your Valour and Conduct. I offer up the most ardent Prayers for Your Common Prosperity ; and I en-

*Epistle Dedicatory.*

treat You to believe, that I shall  
always remain with an unalte-  
rable Passion, and profound Re-  
spect,

My LORD,

*Your Lordships,*

*Most humble, and most  
obedient Servant,*

MAXIMILIAN MISSON.

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THE

hall  
alte-  
Re-

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T H E  
P R E F A C E.

**W**HEN I undertook the Voyage describ'd in the following Letters, I resolv'd to keep an exact Journal of the most remarkable Things that should fall under my Observation ; and some of my Friends having engag'd me to communicate my Remarks to 'em, from time to time, my intended Journal was insensibly chang'd to Letters.

I will not trouble the Reader with an Account of the Reasons that oblige me to suffer this little Work to appear in Publick : But, perhaps, it will not be improper to inform him, why I thought fit to send it abroad in its Native Dress. The Style of the Letters being Concise, Free, and Familiar, was also in all respects most suitable to my Design. When an Author undertakes to give a particular Description of the Subject  
on

## The Preface.

on which he writes, he is oblig'd to acquaint his Reader with all its Circumstances, and to omit nothing that relates to it. But there is a very wide difference between an exact Description of a Country, and the Remarks which a Traveller may think fit to communicate in a Letter.

So that if it be Objected, that I have forgot to mention several things that deserv'd to be taken notice of, I shall content my self with making this short Reply, that, He who Promises nothing, cannot be justly accus'd of Forgetting any thing. These are familiar Letters, in which I do not in the least oblige my self to insert all that might be said of the Places mention'd in 'em: Only I relate what I have seen or heard from Persons of unquestion'd Credit; and, in short, what I thought fit to mention.

If it be further pretended, that I treat of some things which were generally known before; I answer, That if all those who repeat the Observations of others must be condemn'd without Mercy, by the same Sentence most Books that are extant, must be doom'd to the Fire: For the new Discoveries

## The Preface.

quaint ries of a whole Age would scarce fill a small  
and Volume. Every Man has a different way  
there of expressing his Thoughts, and of repre-  
exact senting the Subjects of which he Treats ;  
marks which makes 'em in a manner different  
commu- from themselves, when describ'd by another,  
and gives a right to each particular Person  
to make new Reflections on 'em. But not  
e for- to insist on that Plea ; The Reader will find  
v'd to in these Letters an Account of those Things  
y self in these Letters an Account of those Things  
le who that happen'd in my Time, and of some  
ccus'd late Alterations, which I cannot be suppos'd  
fami- to have borrow'd from those who wrote be-  
e least fore me : And, in the general, I see no  
ht be reason why the Book, which I now offer  
Only to the Publick, may not justly claim the  
from Title of a New Work ; and I'm confident,  
short, it will be acknowledg'd as such, by all un-  
prejudic'd Persons, who shall consider either,  
treat that I have added several remarkable Cir-  
known cumstances, or establish'd Idea's that I found  
e who to be juster, and more exact than those I  
ust be had receiv'd from the Relations of others ;  
e Sen- or, to add no other Considerations, that the  
ust be Accounts I have given of several Things,  
iscover are quite different from theirs. And tho' I  
ries could

## The Preface.

could not wholly omit some Passages that had been formerly taken notice of by other Authors, without spoiling the Connexion of the Parts of my Work, and depriving the future Traveller of part of the Advantage which I hope he may receive from my Labours; yet, upon a careful Examination, it will be found that many of my Observations are in all respects New and Uncommon.

I could not leave the Places thro' which I past on the Road, without examining and enquiring into the most remarkable Things that were to be found in 'em, and without giving some account of 'em in my Letters. But since the main Design of our Voyage was to see Italy; and since I have chiefly insisted on Observations I made of that Country, I thought fit to give that Title to the whole Work, which agrees properly to the principal part of it.

Of those who travel into Italy, some make it their only business to enquire after its Antiquities; and others apply themselves wholly to the study of Painting and Architecture: There are some who mind nothing but Libraries, and Cabinets of Curiosities

## The Preface.

and others spend their time in visiting Churches and Relicks. But my Curiosity was more Universal, and would not suffer me to confine my Enquiries to one Subject; which gives my Letters the advantage of Variety, and at least in this respect, I hope they will not seem unpleasant to the generality of Readers.

When I found my self under an almost indispensable necessity to consent to the Publication of this Work, I thought my self oblig'd to make it useful to those who shall afterwards undertake the same Voyage: And therefore I have inserted several Passages in those Letters, which I did not think fit to mention, when they were only directed to two or three Friends: And, in pursuance of the same Design, I have subjoin'd an Appendix at the end of the Book, containing Advice or Instructions to a Traveller.

To satisfy the importunate Desires of those with whom I entertain'd a Correspondence during my Travels, I was forc'd to give 'em an account of every thing I observ'd, without omitting even the smallest  
and



## The Preface.

and least considerable Remarks. But since the Curiosity of most Readers extends not so far, I was soon persuaded to obey those who advis'd me to cut off several Passages in my Letters, which perhaps would have been esteem'd Impertinent or Trifling. For those who have the Happiness to be Masters of an Universal Wit, and of an equally solid and nice Judgment, are capable of making Advantage of every thing, and are usually sooner pleas'd than those who are less beholding to Nature for the liberal Distribution of her Favours. If it be still urg'd, that I have left several Passages which might have been cut off with the rest, I must beg leave to tell those pretended Critics, That they are very much mistaken if they imagine, that nothing ought to be admitted into Works of this Nature, but what is great and important. These are neither Sermons nor Negotiations of Ambassadors; and that which might be justly call'd a Trifle in a Discourse upon a lofty Subject, deserves another Title in such a Relation as this, and especially in a Letter. Besides, there are some mean and seemingly trifling Things,

## The Preface.

Things, which, for all their meanness, are yet very pleasant and diverting. The Publick has receiv'd some Relations very favourably, which take notice of the smallest Circumstances, not forgetting even the Signs of Taverns; neither indeed is it just to oblige a Traveller to relate nothing but Prodiges. 'Tis true, he ought not to fill his Journal with insipid Observations; but there is hardly any thing on which an exact and ingenious Person is not capable of making Reflections.

I have observ'd, that those who speak of Italy are usually full of Prejudices, in favour of that Country. Most Young Travellers being persuaded, that they shall find there an infinite Number of surprizing Rarities, go thither with a Resolution to admire every thing they see. And all the Relations we have of it, seem to have been design'd for Panegyricks. The Fame of that part of the World has been rais'd so high, and so strongly establish'd, that 'tis esteem'd an unpardonable Crime to lessen its Reputation. The Grandeur, for Example, and the almost infinite Magnificence of the cele-

## The Preface.

celebrated City of Rome, with the ancient Charms of Bajæ and Capua, inspire the generality of Mankind with a Veneration for a few pieces of Marble, which are the only Remainders of their Ruines; tho' 'tis certain, that those Places, if we consider 'em in their present Condition, are not at all preferable to a vast Number of others, which are not so much as taken notice of in the World. But there is also another Reason, which doubtless contributes very much to confirm Travellers in their Prejudices; and that is, the usual manner in which the Italians speak of every thing in their Country. 'Tis certain, that the People of that Nation have so much Fire in their Imagination, and their Phrases are naturally so strong and significative, that they are oftentimes apt to speak of Things with too much Force. 'Tis true, they have many Soft and Gay, not to say Apish and Childish Expressions; but when they change their Style, they are apt to run to the other extream, and, on a sudden, lose themselves in wild and unnatural Hyperboles. This Humour of the Italians by degrees infects  
some

## The Preface.

those Strangers who reside among 'em, and in conjunction with their former Prejudices, prompts 'em to make long and lofty Discourses on the most inconsiderable Subjects. The Observation of this Fault in others, made me very careful to avoid falling into the same Errors: I examin'd things coolly, and suffer'd those perpetual Admirers to evaporate in sublime Figures, and Exclamations of Wonder, without regarding their pompous and superlative Expressions. But tho' I had not the Complaisance to admire every thing which they extoll'd, I hope I shall not have the Misfortune to be accus'd of being possess'd with a Prejudice, opposite to that which I blame in others; for the equitable Reader will easily perceive, that I take Pleasure to do Justice to those things which I think deserve Praise.

I wrote these Letters without consulting the Authors who have treated of the same Subject before me: For besides that the hurry of Travelling made such a Design impracticable, I could not have receiv'd much benefit by it, since, as I intimated  
a before,

## The Preface.

before, I intended only to relate what I saw, or learn'd, without engaging in a particular and exact Description of the Country. I thought fit to make this ingenuous Declaration, That if any Passages in this Work be found to be inconsistent with the Relations of others, I may not be accus'd of taking Pleasure to contradict 'em; for I only give a sincere and natural Account of my own Observations, or of what I heard from Persons of unsuspected Credit, without the least Design to offend any Man whatsoever.

I hope every candid Reader will make a Distinction between those things which I affirm positively, and those which are usher'd in with a 'Tis said; tho' even in these Cases I have related nothing but what is grounded on the general Opinion, and was never contradicted by any with whom I have had occasion to converse: For, after all, I would not be oblig'd to warrant the Truth of these common Reports, which very often prove to be common Lyes.

To

## The Preface.

To avoid the Confusion occasion'd by the various length of Leagues and Miles in Germany ; I usually express the distance of Places by the number of Hours that are commonly spent in Travelling between 'em ; and if at any time I make use of the Word League, I understand an Hour's Journey. The Italian Miles are generally known, and need no Explication ; only the Reader may take notice, That Two Miles in Piedmont make almost Three, after the ordinary way of reckoning ; and that the Miles of Lombardy are the shortest of all. I shall only add, That when I measure any Distance by a certain number of Paces, I mean the Steps I usually make in Walking.

[illegible]



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# ADVERTISEMENT TO THE READER,

Concerning this New Edition.

Several Persons to whom I had communicated the Memoirs, with which I have enlarg'd this New Edition, having told me, that having observ'd my Relation altogether silent in those things which have respect to Politicks, and the Government of those States through which I have Travelled; and that I have scarce taken any notice of the Libraries, nor of the Manners and Customs of the People, they therefore thought it would not be amiss to insert several of those Things in these Additions. However, the Reader finding, that notwithstanding this Advice seem'd very reasonable, I have not follow'd the same, will doubtless expect that I should say something here in Justification of my Conduct.

To observe in general, that a State is Monarchical or Democratical, that a Prince has such or such Prerogatives, that there are in the Republick a certain number of Councils, compos'd of certain Persons; this, without

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any further Particulars, is flat, insipid, and useles, when one speaks of neighbouring, and consequently known Countries. To give a reasonable account of those things, one must make it his particular Business, and endeavour to represent all things exactly, as Monsieur *Amelot*, for example, has described the Government of *Venice*. But doubtless, a Man who travels through forty or fifty different States, in twelve or fifteen Months time, has neither Time nor Conveniency to undertake such a Task; and it would be very unjust to exact such a thing from him. A Stranger ought not, nor is not able to dive into the Maxims and Interests of Princes; or the mysterious Intrigues of the Ministry, because he can very seldom, if ever, meet with an Acquaintance that is able or willing to give him a right Information of those secret things. A Traveller has a thousand other things upon his hands, and has not the hundredth part of the time requir'd for such an Enterprize. I know how it hath happen'd to several Persons, who affecting to be Politicians, have precipitately deliver'd the chimerical Speculations which they have credulously taken upon Report. We must then leave such Penetrations to those who have Time and Conveniency to search into Secrets; as for Example, to Ambassadors, and other publick Ministers who reside in the Places, send their Spies abroad, wheedle some, and bribe others with Money. It would, in my Opinion, be very Imprudent to meddle with such things, and run the  
risque.

*To the Reader.*

risque of saying nothing but what is not to the purpose, false or uncertain; and might very well be reckon'd an unpardonable temerity. I shall here take notice of another rashness, now the occasion offers, of which thousands of People are guilty, to wit, that they frequently pretend, without any serious examination, to ascertain the Revenues of Princes, because only they have rid Post through some part of their Dominions. To pretend to decide such things, when there is not the least probability that one could have informed himself of them, seems to me as if he loved rather to be heard by simple and ignorant People, than to acquire the Approbation of the Ingenious Reader.

The Libraries are not so inaccessible as the Cabinets and Councils of Kings; for they are commonly publick; but yet they do not expose their Secrets and Rarities to the view of every one. The precious Manuscripts are not to be seen by all Comers: And they often refuse, particularly in *Italy*, or at least shun to show a Traveller, if he has not a very strong Recommendation, those things from which they believe any advantage, may be drawn against the *Roman* Religion. I have endeavour'd two several times to see an *Anastasis* which is certainly in the Library of *St. Ambrosius* at *Milan*, and wherein I know is to be found the History of Pope *Joan*. But having been obliged to answer to the Question, *Quid sentis de fide Catholica?* that is to say, *Of what Religion are you?* or ra-

*To the Reader.*

ther, not having answer'd any thing, they told me, that that Manuscript was not to be seen. If one therefore would make some Discoveries, or draw some curious Collections from the Manuscripts that are in the Libraries, he must have a great many more Necessaries than those who Travel, as it appears by the date of my Letters, that I have done, can have: He must have a great deal of Time; he must get acquaintance with the Library-keeper; he must not be suspected by him, especially if Matters of Religion be in question; and in a word, he must meet with true Library-keepers, that is to say, officious and knowing People; whereas, in the general, they have to do only with a sort of Door-keepers, who have neither Understanding, nor any particular Knowledge of the Library; and who are always Frowning and Gaping till they have got the *Teasers* that are usually given them. Who shall impartially consider this, will, I hope, in some measure be contented with what I have been able to give them, and will not upbraid me with Reproaches, which would be the more unjust, because if I have made no Advantage of the Libraries which I have seen, I am the greatest Loser of all: Neither will they draw an unreasonable Consequence from the little Knowledge that I have acquir'd of them, against the other Observations which I have made, and of which I speak positively, as if I could not be better inform'd of one thing than of another. There are some things that  
must

### To the Reader.

must be sought after to know them, and one must seek after them with Care and Pains; there are some that are enquir'd after, but are easily found; and there are others that offer themselves to view, so that one has no more trouble but to observe them. 'Tis true, that I have scarce pryed into the first for want of Time and other requisite Means; but it was easie for me to come to the knowledge of several of the others; and above all, to consider and to describe what has presented it self to my view. For this reason I carefully made a distinction in the *Advertisement* at the beginning of this Book, between a *Description* and a *Relation*. 'Tis one thing to undertake to describe a Country, a City, or any other thing of what Nature soever; and another to Communicate to a Friend, in a Letter, the Observations one has occasion to make in Travelling through the Places he speaks of.

As to what relates to the Manners and Customs of People, 'tis plain, that if one designs to do them Justice, and to speak nothing of them but the Truth, he must have had much Conversation with those of whom he undertakes to speak; and above all, if he intends to descend to Particulars. That which has made me very circumspect and very close upon this Point, is the ill Judgment that I see many People have made in the Relations they have published. For example, If one should ask Dr. S. about what *Sorbiere* hath said of the Manners of the *English*, and of seve-

*To the Reader.*

several other things which that Traveller hath observed in *England*, he would say, that that Man fancies Chimera's, and knows not most times what he says. And if one should ask *M. M.* what he thinks of what *D. P. Heylen* hath writ of the Customs of the *French*, he would have still a less esteem of him than of the other. To speak sincerely, 'tis pity that that Man, who is otherwise Learned, and worthy of great Esteem, but blinded with, and biaſſed by an innate Prejudice against the *French*, can conceive but false Idea's of 'em. He judges of every thing that is done in *France* by what he finds upon his arrival at *Diepe*; and his Antipathy being constantly working on him, like a burning and raging Fever, one may see that it is against his Nature, when he is forced to speak well even of those who have done him Kindnesses; and that he is in his Element, when in general, and according to his Custom, he speaks ill of all. I never met with any Man so terrible upon this Point, tho' at the same time, I have seen few People but who are sick of the same Distemper when they come to speak of the Manners and Customs of Foreign Nations. I dare say, that the Silence which I have almost always observed upon this Point, does not proceed from the fear I have had of the ill effects of my Prejudice, being, I believe as much upon my guard, as any Man can be, against that Enemy of Reason and Truth; and my Exile having on the other hand made me sensible enough, that I have

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no particular Country here below: But I thought, that not having had time enough to consider those sorts of things deliberately, I could not undertake to speak much of them, without running the risque of committing divers Faults.

I am also upbraided with other Neglects. I have scarce met with any body but who hath told me, that I had forgot something very remarkable; or that I have spoke very indifferently of some things that deserved great Praises. I answered those People, *first*, that I had forgot nothing at all, seeing I had not undertaken any Description, as I have already given notice enough: And, *secondly*, I have represented to them, that it was none of my Fault if their Fancy was so depraved as to look upon common things as if they were so many Miracles. Thus, when a *German* of *Frankfort* seem'd to me to be very much surprized, that I had taken no notice of the new *Lutheran Church* there; and that a *Swiss* of *Bern* testified as great a surprize, that I had not made the least mention of the Sculptures on the Portal of the great Church there, so much admired by the thirteen Cantons: I told the first, that if I had been obliged to mention all the Edifices that I had seen, which much surpassed the *Lutheran Church* at *Frankfort*, both in Largeness and Magnificence, I must have enlarged my Book of several Volumes: And I desir'd the other to consider, that those Sculptures that the common People of *Switzerland* extol so much, were but in very little



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little esteem with People who understood these things. Every one commonly has a good Opinion of what is his own, and of what he has at Home, of what he has admired, or heard to be admired from his Infancy; or, one praises that which he knows to be most deserving, without informing himself if there be any other thing more praise-worthy, than what he knows. Thus, a Clown, who has never been out of his poor Cottage, fancies that the old ruined Castle of the Lord of the Mannor, and the old Tapisstry which has hung there an hundred and fifty Years, in spite of Rats and Spiders, are the finest things in the World. It is not the same with a Man who hath been a little abroad. When one has seen many things of the same nature, he takes no notice of some of them, and speaks of others by the just comparison he makes of them together. If I should praise the Churches of *Antwerp* so very much, where should I find terms for those of *Rome* and *Naples*? One must therefore distribute Praises according to the different Merit. And he who never saw a Steeple but that of his own Village, must not therefore say, that it is the highest in the whole World.

Some People have also said, that there are many things in this Relation, which, according to their Judgment, are not so important as to deserve to be mentioned. I thought I had said enough in the *Preface*, that precedes this, to prevent this Objection; but I desire the Reader to read what I have further added,

### To the Reader.

to remove these Censures, in my Letter to Mr. Waring at the end of the *Second Volume*.

Most of the young Gentlemen who are sent by their Parents into *Italy*, are Children who have neither Sense nor Discretion. They think of nothing but Eating, Playing, and Sleeping, and are so vain to despise all other things, that they would not vouchsafe so much as to put their Head out at the Window, to see any Rarity of the Country. Those who are of that Humour need no other Advice but this, to carry good Wine, a Bed, and Cards along with them, or rather not to go from Home, where they can have all those things more conveniently than in any other place. But there are other Travellers who are of a much different Disposition, who love to instruct themselves carefully of every thing; and who passionately seek after all possible Means for their Instruction, and greedily embrace the same when found. The Object stirs up their first Desire, and excites such a Curiosity in their Mind, that they would willingly swallow down all the Books that treat of Towns, and other Places which they visit, to be the more and exactly informed of them. 'Tis for their sake, that I have added abundance of things in this new Edition; and particularly in the Advices which I had already given to Travellers; hoping that those things will be satisfactory to them, and save them a great deal of Time.

I don't believe it necessary to enlarge myself very much here to give the Reader an account

To the Reader.

account of several new Pieces, which he may find at the end of this Volume. The Division of the two Tomes having, thro' Inadvertency, been made, in a manner, very unequal, the Bookseller desir'd me to give him something to add to the least, in order to make it near as big as the other. The Truth is, that my first design has been to satisfie him: But here I cannot but be perswaded, that this mixture of things, which have all relation to some one of those mentioned in the Body of the Work, and which serve to confirm or illustrate them, will be as favourably received as any other. I had a mind to have added a short Dissertation upon the Unicorn, upon account of what I have said of that pretended Animal, when I mentioned the famous Cabinet of M. *Settala*. But I understand, as I am writing this, that the Impression of the Book is finished, so that I find my self obliged to referr it to another time. I shall only tell the Reader here, that I was deceived with *Olaus Magnus*, and some others, when I gave the name of *Horn*, in the first Edition of this Book, to that which was really the *Tooth* of a Fish. For I don't think, that *Camerarius* is in the right, to imbrace the Opinion of *Bodin*, who believes, that the Teeth of the Elephant it self ought to be called Horns, because, as he says, their Root proceeds from the Brain. Therefore that thing which is vulgarly called the Horn of the Unicorn, is a Tooth, and comes out of the Jaw-bone of a Fish, which is very well known in the *North Seas*, by the name of *Towak*, as *Olearius* says.

And

## To the Reader.

And we must not confound this Fish with another that has a sort of strait Horn in the middle of his Forehead, and which is described by many Naturalists and Travellers. By this I acknowledge the Error I have been drawn into, but after all, persist in what I have already said, that the Unicorns are nothing but Chimera's. I know that Messieurs *Bartholin*, the Father and the Son, who were equally Curious and Learned, have endeavoured to prove the Existence of that Animal, and I have considerately read what they have writ of it. But, I hope, they'll give me leave to say the same of their Proofs and Reasons, as I have taken the liberty to say of those of *Blondel* against the She-Pope.

That Woman puts me in mind of a thing which I shall willingly insert here, seeing it now offers it self, and which may be reckon'd one of the strongest Arguments to convince the World, that the Female Pope is not a Chimera like the Unicorn. 'Tis an Abstract of the Chronicle of the ancient Monastery of *Canterbury*, founded by the famous \* *Augustin*, who was sent into *England* by *Gregory the Great*, and who was called the *Apostle of Kent*. Immediately after the Year 853. in the Catalogue of the Bishops of *Rome*, the Chronicle mentions these words,

\*He was afterwards made Archbishop of Canterbury.

*Hic obiit LEO quartus, cujus tamen anni usque ad Benedictum tertium computantur, eo quod Mulier in Papam promota fuit.*

And after the Year 855.

JOANNES. *Iste non computatur, quia Fœmina fuit.*

BENE-

To the Reader.

BENEDICTUS *Tertius*, &c.

An *English* Divine of extraordinary Learning and Merit, hath lately writ a Book, which is not yet Printed, to prove that there was a Female Pope, wherein he makes use of the strength of this Testimony admirably well; and makes it appear, that those belonging to that Monastery had a frequent and intimate Commerce with *Rome*. And that those words which I have just now quoted after him, were Registered at the same time specified by the Date.

The first Edition of this Book, having been made without my knowledge, by reason I was abroad about that time, the Translator fell into a World of gross Mistakes, which have quite perverted what I intended to say, I have corrected, in this Edition, a great number of 'em my self, but understanding but imperfectly the *English* Tongue, the Booksellers imploy'd a Gentleman to revise it; and I hope the Book is well done, and rather the more, because a Friend of mine has taken the pains to Revise the Sheets as they came from the Press.

Altho' I cannot flatter my self, that it will appear without Faults, I am sure it is more correct in other respects than the third and last *French* Edition they have made in *Holland* in my absence, in which there are above 1000 Faults, either of the Press, or Omissions, Transpositions, or Repetitions, which confound the sense in many places. This, I hope, is much more correct, and as it is more ample, I think it may be in those respects prefer'd to the Original.

THE

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A

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A NEW  
VOYAGE  
TO  
ITALY.

To D. W. Esq;

LETTER I.

S I R,

**H**OLLAND is a Country so near and so well known to yours, that I should, perhaps, have said nothing of it, had not your express Commands oblig'd me to it; in compliance therefore with your Desires, I will endeavour to give you an Idea of this admirable Country; with some particular Remarks concerning the Cities I shall have occasion to see. But I must first tell you, that there are so many things in *Holland* that deserve to be seen by every curious Person, and can hardly be seen any where else, that I think it impossible you should decline making a Voyage thither. The Passage over is but short, and you will have



a thousand opportunities to render it convenient. Therefore, being persuaded, that you will not fail, one day, to satisfy so reasonable a Curiosity, I shall not entertain you so largely as I might, with an account of those charming Provinces, wherein I have formerly, for a long time, sojourn'd.

As we approach'd these Coasts, we perceiv'd, even at the nearest distance, the tops of the Trees, and of the Steeples, as if they issued out of a Land sunk under Water; for *Holland* is universally flat and low, and one continued Meadow. 'Tis cut into Canals and large Ditches, to receive and drain the Waters, which otherwise would make the Land too moist; and there are but few Places that can be Cultivated. A Country like this is not naturally Habitable; yet, Industry, constant Labour, and the love of Profit, have brought it into such a State, that there is not in the World, one so Rich, and so well Peopled, proportionably to its extent: \* Some affirming, that this little Province alone, contains more than Two Millions and Five Hundred Thousand Souls.

\* *Puffendorf.*  
*Others pretend*  
*that the Seven*  
*Provinces to-*  
*gether do not*

*contain more than Two Millions of Inhabitants. It is difficult for a private Person to learn the certainty of these kind of things. See Vossius.*

† *The United* The Cities are as it were † link'd together, and we may say that they are all of a sparkling Beauty. The more we consider them, the more agreeable we find them. || Great care is taken to  
*Provinces have*  
*one City of the*  
*first Rank, viz.*  
*Amsterdam.*  
*Above twenty*  
*of the second Rank, which may be compar'd with the great Cities of France,*  
*after Paris. More than thirty of the third, which are equal to Parma and*  
*Modena. Above two hundred great Boroughs, and more than eight hundred*  
*Villages. G. L.*

|| There is no less curiosity and neatness in their Ships, than in their Houses. This Cleanliness extends throughout: You may find it in the Stables, where the Cows Tails are tied up with a little Cord to the Roof, lest they should defile themselves. They wash all, and scower all the Walls, Moveables, and Utensils in the Houses. keep

keep their Houses neat and fine, both within and without, they wash them, and paint the very Bricks over from time to time; so that they always look new. The Doors and the Windows are commonly of hewn Stone or Marble; the inside of the Shops, and lower Rooms, even with the common Tradesmen, are also generally lined with square Tiles. All the Glass-Windows shine like Crystal; every Window hath its Shutters, which being usually painted Red or Green, make altogether a mixture most pleasant to the sight.

The Streets are so clean, that the Women walk abroad in Slippers all the Year. The Canals are almost every where adorned with two rows of Trees, which make a delightful Shade, and a lovely Walk on each side of the Streets. This is, in some measure, a general Idea not only of the Cities, but also of the Towns and Villages; for the same Order and Neatness is to be seen throughout.

The most usual way of Travelling, is by the Canals, and nothing can be more convenient. The Boats are drawn by Horses, and go off at set Hours. You are seated as conveniently in them as if you were at home, and shelter'd both from Rain and Wind: So that you may go from one Country to another almost without perceiving that you are out of the House. When the Canals are Frozen, the Skates and the Sledges serve instead of the Boats; and this new way of Travelling is a second Pleasure. Those who slide skilfully on Skates will out-run the Post-Horses, and even some will undertake to go a League in less than ten Minutes. Thus you see how commodious the Canals are, but this is not the only use: For they serve to drain the Waters; and are also useful for Traffick, and the Carriage of Goods as well as Persons. The Earth which they take

out, raises the Banks, and makes the ways more convenient for those who Travel on Foot; they serve both for Enclosure and Ornament. In some Places they have plenty of Fish.

Abundance of things are naturally wanting in *Holland*: But Foreign Countries plentifully supply them with Corn, as well as Wines, and all the other Necessaries and Conveniencies of Life. All the World knows how far their Trade extends: And it may well be said, that as it partly gave the original Strength to this State, so it is still its principal or only support. Every Man in *Holland* is a kind of Amphibious Creature, equally accustom'd both to Sea and Land. I remember I have read in a good Author, That this sole Province hath more

† The number of Vessels in

Shipping than all the rest of *Europe*.  
the common Opinion is esteem'd so great, that it is thought to equal all the rest of *Europe* together. Card. Bentivoglio. Puffendorf saith the same, and others have written, that the United Provinces have more Ships than Houses. I cannot think any Person hath exactly Calculated them; every one speaks as he imagines, or hath heard, so that little heed is to be given to Discourses of this nature.

It is true, that if on one side the Sea is the cause of all the Riches of *Holland*, it must also be confessed, that it hath sometimes caused terrible Damages. It is stopped with Banks of Earth, which we call Dams, and all care imaginable is taken to maintain them. They have Mills to empty the Water, and use all imaginable Industry to prevent Mischiefs, or to remedy it when it happens. Yet some places of these Banks are often broken, and the rolling of the Waves makes most furious Ravages. So that with respect to

\* On the 17th the Sea, they may well use the Device of a Torch of April 1420

One hundred thousand People were drowned at Dort, and thereabouts. There were fifteen Parishes drowned. Seb. Munster. The Sea carried away 121 Houses of the Village of Scheveling, An. 1574. (J. Parrival.) At present the Church is near the Sea, whereas formerly it was in the midst of the Village.

invert. *That which feeds me kills me.* This is the fatal Mischief of *Holland*, a dreadful Inconveniency, of which all that can be said is, That they labour to help it as much as they can; but, after all, they can never restore the drowned Cities, nor the Lives of many Millions of Men who have, from time to time, perished by these Deluges.

It is not without some regret that I disturb your former and more pleasing Idea's; but I fantasie that to comprehend things well, we must know both what's for, and what's against them. This defect is not accompany'd with many others.

'Tis true, the Air is no where very good. Sometimes in the fairest Weather it suddenly becomes Cold, and this unequality admits of no great difference between the Summer and Winter Cloaths. † The Impositions are great, which partly cause the dearth of Victuals: But the People of this Country who are born under the Yoak, and whom their great Trade hath made live at ease, scarce think of it. I confess I should not long admire those continu'd Meadows of which *Holland* is compos'd: They seem very fine for a few Hours, but one grows weary of their perpetual uniformity. And I am perswaded the variety of your Country of *Kent* is far more agreeable.

† *The Gabel of Sale is the least considerable; Sale costs but two Pence or three Pence the Pound, of sixteen Ounces. The greatest Imposts are on Wine, Beer, and Corn.*

We were at once surpriz'd and charm'd at the first thing which we observ'd at our arrival at *Rotterdam*. This City having this singular Qualification, that many of its Canals are broad and deep enough to receive the greatest Vessels, Nothing can be compar'd with the pleasant Mixture of Chimnies, tops of Trees, and Streamers of Vessels. One is astonish'd at the Port to behold so beautiful a confusion; and can hardly tell whether it be a Fleet, a City, or a Forest, or

rather sees what is seldom heard of, a meeting of those three things, the Sea, a City, and Land.

ROTTER-  
DAM.

*Rotterdam* is not reckon'd as one of the principal Cities of the Province, because it hath not been always in such a flourishing condition as it is at present; but without doubt it ought to be esteem'd the second of the first Rank, whereas now it is but the first of the second. Its Port is very commodious and fair, being always fill'd and encompass'd with Shipping, and its Trade increases daily. It is large, populous, rich, and pleasant, and is remarkable for the neatness I mention'd before. Since the Country is flat, I need not tell you, that the Cities are so too.

The Magazines for the equipping of Ships, the Town-house, and that of the Bank, are all most stately Structures. When we went to see the Glass-house, we saw them at work on little enamell'd Bowls, and I know not how many Children's Baubles, with which they drive a great Trade amongst the Savages. Also near this we saw the curious Works in Paper of the *Sieur Van Vliet*, as Ships, Palaces, and whole Landscips in a sort of *Basso relievo*, all as they say done and made out with the point of a Pen-knife.

There are at present two *French* Churches at *Rotterdam*; which the Magistrates take a particular care to see furnish'd with Ministers of exemplary Merit. It is certain, that this City is become famous for its Learned Men, as well as for its Trade and Beauty. It is from hence we had that useful and esteem'd Work, *Les Nouvelles de la Republique des Lettres*. I might even say, a Work which is ready to be lamented, since the Indisposition of the Author gives us reason to fear he will be no more able to apply himself to so painful an undertaking; I am inform'd,

that

that Mr. *Bafnage de Beauval* intends to continue it. He is endow'd with a great deal of Learning, an extraordinary Wit, and all the Sagacity that is necessary to make a right Judgment of Books.

The brazen Statue of *Erasmus* is in the Place called the great Bridge. This Statue is on a Pedestal of Marble, encompassed with Rails of Iron. *Erasmus* is in a Doctor's Habit, with a Book in his Hand. Hard by you may see the House in which he was born; it is very little, and the following Diftych is written on the Door.

*They erected his Statue in Wood, Anno 1540. One in Stone, Anno 1557. and at last that of Brass, (which is to be seen at present) Anno 1622.*

*Ædibus his ortus, Mundum decoravit Erasmus  
Artibus ingenuis, Religione, Fide.*

There are so many Opinions concerning the Time both of the Birth and Death of *Erasmus*, that it seems absolutely impossible to decide so intricate a Controversie. Those who made the Inscriptions that are to be seen on the Pedestal of the above-mention'd Statue, tell us, that he was born *Octob. 28. 1467.* and several other Authors are of the same Opinion. But notwithstanding the regard we ought to have to the credit of this Inscription, I must own that I am not convinc'd by it, and perhaps I may at another time give you the Reasons that make me question its Authority in this point. The Epitaph at *Bafil* (which by the way is falsely cited by several Persons, tho' it may be very easily read) runs thus, *MORTVVS EST IIII. \* EID. IVL. IAM SEPTV AGENARIVS. AN. A CHRISTO NATO M.D.XXXVI.* This *Jam septuagenarius* is a loose way of Expression; nor do I know that any Person has fix'd the time more particularly. However, 'tis certain this Illustrious Author was born at *Rotterdam*, and not at *Targaw*, as some have written; and 'tis no less certain,

*I read it several times over, and copied it with great care. Instead of ID. or Idus*

that he dy'd at *Basil*, and not at *Friburg*, as *Parrival* affirms, after several others. *Monconys* assures us, tho' I know not upon what Authority, that 'twas *Erasmus* who invented the use of Turf. 'Tis at least a hundred Years ago since *Julius Scaliger* wrote, that three hundred Years before they burnt Turf in *Holland*; and 'twou'd be a difficult Task to prove, that the use of it was not yet earlier.

Being for some Reasons induc'd to visit a Village call'd *Lekerkeek*, three small Leagues distant from hence, upon the River *Leck*, I will impart to you three or four curious Observations I made there.

The Lord of the Place told us, That the Salmon Fishing, the fifth part whereof only belongs to him, yielded him formerly twenty thousand Livres *per Annum*, and oft-times more. And that the Salmon having left it by degrees, that Revenue is so strangely diminish'd, that for several Years it has scarcely defray'd the Charge of the Fishery; so that he wou'd have given it over, if he had not been oblig'd to maintain his Right. Formerly also the Salmon swarm'd before *Dort*, in such multitudes, that the Maid-Servants of that City, made their Bargains not to be compell'd to eat it above twice a Week, but at present they are rid of that trouble.

We went to see a Country Woman there, who last Year was brought to Bed, of six Sons; there were four of 'em Baptized, and the Eldest of 'em lived four Months.

A Maid of the same Village carried a Musquet Seven Years, without being discover'd. She went always by the Name of *La Bonte*, by which Name she was Muster'd, and at present she is a servant in the House of the Lord of that Place.

Some



Some Years since died in this place, *Gueret Bastienſe*, a Fiſherman, who was eight Foot high, and weighed 500 Pounds, though he was very lean. We were in his Houſe, the Doors whereof are very high, where they ſhewed us many of his Cloaths.

Instead of entertaining you with an account of the pretended Foundation of *Roterdam* by one *Roterius*, Son to a King of the *Sicambri*, mention'd by *Trithemius*, in his Hiſtory (I had almoſt ſaid *Romance*) of the Origin of the *Gauls*; I ſhall take this occaſion to advertiſe you, once for all, that I'm reſolv'd to take no notice of ſuch uncertain and unattested Stories that may be juſtly rank'd among Fables. The *Roter*, or *Rotter*, is a little River that falls into the Canals of *Rotterdam*; and, doubtleſs, gives its Name to the City: But whether this River takes its Name from the pretended *Roterius*, or from ſome Town that was formerly built near this place, is a queſtion which I leave to be decided by thoſe who have either Leiſure or Inclination to examine ſuch Controverſies.

I obſerv'd one thing in this City, which is too ſingular to be forgotten. Heretofore the Tower of the great Church lean'd to one ſide, and was ſet up ſtreight by a certain Architect. The Story, with all its Circumſtances, is deſcrib'd in an Inſcription Engrav'd on Braſs, at the bottom of the Tower on the inſide.

The Poſt-Hour obliges me to finiſh this Letter; be perſwaded, that I will omit nothing which I believe proper for your ſatiſfaction. And if my Leiſure will not always permit me to give you a particular account of every thing, aſſure your ſelf that whatever I write ſhall be  
with-



without Partiality, and founded upon exact Information. I am,

Rotterdam, Octob. 6.  
1687. *New-Style.*

S I R,

*Tour, &c.*

## LETTER II.

S I R,

DELFT  
*Built Anno  
1075. by God-  
frey the Crook-  
back Duke of  
Lorrain.*

\* By Balthasar  
Gerard, or Se-  
rach of  
FrancheCom-  
te, Anno  
1584. The  
Prince was  
52 Years old.  
You may also  
see the Palace  
of the Stat-  
holder, the Grand Place, and the great Hospital with the Garden.

WE came from Rotterdam to Delft, in less than two Hours, by the Rotterdam Boat. Delft holds the third Rank in the Assembly of the States of Holland. I will give you no other Description of it than what I have told you of the Cities in general, the Idea of which you must always call to mind. The Tomb of Prince William, who was \* Assassinated in this City. The Arsenal and the Town-House are the principal things which they show to Strangers. It is but a good League from Delft to the Hague, following the course of the Canal. You pass not far from Reswick, and the Voorburg, which are very pleasant Villages; and all along you meet with Houses of Pleasure, Walks, and delightful Gardens.

HAGUE. Tho' the Hague has the Privileges of a City, yet is it put in the Rank of the Boroughs, because it is not Walled: And it sends no Deputies to the States General: Yet we may say, that in respect of its Largeness and Beauty, it deserves as much Honour as the best Cities.

\* The

\* The Prince of *Orange* resides here, and keeps a very fine Court. Here the States-General

*\* At present  
K. of England.*

† Assemble, and the Ambassadors and other Ministers of Foreign Princes have their Residence. The People are more polite and sociable than in other places; and this is the place whither Travellers usually resort. The Coaches are numerous; The Houses and Walks are very fine, and the Air is perfectly good. In a word, 'tis most certain, that the *Hague* is an Inchanting place. The Wood is one of its chief Ornaments: For, as I told you the other day, it tires one to see nothing but Meadows; and therefore to walk in a Wood in *Holland*, gives a double Pleasure and Satisfaction. You have also the Walk by the Sea-side to the Village of *Scheveling*, whither you may go in half an Hour, by a strait Pathway cut cross the Downs. There is a good Fishery at *Scheveling*. There you may see a Chariot with Wheels and Sails, which the Wind drives by the Sea-shore, so firm and even is the Sand on that Coast.

*† You may see  
the place of  
this Assembly,  
and the other  
Hall where the  
States of Hol-  
land meet.*

*Between the  
Hague and  
Scheveling, is  
a House of  
Pleasure, be-  
longing to the  
Earl of Port-  
land.*

The *Sieur Resner*, a Gentleman of *Zealand*, who dwells at the *Hague*, hath a Cabinet, where, among other things, are a great number of very curious Shells.

The situation of the *Hague* deserves in a peculiar manner to be distinguish'd from that of any other place in *Holland*, because of the variety of its Landskip: For it hath the Wood on the North, the Meadow on the South, some Arable Lands Eastward, and the Downs and the Sea to the West.

Its Trade is inconsiderable, in respect of the Cities which have Havens, or great Manufactures: yet a great deal of business is transacted in this place: Besides, there are many rich and noble Families, which live on their Revenues or Employments in the Army or Court.

This

This great concourse of Persons of Quality, is the cause that it is always furnish'd with Masters, requisite for the Instruction of young Gentlemen in all sorts of Exercises. The Academy especially is in great Reputation. There is one of the finest Manages I ever beheld, and the Rider is a very skilful and honest Man.

\* The Chappel  
of this Palace  
now is made  
use of for the  
French Church.

The Prince of Orange is lodg'd \* in the Palace of the ancient Counts of Holland. To speak truth, there is nothing extraordinary in this Palace. That which is called the *Old Court*, where the Princes of Orange formerly dwelt, is a more regular Building. † The Houses of Pleasure are exquisitely beautiful.

† In the Neighbourhood of the Hague is Honflardyke and La Maison du Bois, and the Garden of Monsieur De St. Anne-land.

We had the Curiosity to go on purpose to the Village of *Losdun*, to see the two Brazen Basons, in which 'tis said, the three hundred sixty five Children of the Countess of Heneberg, Daughter to Erasmus, Viscount of Florent, the Fourth Count of Holland, were Baptiz'd.

This History is to be found in Erasmus, Vives, Guicciardin, Christoval, Camerarius, Guy Dominick Peter, Author of the Annals of Flanders, and in many others, who speak of this Birth, as of a thing credible and well Attested, and as they believe true. The Annals relate, that the 365 Children were Baptiz'd by the Bishop, Don William, Suffragan of Tryers, and that both they and their Mother died on the same day, which was Good-Friday, Anno 1276.

Surius, Garon, and divers Chronologers, relate a History of a Lady of Provence, called *Irmentrude*, Wife of *Isembard*, Count of *Altorfe*, who being brought to Bed of twelve Sons, would have caused eleven to be Drowned in the River. They add, That *Isembard* meeting the Woman which carried them, asked her what she had in her Basket, the Woman answer'd, they were little Whelps, which she went to drown; *Isembard* was resolv'd to see them, and having discover'd the matter, he took the Children and put them to Nurses, and when they were grown up, presented them all alive to his Wife; in memory of which, saith the History, that Family assum'd the name of *Welps*; which it still retains.

J. Picus Mirandolanus II. writes, That a Woman of his Country, named *Dorothy*, brought twenty Children into the World at two Births, nine at one, and eleven at the other.

Albertus Magnus speaks of a German Woman, who was brought to Bed of one hundred and fifty Children. It would be no hard matter to produce a considerable number of like Examples.

You

You know what hath been said of this Lady ; that having reproach'd a Beggar-Woman for having too many Children, the poor Creature in answer, \* wished her as many as there were Days \* Camerarius a Grave and Learned Author relates many Instances of the efficacy of such Imprecations, Medit. Hist. To: 1. 1. 5. c. 6. in the Year ; which within the Year accordingly happen'd ; for the Countess was brought to Bed of three hundred sixty five Children, who were all Christen'd, and the same Day buried in the Church of *Lofdun*. This History is describ'd at large, in a great Picture, on the sides of which the two Basons are fixed. We must not forget, that the Boys were named *John*, and the Girls *Elizabeth*. *Marcus Cromerus* relates that a *Polonian* Lady, the Wife of Count *Virboflaus*, upon such an Imprecation, was brought to Bed of thirty six Children.

I am loath so soon to part with the *Hague*, which, without Contradiction, is one of the most pleasant Places in the World ; but I must say something of *Leyden* and *Haerlem*, before I finish my Letter. But think not, that when you leave the *Hague*, and come to *Leyden*, you fall into a desert Country ; every thing hath its value, and that of *Leyden* is not small. 'Tis true, all the Cities of *Holland* are fair to amazement ; and we cannot praise one enough, without saying so much, as must leave us no Expressions for the other. Nevertheless, I should be glad to be able to give you some new Idea of the Beauties of *Leyden*.

This City hath not so great a number of **LEYDEN**, Coaches as the *Hague*, nor so much noisie business as *Rotterdam* : But perhaps its quiet is far more charming. It is a great City, but repose reigns there, and in it you may enjoy all the sweetness of a Country Life. 'Tis no wonder to observe an extraordinary Neatness, where there is so little Business and Disturbance : Nothing comes near

an ancient City.

near that of its Houses, and we may compare the Streets to so many Alleys of a well-adorn'd Garden. Yet it must be confess'd, that the Inhabitants of *Leyden* would willingly consent, that their Streets should be less clean, and that they would endure a little more trouble, on condition they could be Masters of a good Haven. I have heard Projects have been contriv'd about it; but it's said, that their Land lies so low, that they dare not give the Sea a Passage: So that the Woollen-Manufacture makes the greatest Trade of this City.

\* Some believe, that the Burg is a work of the Romans: Others attribute it to the Saxons: but Jo. Scaliger pretends it was built by the Counts not above four or five hundred Years ago.

† The number of Scholars is fifteen hundred, or thereabouts. The University hath divers Privileges: 'Twas Founded Feb. 8. 1573.

‖ Andrew Grunheim: He was 22 Years old when this Accident happen'd, An. 1635. This History is particularly describ'd in an Inscription in the Anatomical Theater.

You know \* *Leyden* is very ancient, and there are still left some Marks of its Antiquity. But that which at present renders it most Famous is the † University. They commonly carry Strangers to the Physick-School; and in the Anatomy-Hall you may see a great number of Skeletons of Men and Beasts: Many natural Rarities, and other Curiosities; as Plants, Fruits, Animals, Arms, strange Habits, Pictures, Mummies, curious Works, Urns, Idols, &c. I fear you would hardly give credit to the Story of a ‖ *Prussian* Peasant which is there Painted: He had swallowed a very large Knife; so that they were forced to cut open his Stomach to get it out, after which 'tis said, he lived eight Years.

In the midst of the Hall is an unfortunate Thief, whom they derided to extremity, after they had Hanged him. They fixed his Skeleton a Straddle upon that of an Oxe, because he had been a Cow-stealer; they made Shoes of the Skin of another Thief, and a Shirt of his Bowels.

The

The Physick-Garden is not far from hence. A great number of Rareties are still to be seen in the Gallery of this Garden, and in the Cabinet call'd the *Indian-Cabinet*, to which this Gallery leads. I remember I observ'd among other things, an Ape, and a Cat, which came into the World with \* Wings: The hand of a Mermaid: A Stare with long Ears; a *Vegetable Priapus*, which is a very curious Plant: A Monster which issued out of a Hen's Egg: A † Piece of Money of Card or Paper, made at *Leyden*, when it was Besieged by the *Spaniards* in 1574. And a Serpent brought from *Surinam*, on whose Skin are several natural Figures, which resemble some *Arabick* Characters. I make this last Observation, because our Guide very much admires this little wonder of Nature. But to speak freely, I find nothing singular in this, no more than in the *Greek* Letters, which are form'd, as some thought, by the turnings and windings of the *Meander*. There is so universal, and so odd a diversity in all things in the World, that 'twou'd be easie to find the like Figures on the first thing we meet with, if we would give our selves the trouble to look for 'em.

The greatest part of the Animals, Insects, and other things, are hung up in Vials fill'd with certain Balsams, by which they are preserv'd from Corruption.

Going out hence, we went to see the great *Jul. Scaliger* Church, which is a vast Pile; and afterwards we took Boat for *Haerlem*. But before we proceed on our Voyage, I must needs give you some account of the unfortunate Destiny of the *Rhine*, of which there are some small remains at *Leyden*.

The

\* There are many flying Cats in the Province of *Malabar*. *Tassoni*.

† On one side of this Coin, is this Inscription, *Hæc libertatis ergo*; and on the other, *Pugno pro Patria*. Every seven Years there is a Tragedy represented, relating to that famous Siege.

is bury'd in the *Walloon Church*.

The Glory of other Rivers encreases proportionably to the length of their Course; but this great and famous River, dwindles to nothing, and is utterly lost in the Harbour. After it hath been constrain'd to divide it self at Meeting with the *Skenk* Fort, where one half of its Waters

\* It is to be observ'd, that the branch of the Rhine, which takes to the right, a little above Arnheim, and carries the name of the *Yssel*, is not properly the *Yssel*. It is a Channel which *Drusus* digg'd, and brought near to a place now call'd *Doesburg*, to make a communication at this place between the Waters of the Rhine and the *Yssel*.

take the name of *Wahal*: The *Yssel* robs it \* of the other half a little above *Arnheim*. Yet it goes on to that City, tho' much weaken'd; and at seven or eight Leagues from thence is again oblig'd to separate at the little City of *Duerstede*: Its principal Branch theretakes a new Name, and is call'd the *Leck*; and the poor little stripp'd Rivulet, turns to the right, retains still its name of *Rhine*, and passeth on to *Utrecht*, where it is divided a fourth time. The *Vecht* breaks off at that place, and takes its course to the North: And the little thred of Water which is yet call'd the *Rhine*, passeth quietly to *Worden*. It comes to bid its last farewell to *Leyden*, and faintly finishes its course, by losing the small remainders of its Waters, in two or three Canals, without having the Honour to enter into the Sea. The *Scamander*, the *Simois*, and some other renown'd Rivers, which are not worthy to be compar'd to the *Rhine*, have met with the same reverse of Fortune: The whole surface of the Earth is subject to continual Alterations. These Catastrophes put me in mind of what *Ovid* says,

*Vidi ego quod fuerat quondam solidissima tellus  
Esse fretum, vidi factus ex aequore terras, &c.*

But we are not ignorant of the cause of the *Rhine's* Fate; it was an Earthquake which shook the



the Downs, and \* fill'd the Mouth of this River, and forc'd it to return to seek a new Passage. The *Leck* was then scarce worth notice, but the Waters of the *Rhine*, which were driven back and overflow'd the Country, swell'd, enlarg'd, and deepen'd the *Leck's* Canal; and the entrance to the Sea hath ever since been shut against the ancient course of the *Rhine*. This poor River, which had already run the greatest hazards in the Lake of *Constance*, and which had thrown it self down the Precipice, near *Schaffhausen*, at last loses both its Reputation and Waters, at the Village of *Capwick*.

\* In the Year 860. or according to John Gerbrardus a Leydis, in the Year 840. This Author represents that Storm as most terrible and dreadful.

'Tis related by several good Authors, that that Country was, at that time, divided into many Islands; and that those Lands that are now overflow'd were cover'd by the Waters of the *Zuyder-Sea*.

I'm inform'd, that they still preserve somewhere the Board of the famous Taylor *John Bucolde*, † called *John of Leyden*, (because born there) † Or Bucold. head of the *Anabaptists*, King of *Munster*, &c. You have heard of the Person.

It is near five Leagues from *Leyden* to *Haerlem*, but the Villages and pleasant Houses which you see on the right and left Hand all along the Canal, make the way seem very short. *Haerlem* is large and very agreeable; and there is even one conveniency in it, that is wanting at *Leyden*; for its Waters are quicken'd by the little River *Sparen*, which joyns it self to its Canals, and gives to some their course, and to others a little Circulation. The Linen and Tape which are made at *Haerlem*, have for a long time been its chief Trade: But I hear that at present they have a great Manufacture of Silk Stuffs. \* The Great Church, and the Town-house, are the stateliest Buildings: And its Wood of tall Trees, with its

HAERLEM.

\* It was dedicated to S. Bavon. It is the largest in all the Province.

C

long



long and straight Walks, is one of its principal Ornaments. It boasts to have given Birth to *Laurence Coffer*, who, if you will believe them, was the Inventer of Printing. But you know, Sir, that *John Guttenburg* of *Strasburg* disputes that Invention with *Coffer*: And that the pretended Conjurer, *John Faustus* of *Mentz*, will give place to neither; and besides, this Invention is attributed to *John Mantel*, and to *Conrade* and *Arnold*, Brothers and Burgesses of the same City of *Mentz*; as also to *Peter Scheffer*, *Peter Gernsheim*, *Thomas Peterson*, *Laurence Genson*, a second *John Guttenburg*, and several others. 'Tis strange that History is so intricate and entangl'd with Fables, that we cannot discover the Truth of so late a Trans-action; but if you consider the Nature and Circumstances of the thing, you will soon perceive the cause of this Confusion. For the reason why we find the Names of so many Printers in the Books that were first Printed at *Haerlem*, *Mentz*, *Spire*, *Strasburg*, and other places, is because they were all Partners; and those who contributed to the Charge, resolv'd to have a share in the Glory. 'Tis probable, that every one of 'em claim'd the Honour of the Invention; and since the Controversie cou'd not be easily decided, even at that time, 'tis not reasonable to suppose, that we shou'd be able to give a clearer view of it at such a distance. This new Secret was quickly divulg'd, and the Invention was communicated to the principal Cities in *Europe*. I will not pretend to give an account of the Persons by whom it was propagated: For such an Enquiry wou'd engage me in a Controversie that is no less intricate than the former, since 'tis frequently observ'd, that an Imitator makes as great a noise, and is as much talk'd of as an Inventer. Nor is the time of this Invention less uncertain than the

Au-

Author: For I verily believe, that every Year is mention'd as the first *Epocha* of Printing, from 1420, till near the end of the Fifteenth Century.

\* *Coster*, as far as I can perceive, had the greatest share in the first Invention; but neither he nor *Faufstus* was the Author of the finest and most useful Improvement of it. For they Engrav'd their Characters in Wood, as it is sometime us'd at present, so that every Plate became useless, as soon as the Impression was finish'd, since the Letters could not be separated. The way of Casting Letters was not Invented till some Years after; and I think the Honour of this Invention is almost unanimously ascrib'd to one *John Mantel*. *Aldus Manutius*, that Learned Venetian Printer, found out the *Italick* Characters, which perhaps receiv'd that Name from the Country where they were invented. He was also the first who Printed in *Greek* and *Hebrew*. I shall conclude this Digression, with observing, that as there is nothing so advantageous, which is not attended with some accidental Inconveniences; so the Invention of an Art, which was so useful to the Learned World, ruin'd the Trade of those who liv'd by transcribing Books.

Among the divers Rarities which are to be seen in the Town-House of *Haerlem*, they keep, with particular Care, in a Casket of Silver, and wrapped in Silk, the first Book (according to those of *Haerlem*) that ever was Printed: Its Title is *Speculum humane Salvationis*: It hath many Figures. The keeping of this Book is entrusted to several Magistrates, who have every one a different Key of the place where it is, which renders it not easie to be seen. The Statue of *Laurence Coster* is likewise to be seen in this place. The following Inscription was put in Letters of Gold, on the door of his House, with these Verses:

\* There are  
no Books of  
*Faufstus's* Im-  
pression, so an-  
cient as those  
that have been  
Printed by  
*Coster*.

## MEMORIAE SACRUM.

*Typographia Ars Artium omnium Conservatrix hic  
primum inventa circa annum, 1440.*

*Vana quid Archetypos & praela Moguntia jactas?*

*Haerlemi Archetypos praelaque nata scias.*

*Extulit hic, monstrante Deo, Laurentius Artem.*

*Dissimulare virum, dissimulare Deum est.*

Tavernier as-  
sures us, that  
the Persians  
have not yet  
the use of  
Printing.

If what *Trigaultius*, and other Travellers have said be true, that Printing is of so ancient usage in *China*, it is very probable, that those who first brought it into *Europe*, were but Imitators of others. *Guy Panciroli* does affirm it, and *Coccius Mofcardus*, who quotes him, seems not to question the truth of it. *Mezeray* the famous French Historian is also of the same Opinion, in the Life of *Charles the VII.* and all those who have written concerning the Kingdom of *China*, agree in that point, and chiefly *John Mendoza Gonzales*, who tells in his History of that Country, that he has seen a *Chinese* Book Printed 500 Years before Printing was known in *Europe*. I know that the Accounts we have of these remote Countries, are not always to be depended upon, most being stuffed with ridiculous or impossible Stories; such I take the description *Marco Paolo* has given us of the City of *Quinsay*, whose Circuit, says he, is an hundred *Italian* Miles. It has One Million Six Hundred Thousand Heads of Families, that is to say, about † Eight Millions of Souls; Twelve Thousand Stone Bridges, which are so broad and high that the biggest Ships Sail under the Arches, without striking down their Masts; a Palace ten Miles round, wherein are twenty magnificent Apartments, in each of which Ten Thousand Persons may conveniently live. This is so extravagant, that one would be guilty of too gross

† More than in  
all England.

a credulity to believe it; but on the other hand, we should be as unreasonable, if we did from thence deny our belief to Facts probable in themselves, and duly attested. Likely Sir *William Petty* had no great Faith for this Author, for else he would not have said, and endeavour'd to prove, that *London* is the largest and most populous City in the World.

*Meyer* reports, that in the Year 1403. a Mermaid was brought to *Haerlem*, who, by a furious Tempest was thrown on the Neighbouring Shore: That they accustom'd her to eat several sorts of Meat, but her principal Food was Bread and Milk: That they taught her to Spin; and that she lived many Years. Others write, that this Mermaid was sent from *Embsden* to *Haerlem*. *J. G. a Leydis* adds, that she would often steal away to return to the Water, and that she had an odd kind of Speech. (\* *Locutionem ejus non intelligebant, sed nec ipsa nostrum intellexit idioma*). *†* They did not understand her Speech, nor she our Language. *†* In the Year 897 there was

a very devout Dog at *Corbie*, who assisted at Mass with great Majesty, and in all the decent Postures. He Religiously observ'd Fast and Fast Days, and bited such Dogs who piss'd against the Walls of the Church, or barked during Divine Service, &c. *Paulini V. the 6th Volume of the Nouvelles de la Republique des Lettres.*

We might have again taken the conveniency of the Canal that runs streight from *Haerlem* hither, but it being a little too late when we came from thence, and we willing to get hither as soon as we could, we thought it better to make use of a Coach. The Carriage was a little uneasy, because the Coach was not hung, but to make amends, it went a great deal swifter than the Boat. I am,

S I R,

Amsterdam,  
Oct. 15. 1687.

Yours, &amp;c.

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LET-

## LETTER III.

S I R,

AMSTER-  
DAM.

**T**Was not without some reluctance, that I sent you my last Letter from *Amsterdam*, without giving you an account of that famous City: but I fancied I should do well to refresh my Memory with its Idea, that my Relation might be more certain and exact. In the mean time, I intreat you to remember, that I did not promise to give you an intire description of any place: It would require a long continuance in this City to observe every thing that is remarkable in it, and a large Volume to write all.

*Amsterdam* is without doubt one of the most beautiful, admirable, and important Cities in the World; and 'tis certain, that it answers in every point, the great Reputation it hath in the World: But that one may be more Surprised with its Beauty, it would be best not to have known before-hand, the other Cities of *Holland*. I confess, that after I had seen the Haven of *Rotterdam*, and the Beauties of the *Hague* and *Leyden*, I was but little surpriz'd at the first sight of *Amsterdam*: I found nothing there which might much distinguish it from those other Cities. Nay, I must freely tell you, that the multitude of Carts and Sleds, whose number increaseth daily by the vastness of Trade, so pester and dirty the Streets, that it is not a very diverting Object to one who is charm'd only with such things as appear pleasant to the Eye, especially if he come from another City, which can shew more neatness and tranquillity.

*There are some  
Streets which  
are always  
very clean.*

There

There is no comparison to be made between the greatness of *Amsterdam* and *London*, since, according to the common Calculation, there are near Seven Hundred Thousand Souls in *London*, and *Amsterdam* contains not above Two Hundred Thousand, tho' so great a number of *French* Refugees are lately settled there. Nevertheless, it must be acknowledged, that *Amsterdam* yields not to any City in the World for Riches, or extent of Trade. You know the \* *East-India* Company alone is so renown'd and powerful, that it hath made head against Princes, without interrupting the course of its Traffick. 'Tis equally foreign to my Design, and beyond my Capacity, to give you a particular Account of the prodigious Trade of this City; but I cannot forbear acquainting you, with the Character I receiv'd of it some Days ago, from one of the principal Merchants of this place; and I wish I cou'd reach the pathetick force of his Expressions. Know, said he, that you are now in the perpetual Fair of the Universe. The number of our Ships is much superiour to that of our Houses: they bring us from all the four Corners of the World, all that the Creator has produc'd for the Pleasure and Profit of Mankind. The other Harbours in our Provinces have each a particular Commerce; but we comprehend all. *Amsterdam* is the great Magazine of *Europe*; and if there were not a *London* in the World, we might say without Vanity, that there was not any City that durst pretend to Rival us in Trade. This famous City is all founded on Piles in the midst of a Marsh: It is built on the *South* of the River *Te*, which is, as it were, an Arm of the *Zuyder-zee*, on which the prodigious number of Ships resembles a vast Forest.

\* This Company was established in 1594.

Or Tye.

† Twenty Six Bastions. The Ditches are Eighty Paces broad, deep and full of running Water; the ordinary Garrison is Eight Companies of 200 Men each: The Captains must be Amsterdammers. Besides, there are 60 Companies of Burghers, of 250 Men each. The Gates are shut at Nine a Clock. They are partly guarded by the Citizens, and partly by the Garrison. The Keys are put into an Iron Chest, in custody of the Citizens, and the chief Burgomaster keeps the Keys. G. L.

\* It is said this Building cost Three Millions.

Palace; it were also to be wish'd, that the open Place before it were more neat and regular. Here are kept the vast Sums of which the Fund of the Bank is compos'd. The Doors are proof against Petards; and for the greater Security a certain number of Burghers walk the Rounds every Night.

† It is called the New Church. It was formerly dedicated to St. Catharine. The Organs cost One Hundred Thousand Crowns. The Tomb of de Ruyter, is a piece worth your view in this Church. They design'd to erect a very high Tower by it, but that work was never perfected.

As soon as you leave this, you pass into the † principal Church, which is not so large as those of *Leyden* and *Haerlem*. It is to be consider'd, that *Amsterdam*, about Four Hundred and Fifty Years ago was only a Village of Fishermen: And this so renown'd a City in our Age, was but in a very indifferent condition when the Church, of which I am speaking, was built. In it they shew you the Pulpit, and tell you that it, together with its Canopy, cost Twenty Two Thousand Crowns. It is made only of Wood, of *Gothick* Carving, very full of Ornaments. On the Glass-  
Win-



Windows of this Church is painted the History of the Emperor *Maximilian* the Second, who \* honoured the Arms of the City with an \* Anno 1488. Imperial Crown, in acknowledgment of the good Offices he had receiv'd from it. The Kings of Spain have granted to *Madrid, Toledo, Burgos*, and several other Cities, the Privilege of bearing a Royal Crown over their Coats of Arms: They have also conferr'd the same Honour upon several Families; and particularly *John Cervallone*, Baron of *Oropesa*, receiv'd this Favour from *Charles* the Fifth. The *Portugueze Jews* here are extraordinary Rich, and their Synagogue is a † stately Building, whereas that of the *High-Dutch* is but mean and contemptible.

† It is a square Building, erected An. 1671.

*Notwithstanding the Inquisition against the Jews in Spain and Portugal, a Portugueze Jew (Don Jerome Nunez de Costa) was Agent of Portugal, at Amsterdam. And another (Don Emanuel de Belmont) Resident of Spain. This last received the Title of Count from the Emperor.*

As we went along they brought us to one of the || Houses of Correction for the young Debauchees, where they are constrain'd to work: There was one in a dark Cellar, where he Pumped incessantly, without which the Cellar would have been fill'd with Water in a quarter of an Hour, and he, by consequence, in danger of Drowning. Every one hath his Occupation and Task, which he must punctually perform under the Penalty of Whipping. Some are there for their Lives, others only for a time. There is also the like \* House for Whores, but they treat them with less Severity: This House is not very full. It is a double misfortune to about a Score of poor Creatures who are kept in this Prison to do Penance *per force*, while some Thousands of their Comrades have their Tails at liberty: For to speak the truth, if these unhappy

\* Spin-house.



happy Recluses have deserved such a Treatment, it is most certain, that there are many others in *Amsterdam* who deserve it more than they, tho' they are not thus shut up.

The *Roman Catholics* have the same liberty here which they enjoy through all the

*A modern Author, who lived a long time at Amsterdam, writes, that there are in that City about 13000 Roman Catholics, and as many Lutherans, 4000 Anabaptists, 80 Families of Arminians, 50 of Quakers, 450, or some more of Portuguese Jews, 100 of High-Dutch Jews; & molti Paricolarì che vivono senza Religione. There are two English Meetings, one of Presbyterians, and the other of Independants.*

*\* There is 130 of them. They are in a large Cloyster. Their Church may easily contain 1200 People. Calvilius reports, that the Order of the Beguines was Instituted in the Year 1207 by one called Begga. 'Tis not certainly known who that Woman was, since there are several Women who have born that Name. M.S. pretends, that she was the Daughter of Pepin I. but 'tis certain, that the Institution of the Order of Beguines is of a much later Date. According to Calvilius they were not Instituted by a Woman, but by a Man call'd Beges.*

Dominions of the States: But I can assure you, that their number is not near so great in this City, as some would perswade us. I had the fortune to discourse with a very intelligent and curious Person, who hath examin'd this matter; and he affirms, that the *Roman Catholics*, and the other Sectaries together, do not make a fourth part of the Inhabitants of *Amsterdam*. I know not whether you have heard of a kind of Convent of Nuns, call'd \* *Beguines*, who are still tolerated here: There are a great many of them in the *Spanish Netherlands*. But because I believe you are not acquainted with this sort of Society, I will give you the Character of it in few and general Terms: It is compos'd of Maidens or Widows who have no Children. There are among them some of all sorts of Qualities, and nothing is requir'd to make them capable of admittance, but good Testimonials, and an Estate sufficient to maintain them at their own Charge. Every *Beguine* may have her House, and necessary Conveniencies by her self, or they may joyn several together, according as Kindred or Friendship may incline them. The place of this Society bears the name of

of

of the *Beguinage*, which is commonly like a little City inclosed within another, and is surrounded with a Wall and a Ditch. There is a Church in this inclosure, where the *Beguines* are oblig'd to be present at the Hours appointed for their Devotions. Their Habits are black, and somewhat fantastical. They regulate their Expences as they please, as well for their Table as Furniture. They receive and pay Visits when they please. They quit the *Beguinage* when they have an inclination to Marry, or on any other occasion. And it may be said, that this retreat, far from the vowed constraint of a Convent, is a very sweet and reasonable manner of living.

The confusion that would be occasion'd by Coaches, by reason of the perpetual Carriage of Merchandizes, and the danger of shaking the Houses, which, as I told you, are founded on Piles, is the reason that none but Strangers and Physicians are allow'd to have any; Sleds indeed are permitted, but that being a slow and uneasy Carriage, there are none but old Women who make use of it.

We went to see a *French Opera*, where there was neither Machines, nor rich Cloaths, nor good Actors. That which we found most pleasant, was a great Lass, who acts the part of a Man, and pronounc'd what she sung so well, that one would have believ'd she had been born in France, tho' all she said was by rote, for she understood not a word of *French*. They say she was a Drummer for five or six Years among the *Dutch Troops*.

One ought to visit at Amsterdam the Cabinets of Mr. Wiltzen, Vanderhem, Occo, and Grill.  
C. Patin.

It is fit I should say something of the famous Musick-Houses: They are a kind of Taverns or Halls for Dancing, where the young People, of the meanest sort, Men and Maids meet every Evening. These are the meeting places, but the In-

Intrigue is carried on in another. Usually Strangers have the curiosity to see them. They must make shew as if they had a mind to drink a Glass of Wine when it is offer'd, and give some gratuity to him or her who presents it.

*The Exchange of London is about 148 foot in length, and 120 in breadth. The Exchange of Antwerp is 90 common paces long, and 70 broad.*

The *Burse* or *Exchange* was built in the Year 1608. It is a Building of fine Free-Stone, and founded on more than 2000 Piles. The place where the Merchants assemble is 200 Foot long, and 124 in breadth. The Galleries are supported by forty six † Pillars; the Shops are neither so fine, nor so numerous as those on the *Exchange* at London.

† The first Order is Doric, and the second Ionic.

The *Academy* commonly call'd the *Illustrious School*, is a fine Building: There they teach the Oriental and other Tongues: Divinity, Philosophy, History, &c. The Lawyers and Physicians have also their Schools.

There are five Towers in the City, each of them having a great Clock, which are so placed and distributed, that the Hours may be easily heard in any part of the City. I might tell you an hundred other Curiosities of *Amsterdam*; but I once more advise you to visit them your self.

We hope to set out to Morrow for *Utrecht*, by the Canal: And I will not fail to write to you as soon as I shall have sufficient Matter to fill a Letter.

I return'd yesterday from *Loosdun*, whither some Friends oblig'd me to go a second time with them. I am very glad I can inform you, that the Inscription which is to be seen in the Church of this Village, differs from that in the Annals which I cited, for it calls the Bishop who Baptized the 365 Children, *Guido*, Suffragan of *Utrecht*; whereas in the Annals he is named *William*, Suffra-

fragan of *Treves*. But this variation is no Argument against the truth or probability of the Fact. For there are many times alterations in the speaking and writing of things which in themselves are very true; and this might be the fault of the Transcriber. Above the Inscription are these two Verses:

*En tibi monstratum nimis, & memorabile factum,  
Quale nec à mundi conditione datum.*

And below,

*Hæc lege, mox animo stupefactus, Lector, abibis.*

I am,

S I R,

Your, &c.

Amsterdam,  
Oct. 20. 1687.

## LETTER IV.

S I R,

WE were seven Hours on the Canal, between *Amsterdam* and *Utrecht*, but we spent the time with a great deal of Pleasure, as well because of the fair Weather, and the fine Country, as of the good Company we had in the Boat.

We left, on the Right-hand, three Leagues from *Amsterdam*, the old Castle of *Abcou*, with the Village of the same name, where are the bounds of the Province of *Holland*.

It

UTRECHT.  
\*Anno 1579.

*This Church  
was Founded  
by Dagobert I.  
about the Year  
630.*

*\* This Smock is  
made with a  
great deal of  
Art; for 'tis  
impossible to  
perceive any  
Seam in it.  
'Tis accompa-  
ny'd with  
three Unicorns  
Horn, &c.*

*† This Church  
at present be-  
longs to the  
English.*

It was late when we came to *Utrecht*, and our Affairs allow'd us to stay there but some part of the next Day. This City begins to abate of the extream neatness of the Province of *Holland*, though it yet retains enough of it. You know it is large, ancient, and famous for its University. The happy Union concluded here in the last Age, which is the Bond and Tye of the Republick, will for ever be an Honour to this City. They boast of the extraordinary height of the Steeple of the Cathedral; but there is something else that renders it more famous and remarkable. 'Twas a large Pile of Building, and very solidly built. The Tower or Steeple stood at the entry of the great Nave or Body of the Church, to which it was join'd from the bottom to the top, and serv'd for a Prop or Buttress on that side. Yet, some Years ago, by a terrible Storm of Wind, which, like an impetuous Torrent, dash'd against the side of the Building, the Body of the Naves was so furiously shaken, that they were overturn'd to the very Foundations, without doing the least damage either to the Tower, or the Arms of the Cross-building towards the Quire, which remain still entire, tho' the Naves were torn from 'em by the violence of the Tempest.

One of the Virgin's pretended \*Smocks, and some other Relicks that were formerly in great Veneration, are still kept in † *St. Mary's Church*. They make Strangers take notice of one of the Pillars of this Church, which is Founded upon Oxe-Hides, as it appears by two Verses that are inscrib'd on the same Pillar. I give you 'em such as they are, and you may find out the sense, as well as you can.

1099.

*Accipe, Posteritas, quod per tria secula narres:  
Taurinis Cutibus fundo solidata Columna est.*

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The Walk of the Mall is fine, and those of *Utrecht* esteem it the more, because it was spared by order of the *French King*, when he came to that City some Years ago; tho' his Troops destroy'd almost every thing else in the Neighbourhood.

*M. Kerkringius, a famous Physician and Anatomist, who lives at Utrecht, hath Fœtus's of all Ages, by which*

*you may observe the order, proportion, and progress of their Formation, from the Egg to the forming of all the Organs of the Body.* C. Patin.

A Gentleman of *Utrecht* imparted a curious Observation to me, by which you may judge of the number of Towns throughout this Country; he reckon'd Forty Eight, to each of which one may go easily from *Utrecht* in a Day, and there are thirty three of them to which you may go and come back the same Day.

At our departure from *Utrecht*, we met with a Country altogether different from that which we left. The Canals and Ditches of *Holland* are changed into Hedges, and the Meadows into high and plowed Fields. Two Hours from *Utrecht* we past thro' the fine Avenues of *Zeist*, in sight of the Castle on the right Hand. It is a very fair Building, compassed with large Ditches, full of running Water, and adorn'd with Woods, Gardens, Statues, Fountains, and all other Embellishments you can desire. This House belongs to one of the greatest Lords in the Country, who built it some Years ago, and hath the repute of doing things magnificently.

Between *Rhenen* and *Arnheim* the Fields are almost wholly planted with Tobacco, and the Stakes by which it is supported, make a shew of Vineyards at a distance.

*Passing by Rhenen, you may see a fine House which Frederick V. Elector Pala-*

*tine, and King of Bohemia built, after his Misfortune, with an Intention to reside there.*

Approaching the Village of *Rhincom*, three Hours on this side *Rhenen*, there is a boundary Stone, which separates the Lordship of *Utrecht* from the Dutchy of *Guelderland*.

## ARNHEIM.

*Arnheim* is tolerably Fortified, otherwise I found nothing worth noting in it. The Beds in the Inns are made like our Cupboards; which you go up a Ladder to, and after plunge your self into a deep Feather-bed, and have another of the same sort for your covering.

## DOESBURG.

Two large Hours and an half from *Arnheim*, we pass'd the *Yssel*, divided into three Branches very near each other; and pass'd thro' *Doesburg*, which is a little City on that River in the County of *Zutphen*. We were forced to Dine upon Bisket and Milk in a paltry Village, and in the Evening were treated much after the same manner at *Ysselburg*, which is a poor little dismantled place, at the entrance into the Country of *Cleves*.

## YSSELBURG.

WESEL,  
formerly a  
Hanse-Town.

There is scarce any thing but Woods and Sandy Grounds between *Ysselburg* and *Wesel*; and there is but little remarkable in the last of these places.

\* It has eight Bastions, five of which are lin'd.

† The Citadel has five Bastions. It will be a handsome Fort, and as strong as it cou'd be made in such Sandy Ground. The inside of the Rampart is lin'd, to make it more firm, and keep it from falling.

'Tis indifferently Fortify'd \*, and they are at present at Work on a † Citadel, between the City and the Fort of *Lippe*, on the Bank of the *Rhine*. The Elector of *Brandenburg* allows his *Roman Catholick* Subjects in the Dutchy of *Cleves*, the publick Exercise of their Religion, by a Treaty which he concluded with the Duke of *Neuburg*, now Elector

Palatine, on condition that the Duke should grant the same liberty to the *Protestants* in his Dutchies of *Juliers* and *Berg*. There are four Churches at *Wesel*: The *Protestants*, who are call'd *Calvinists*, have the Two principal, the *Lutherans* the Third, and those of the *Roman Communion* the

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the other. The *Jews* have a little Synagogue here.

Half an Hour from *Wesel* we past the *Lippe*, which, not far from thence, falls into the *Rhine*; and the same Day we arriv'd pretty early at *Duisburg*. This City is about the bigness of *Wesel*, **DUISBURG** without Fortifications, or any thing considerable formerly a *Hans-Town*. but its University. The principal Church is fair enough, and belongs to the *Protestants*. The Scholars walk about the Streets in their Morning-Gowns, like those of *Leyden*. I was inform'd, that the *Roman Catholics* might carry the Host about here, according to the full liberty which is granted them throughout all this Country, tho' they chose rather to refrain from doing it, lest any accidents should happen which might disturb the friendly Correspondence which they entertain with their Protestant Neighbours.

A good half League from *Duisburg*, we entred into the Country of *Berg*, which, with that of *Fuliers*, belongs to the Duke of *Newburg*, Eldest Son to the Elector *Palatine*. And two Hours after we passed through *Keyserwaert*, which is a **KEYSER-very little City upon the Rhine**. It belongs to the **WAERT**. Elector of *Cologne*, in whose Possession, as we were inform'd, it remains as a Pledge, and by whom it was Fortified.

We have now been a few Hours at *Dusseldorp*, **DUSSEL-DORP**. where we have already walked about for some time to discover something worth our Observation. This City is bigger by half than *Duisburg*, and every way better; there are no Suburbs adjoining to it, no more than to *Keyserwaert*. The Fortifications seem to be kept in good Order; and the Electoral Prince, the Duke of *Newburg*, *Here is a Citadel with four Bastions. Gal. Gualdi.* makes his Residence here. This is all I can now say. I am,

S I R,

Yours, &amp;c.

D

LET-

*Dusseldorp;*  
O<sup>o</sup>. 23. 1687.



## LETTER V.

S I R,

COLOGN, *an Archbishop-  
rick, Universi-  
ty, Imperial  
City, and Hans-  
Town. Otho  
the Great,  
made it an  
Imperial City,  
and gave it  
the Privileges  
it now enjoys.*

*There are 24  
Gates, 13 to  
the Land, and  
11 on the  
Rhine.*

THIS Letter will give you an Account of that part of what I could observe at *Cologn* in three Days. Since we only wander'd in our Walks abroad, you must expect no regular Order in the Relations which I send you. I am glad of this occasion to give you this Advertisement by the bye, that you may not expect to have things in a better Method than we found them.

*Cologn* may be seen at a considerable distance, and all in plain view in a level Country. The City is very large, surrounded with a Wall and dry Ditch, with Towers, and some Bastions which defend its Gates. There is rarely so great a number of Steeples to be any where seen at once, as appear'd to us on the side we approach'd it.

It is an Imperial City, govern'd by its Burgo-Masters: But the Arch-Bishop's Authority is very considerable. This Prince takes cognizance of all Affairs both Civil and Criminal, and can Pardon those whom the Magistrates condemn. And the Oath which the City takes, seems to be a kind of Homage: It is in these terms;

*We the Free Burgresses of Cologn, do this Day, for now, and for ever promise to——— Arch-Bishop of Cologn, to be faithful and favourable to him, AS LONG AS HE SHALL MAINTAIN IN OUR RIGHTS, HONOUR, AND OUR ANCIENT PRIVILEGES, Us, our Wives,*

our

our Children, and our City of Cologn. So God and his Saints help us.

There is great Jealousie between the City and the Elector.

They will not suffer him to stay long there with a great Train. Many Archbishops have attempted to invade their Liberties. Under the Reign of the Emp. Adolphus of Nassaw, the Inhabitants went in Arms to meet their Arch-Bishop, as far as Woringhen in Brabant, where having plac'd the Keys of their City between him and them, in the Field of Battel, to be the price of the Victory, they obtain'd that with their Keys and Franchises. They have ever since celebrated a Festival on this Account, with a great deal of Ceremony. Heils.

If you please, you may have the Answer which the Bishop returns them; it was a Burgo-Master who gave me them both.

We ——— by the Grace of God, Arch-Bishop of the Holy Church of Cologn, Elector, and Arch-Chancellor of the Empire in Italy: To the end that there may be an amicable Confederacy, entire Confidence, and sincere and inviolable Peace between Us and our dear Burgresses of the City of Cologn, do make known to all by these Presents, that we promise and declare sincerely, and without Fraud, that we confirm all their Rights and Franchises, written or not written, old or new, within or without the City of Cologn, which have been granted to it by the Popes, Emperors, Kings, and Arch-Bishops of Cologn, and that we will never do any thing to violate the same. In Testimony whereof, &c.

The Chapter of Cologn is compos'd of sixty Canons, who ought all to be Princes or Counts. The Four and Twenty Eldest are the Capitularies.

The Electors of Cologn had formerly the Privilege to Crown the Emperor according to the Constitution of the Golden-Bull; but these Electors not having been Priests for a long time, those of Mentz perform'd that Office in their stead, and

\* *They pretend* have \* ever since remain'd in possession of that also to this Honour.  
 † *Those who presented the Petition were Habited all alike. They never took it*  
*all to be called Gueux, and to distinguish themselves by that Name, they hung a Medal at their Necks, upon which, on one side, was the Effigies of the King, (Philip II.) and on the other, two hands joyned together, holding two Budgets, with divers little Porringers, and round about was written, Faithful to the King even to Beggary. Gab. Chapuis, Hist. of the Wars of Flanders.*

I am inform'd, that there are many *Protestants* here, who are known to be such: They go into the Lands of the Duke of *Newburg*, to perform the exercise of their Religion. They are still call'd by their old name of † *Gueux*, or *Beggars*, which, you know, was given at *Brussels* to the Authors of the Agreement, by the Count de *Barlemont*.

*There are six Inscriptions about the Platform before it. The first was design'd to commemorate the kindness of Caesar to the Utii, by receiving them into the number of the Allies, and his building two wooden Bridges over the Rhine. The second mentions the Colony which Augustus sent hither. The third was made upon occasion of the building the of City by Augustus. The fourth relates to the Stone-Bridge, which Constantine built here. The fifth is in Honour of Justinian, who granted 'em some Laws; and the sixth in Honour of the Emperor Maximilian. Montconys.*

The Town-House is a great *Gotbick* Building. We saw there, among other things, Chambers full of Bows, Arrows, Cross-Bows, Quivers, Bucklers, and other ancient Arms. I measur'd one of those great Cross-Bows which had need of Kests; The Bow was of Whale-Bone, and is twelve Foot long, eight Inches broad, and four Inches thick. It is very pleasant to behold *Cologne*, and the delicate Country about it, from the top of the Tower of this House.

The little part of the City which is on the other side of the *Rhine*, is properly under the Dominion of the Elector, and is the Quarter allotted to the *Jews*.  
 The

The \* Cathedral Church remains in a very \* *St. Peter's.*  
 imperfect State; it is pity so fine a beginning *'Tis said this*  
 was never compleated. In the Year 1162. the *Structure was*  
 three pretended Kings who came to adore our *erected in the*  
 Saviour, were brought from Milan into this *space of four*  
 Church, where Fame attributes many Miracles *Years, and fi-*  
 to them. They sell for a penny a Dozen little *nish'd Anno*  
 Billets or Notes, which have touched them, and *1258.*  
 communicate their Virtue. *When Freder-*  
*rick Barba-*  
*rossa caused*

Milan to be raz'd.

An extraordinary Drying having caused a Famine in Hungary (I know not positively in what time it happen'd) a great number of the People of that Country, came to supplicate the assistance of the three Kings, after they had in vain invoked the Saints of their Country and Neighbourhood; and they had no sooner mention'd their Request, but it rained in great abundance. Since that time a certain number of Hungarians come every seventh Year in Procession, to pay Homage to their Benefactors; and these People are treated and waited upon by the Magistrates for fifteen Days, in a very fine House, which was built on purpose for them.

I observ'd a Hole three or four Foot wide in the top of the Vaulted Roof of the Church, and almost directly over the Chapel, where these Royal Relicks are kept. These words are written round the Hole:

Anno 1404. 30. Oct. ventus de nocte flat ingens, grandem per tectum lapidem pellit.

On the 30th of October, in the Year 1404. a great Wind blew in the Night, and drove a great Stone thro' the Roof.

D 3

This

*The great Concourse of People who resort from all Parts to Cologne, is the reason why the City has been considerably augmented. Sir Th. Brown in his excellent Book of Vulgar Errors, refutes the Opinion of those who imagine, that these pretended Monarchs were Kings of Cologne. But, for my part, I must confess, I never heard any Person maintain, or so much as speak of that Opinion.*

See To. II.  
 Letter XXIII.

This Stone lies on the Pavement near the Chapel. Our Guide told us, they call'd it, *The Devil's Stone*, because it is believ'd, the Devil threw it out of Malice to destroy the Chapel. I observ'd also in the same Church, over one of the Doors, thirty six gilded Staves, about three Foot long each; and this Distich is written underneath:

*Quot pendere vides Baculos, tot Episcopus Annos  
Huic Agrippinae praesuit Ecclesiae.*

And, in effect, the Elector is at present in the thirty seventh Year of his Arch-Bishoprick. But I could neither learn the Original, nor the use of this Custom.

We saw, by the way, the fine Church of the Jesuits, and from thence went to that of St. *Ursula*. You are doubtless acquainted with the Legend of this Saint, and of her Eleven Thousand Virgins, who were Massacred with her by the Huns at *Cologne*, in the Year 238. Those who first wrote the Story, supposed that there was one *Etherus*, King of *England*, and Husband of *Ursula*, and one Pope *Cyriac*, his Contemporary, Persons of whom no notice is taken in History. In the mean time, every one of the Eleven Thousand Virgins, have done above Eleven Thousand Miracles, and furnish'd a great number of Relicks. The Body of *Ursula* lay for a long time confounded among the rest; but they say it was at last distinguish'd by a Pigeon; who, for several Days, came regularly at a set Hour to her Tomb: And at present the Saint is laid near her Husband *Etherus*. The Church is fill'd with the Tombs of many of the Virgins, and there are always a multitude of Old-Women in it, repeating *Pater-nosters* from Morning to Night. They say the Earth of this Church will not endure any

Mezeray relates the Story, as 'tis commonly told; but is so far from affirming it to be true, that he looks upon it as uncertain, if not fabulous. 'Tis also confuted at length by Uther.

any other dead Corps; and to prove this, they shew the Tomb of a Daughter of a certain Duke of *Brabant*, which, after they had plac'd it there by force, started up and remain'd in the Air, so that they were oblig'd to fix it with Iron, as it still continues, two or three Foot from the Ground, against one of the Pillars of the Church.

It is pleasant to see, in a great Chapel, which is at the side of the Church, the Bones of the Virgins, with which it is adorned and hung, almost in the same manner as you see the Swords and Pistols ranged at *White-Hall*, in the Guard-Chamber. These Bones have no Ornaments, except the Heads, which are honour'd in a particular manner; for some of them are put up in Silver Shrines, others in gilt Boxes; there is none which have not at least their Caps of Cloath of Gold, or a Bonnet of Crimson-Velvet, wrought with Pearls and Jewels. Behold, Sir, what, together with the pretended three Kings, is the chief Object of the Devotion of *Cologne*; and from whence it takes the Name of *Cologne the Holy*. 'Tis also, for the same reason, that the Arms of the City are, *Argent, eleven Flames Gules*, with a *Chief of the Second, charged with three Crowns Or*. The *Eleven Flames* are in Memorial of the Eleven Thousand Virgins, and the *Three Crowns* represent the Three Kings.

In the Church of the *Maccabees* there is a Crucifix who wears a Peruke, that may be reckon'd among the most singular Rarities of the place; but the most surprising and edifying Circumstance in the Story of this Crucifix is, that when the *Hungarian* Pilgrims come to *Cologne*, they do each of them cut off a Lock of Hair from this Peruke, and yet it never diminishes. The *Carthusians* (if you will take their own word for't) have the Hem of *Christ's* Garment, which was

touch'd by the Woman that had the bloody Issue. When the Women of *Cologne* are troubl'd with a Flux of Blood, they send some Wine immediately to the *Carthusians*, that they may dip a piece of the Relick in it; after which, a draught of the sanctify'd Wine is esteem'd an Infallible Remedy.

I observ'd, at the entrance into the Church of the Twelve Apostles, a Picture, which represents a very surprising History. - The Wife of a Consul of *Cologne*, being buried in the Year 1571. with a Ring of great Price, the Sexton, the Night following, open'd the Tomb to steal the Ring; I leave yon to judge if he were not frighted when he felt his Hand grasp'd, and when the good Lady took hold of him to get out of the Sepulchre. However, he made a shift to disengage his Hand, and immediately ran away, without asking any Questions. The Person that was come to Life, unwrapped her self as well as she could, and went to knock at the Door of her House; She call'd a Servant by his Name, and in few words told him the Summ of her Adventure, that he might admit her without any scruple: But the Man thought her a Ghost, and in a great Consternation ran to tell the thing to his Master. The Master as incredulous as the Man, call'd him Fool, and said he would as soon believe his Horses were in the Garret; and instantly a most dreadful noise was heard in the Garret; upon which the Man went up, and found six Coach-Horses there, without reckoning those that were in the Stable. The Consul amaz'd at so many Prodigies, was not able to speak; the Man was in an Extasie or Swoon in the Garret, and the living deceas'd, quaking in her Shroud, was expecting to be let in. At last, the Door was open'd, and they chafed and us'd

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us'd her so well, that she reviv'd as if nothing had pass'd ; and the next Day they made the necessary Machines to let down the Horses. And, as a confirmation of the Story, there is at this Day to be seen in the Garret, some Wooden Horses, which are cover'd the Skins of these Animals. They shew also in the Church of the Twelve Apostles, a large Linen Curtain which this Woman Spun after her return into the World ; in which she lived seven Years afterwards.

Thus, you see, this Story has been subject to the Fate of most other Relations, of rare and unusual Accidents : 'Tis the Humour of the World, in such Cases, instead of being contented with the singularity of an uncommon Event, to heighten every Circumstance, and embellish the real Wonder with new and fictitious Prodigies. The very oddness and improbability of the Story recommends it to the Belief of those who are always very fond of what they cannot comprehend ; and others are so accusom'd to a blind Submission, that a confident Assertion will extort their assent to a down-right Absurdity. On the other hand, there are some, who, as soon as they find an incredible Circumstance added to a Story, are so afraid of being impos'd upon, that they reject the whole as a Fable. But 'tis certainly the Duty of all Men, as 'tis the Care of every candid and judicious Person to endeavour, by a careful and impartial Enquiry to distinguish Truth from Falshood, and to avoid the two opposite Extremities of a heedless Credulity and unreasonable Niceness. For if only such Truths were to be believ'd, as are absolutely free from the least mixture of Fable, we shou'd hardly give credit to any thing that is grounded on Tradition or History. And therefore, tho' the end of this Story is apparently fabulous, I see no reason that shou'd oblige



oblige us to deny the beginning of it, since 'tis not only very probable, but confirm'd by frequent Examples of the same Nature; which will appear the less suspicious, if we consider, that whereas among all the numerous Relations of supernatural Events, there are very few that are well attested or grounded upon Matter of Fact; on the other hand, the number of those who have been bury'd before they were really dead, is much greater, than that of the Stories recorded in History, of such as have been happily preserv'd, and taken up alive out of their Graves. *Pliny* relates several Instances of this Nature, and among the rest, that of *Aviola*, who awak'd from his Lethargy, after his Body was laid upon the Funeral Pile in order to be burnt, according to the Custom of that Time, but was consum'd by the same Fire that reviv'd him, the violence of the Flame not permitting the Spectators to assist him. I do not at all question, but you, as well as I, have met with a Hundred such Relations in the Writings of ancient Authors. But, without leaving *Cologn*, I shall content my self with putting you in mind of Archbishop *Geron*, who, if we may depend upon the Authority of *Albertus Krantzins*, was bury'd alive, and dy'd before his Grave was open'd. And you have doubtless read the Story of † *Scotus*, the *Subtil Doctor*, who, in this same City, gnaw'd his Hands, and broke his Head in his Grave. 'Tis true, \* one of the most considerable Authors who related this Accident, was positively contradicted by one *George Herwart*, who, it seems, was loath to believe so tragical a Story of a Person for whom he had an extraordinary Veneration. But the Matter of Fact is attested not only by *Bzovius*, but also by *Paulus Jovius*, *Latomus*, *Majoli*, *Vitalis*, *Garzoni*, and so many others, that 'twou'd be ridiculous to oppose

*Aviola* Vir  
Consularis in  
rogo revixit:  
& quoniam  
subveniri  
non potuerat,  
prævalente  
flammâ, vi-  
vus crematus  
est, *Plin. l. 7.*  
c. 52.

† *John Downs*  
a Scotch Fran-  
ciscan, dy'd at  
*Cologn*, Nov.  
8. 1308.  
\* *Bzovius*.

pose the concurring Testimonies of so many grave and credible Historians.

Tho' you will perhaps think that this Digression is already too long, I cannot forbear adding another Story, which agrees almost in every circumstance with that of the Consul's Wife; and which I can positively assert to be true. Some time ago one *Mervache* a Goldsmith of *Poitiers*, suffer'd some Gold-rings to be put in the Grave with his Wife, because she desir'd at her Death, that they might be bury'd with her. A poor Man in the Neighbourhood hearing of what was done, open'd the Grave the next Night, with a design to steal the Rings; but as he was endeavouring to pull 'em off, the Woman reviv'd, and complain'd that he hurted her. These Words struck such a Terror into the Thief, that he ran away, leaving the Grave open; and the Woman being awak'd out of her Apoplectick Fit, went home, and in few Days recover'd her former Health. She liv'd many Years after, and bore several Children, some of whom are still alive, and follow their Father's Trade at *Poitiers*.

The Story of Captain *Francis de Ciroille*, a Gentleman of *Normandy*, who affirm'd, that he was dead, bury'd, and restor'd to Life by the miraculous Providence of God, is so rare, and so remarkable in every respect, that no inquisitive Person ought to be ignorant of it. Several Authors who liv'd at that time, took notice of this memorable Event, and describ'd the principal Passages of it; but the Accounts they have left us are very imperfect, and even in some material Circumstances. Those who are desirous to be particularly inform'd of the whole Transaction, may see the History of it written by himself, in the possession of a † *French Minister at London*, whose Wife is that Gentleman's Grand-daughter.

Anno 1562.

† Mr. De Sicqueville, a Gentleman of Normandy, formerly Minister of Tours.

\* Leskirken  
and Judæes.

I have nothing further to tell you of *Cologn*, only that this is the first Country in which we began to find Vines; that Entertainment is very dear in the Publick Houses; and that there are still some \* Families remaining, who pretend to be descended from the *Romans*, and produce their Genealogies, from the first time this City was made a Colony of the Empire. I am,

Cologn, Octob.  
26. 1687.

S I R,

*Yours, &c.*

## LETTER VI.

S I R,

THE Ways from *Cologn* to *Mentz* are so bad at present, and Travelling in a Waggon so unpleasant and uneasy, that we chose rather to remount the *Rhine*, notwithstanding the extream slowness of the Passage.

B O N N.

Anno 359.

Julianus mu-

nir, contra

Germanos,

civitates sep-

tem; inter

quas fuerunt,

Novesium,

Bonna & Bin-

gium. *Calvis.*

ANDER-

NACH.

and Keyser-

waert have a

right of Toll

on the Rhine.

We went a Shore at *Bonn*, which appear'd to us a little dirty City; I could not learn, that there was any thing in it to deserve our stay there. The Fortifications are neglected, and the Palace of the Elector of *Cologn*, who resides there, seems to be but a very indifferent House. There was a Burgo-Master of *Cologn* in the Boat, who told me, as we passed by *Andernach*, that there are some Gentlemen in that City who have particular Privileges, and are call'd, *Equites Liberi*. He also told me many Stories of a great House on the other side the *Rhine*, which is not Inhabited, and which he said was haunted with Spirits, the ordinary scandal of uninhabited Houses or Castles.

*Cob-*

*Coblentz* is built upon a nook of Ground, which the *Moselle* makes when it falls into the *Rhine*. This City seem'd to be very agreeable, and they told us it was very well Fortified on the Land side, but we saw only single Walls on that part which is washed by the *Moselle* and the *Rhine*. The Castle which is on a rising Ground, on the other side of the River, is a very strong place, and commands the whole City. They call this Castle *Ebrenbrei-*  
*sten*, which signifies the famous Rock, or the Rock of Honour: It is built on the Ruines of the Fort of *Hermesstein*, of which there remains only that point of the Rock on which the Windmill stands. There is always a good Garrison in this place, with store of Arms and Ammunition. The Palace of the Elector of *Treves* is at the foot of the Hill, under the Fortress, and on the Bank of the *Rhine*.

Over-against the Town of *Caub*, which belongs to the Elector Palatine, half a League from *Baccharach*, which belongs to the same Prince, there is an old Castle called *Pfaltz* in the middle of the *Rhine*, from whence, as some say, the *Pfaltzgraves*, or as we call them, the *Palsgraves*, or Counts Palatine, derive their Name. *Baccharach* is a very little City built on the side of a Hill, and famous for its excellent Wines. One of the Ministers of the place, with whom we Dined, pretends that *Baccharach* is derived from *BACCHA-*  
*Bacchi Ara*, or the Altar of *Bacchus*; and he told us there were four ancient Towns in the Neighbourhood, which were also Consecrated to *Bacchus*: *Steebach*, which is seated on a Hillock, *Scala Bacchi*, the Ladder or Stairs of *Bacchus*. *Diebach*, *Digitus Bacchi*, or the Finger of *Bacchus*.  
 Hand-

**COBLENTZ**, in the Arch-Bishoprick of *Treves*. The Chapter of *Treves* admit neither Princes nor Counts easily. The Canons are, as much as is possible, only Gentlemen; they must prove sixteen Descents of Nobility, both on the Father and Mother's side. Heils.

**EHREN-  
BREISTEN,**

**BACCHA-  
RACH.**

Handbach, or Manersbach, *Mannus Bacchi*, or the *Hand of Bacchus*: And Lorch, *Laurea Bacchi*, or the *Bays of Bacchus*.

Mentz was  
made an Arch-  
Bishoprick by  
Pope Zachary,  
Anno 745.

As we parted from *Baccharach*, a furious Storm arose, in which a large Boat was cast away, and ours was also in some danger. We went ashore a little before we came to *Rudisheim*, where the bad Weather constrain'd us to stay a while; and pass'd by an old ruinous House, which they said belonged to that wicked Arch-bishop of *Mentz*, who was eaten by Rats. The *Rhine* makes in that place a little Island, in the midst of which is a square Tower, which they call the *Tower of Rats*: And it is commonly reported, that this Prelate, who was the most wicked and cruel Man of his Age, fell sick in that House, which I lately mentioned (some say it was in another a little further off, but that is not material to the Story,) and that, by an extraordinary Judgment of God, he was environ'd with Rats, which could by no means be driven away. They add, that he caus'd himself to be carried into the Island, where he hoped he might have been freed from them, but the Rats swam over the River and devour'd him. An ingenious Man, whom I saw in this place, assur'd me, that he had read this Story in some old Chronicles of the Country. He said he remembred, that the Arch-Bishop was nam'd *Renald*, and that this Accident happen'd in the Tenth Century. I would have willingly given Credit to his Relation; but I fear there is some mistake in it. For I know that about this time, there was a certain Priest named *Arnold*, who fraudulently dipossessed the Arch-Bishop *Henry*; and that this *Arnold* was Massacred by the People, which may have occasion'd some confusion in these Histories. The Name of the Arch-Bishop was *Hatton II.* surnamed *Bonosus*; and 'tis said, that

that in a time of Famine he caused a great number of poor People to be assembled in a Barn, where he order'd them to be burnt, saying, *These are the unprofitable Vermine, which are good for nothing but to consume the Bread which should serve for the Sustenance of others.* This Story is generally believed here, tho' some look upon it as a Fable. Some are too apt to give credit to any Prodigy, and others deserve to be censur'd for their obstinate incredulity. Since the Holy Scripture describes a Pharaoh, pester'd with Lice and Frogs, and a Herod devour'd by Worms; why should we hastily condemn an event of the same Nature for a Fable?

History furnishes us with several Instances of more surprising Accidents, which were never Controverted. And I remember I have read two such Histories in *Fasciculus temporum*. The Author says, that *Mures infiniti convenerunt quemdam potenter, circumvallantes eum in convivio, nec potuerunt abigi donec devoraretur.* That is, A multitude of Mice compassed him about, strongly assaulting him at a Banquet, nor could they be driven away till they had devour'd him. This happen'd about the Year 1074. He adds, *Idem cuidam Principi Poloniæ contigit.* The same thing happen'd to a certain \* Prince of Poland.

Pliny upon the Testimony of Varro, relates, that the Isle of Gyara, one of the Cyclades, was abandon'd by the Inhabitants because of Rats. He adds, That a City of Spain, was overthrown by Rabbits. One in Thessaly by Moles. One in France by Frogs. And another in Africk by Mice.

\* Poppiel II.

Surnamed Sar-

danapalus, he, his Wife and Children were eaten by Rats, Anno 823. Poppielus Principes Polonorum Patruos suos veneno per fraudem interim, eosque insepultos projicit, sed ex cadaveribus mures enati sunt qui Poppielum & ambos ejus filios una cum uxore devorant. Chron. de Pol. Garon places this event in the Year 830. And adds, That the Rats gnaw'd the Name of Hatton, which was in many places in the Tower of the Rhine. The History of Hatton is related at large by Trithemius in his Chronicles, Camerarius in his Meditations, and many others. Calvilius reports, that in 1013. a certain Soldier was eaten by Rats. See 1 Sam. ch. 6. ver. 4, 5.

From

From *Bonn* to *Binghen*, three Leagues below *Mentz*, the *Rhine* is almost always between the Mountains; this Passage, which it so happily met with, seems to be a particular work of Providence. You would fancies it to be a Canal made on purpose for this River, cross a Country, which naturally was inaccessible to it, least not being able to continue its course, it should swell and overflow the Provinces, which now it only Waters: At the foot of the Mountains, which thus shut it up, the whole Country is full of Vineyards; and there are to be seen, on its Banks, both on the right and left side, a great number of little Cities and good Villages. There is also a great number of Castles, most of them built on Hills, and even on the points of the sharpest Rocks. I counted forty since my departure from *Cologn*.

I observ'd also by the way, a strange fantasticalness in the Habits of the Peasants, especially the Women. About *Bonn* and *Rhindorf* they wear only on their Heads, a little Cap of colour'd Stuff, border'd with a Galoon of another colour. Their Hair hangs in Tresses quite down their Backs. They make their Waste extreamly short, and have a broad Leather Girdle, with which they gird themselves half a Foot below their Waste, which compasses 'em with a thick folded Rowl, and lifts up their Petticoats so high, that they reach but little below their Knees.

The *Rhine* is very broad, all the way betwixt *Binghen* and *Mentz*. At *Mentz* you go over it on a Bridge of Boats, which hath no Rails. The first thing you meet with, when you come to this City from *Cologn*, is the Elector's Palace; it is of reddish Stone, and of an Architecture accompanied with a great number of Ornaments, after the *German* Fashion; otherwise 'tis both regular and magnificent. The

MENTZ,  
an Archbisshop-  
prick and Uni-  
versity. The Na-  
tive Country  
of Pope Joan.



The bad Weather hindred us from going to the Arsenal, as well as the Citadel and other Fortifications. But we are assur'd our loss was not great, there being nothing remarkable in any of them.

They told us, that in the middle of the Citadel there is a kind of Tower, commonly call'd the Tomb of *Drusus*. *Drusus Germanicus*, Brother to *Tiberius*, died in *Germany*, and was extreamly lamented by the People and the Army: But he died not on the *Rhine*. Besides, you may remember, that his Body was carried to *Rome*, to be burnt in the Field of *Mars*. It is true, that after *Augustus* had caused the Senate to give him the Surname of *Germanicus*, he also caus'd Statues to be erected for him, with triumphal Arches, and other Monuments on the Banks of the *Rhine*: And perhaps this Tower or Mausolæum was an honorary Tomb, which the Ancients call'd *χρονόσιον*.

The Ornaments in which the Electors celebrate Mass, are extreamly Rich: And the Canopy under which the Host is carried, on certain Occasions, is all cover'd with Pearls. I remember I have read in the Chronicles of the Abbot of *Usparg*, that they had formerly in the Treasury of the Vestry, a hollow Emerald of the bigness and shape of half a large Melon. This Author says, that on certain Days they put Water into this Cup, with two or three little Fishes that swam about in it; and when the Cup was cover'd, they shew'd it to the People, and the motion of the Fishes produc'd such an effect, as perswaded the silly People that the Stone was alive.

Every Elector bears the Arms of his own House, but he *Quarters Gules, a Wheel Argent*, which are the Arms of the Electorate. It is said, that the Original of these Arms came from the

E

\* first



\* Willigiese \* first Elector, who was the Son of a Cart-wright.  
 or Viligese of In the great Church there are several magnificent  
 the Country of Tombs of these Princes, who usually are buried  
 Brunswick. The Chapter is there.  
 wholly compo-  
 sed of Gentlemen. There are 42, of which 24 are only Capitularies.  
 Two thirds of their Suffrages are requir'd in the choice of an Elector. Heiss.  
 The University was Founded by the Arch-bishop Ditherus, Anno 1482. Calvis.

The Protestants may live at *Mentz*, but are not permitted to exercise their Religion. The City is indifferently large, but not very populous, and the University is in no very good Condition. However, the situation makes amends, which is very pleasant, and the Country about it is extremely fertile.

You know the Elector of *Mentz*, is the first of the Ecclesiastick Electors, and therefore of the Electoral College. 'Tis by vertue of this Dignity, that he has the Privilege to appoint the Day of Election when an Emperor dies, or when a King of the *Romans* is to be chosen. I shall say nothing of his Forces or Revenues, nor of those of the other Princes; for 'tis almost impossible to procure an exact account of things of that Nature. I am,

Mentz, Nov. 3.  
1687.

S I R,

Your, &c.

LET.

## LETTER VII.

S I R,

HAVING pass'd the *Rhine* before *Mentz*, we entered into the *Mein*, which, by the way, is by some called *Moganus*, as well as *Menus*; and from thence some think *Moguntia* took its name. We made use of the ordinary Boat of *Francfort*, where we arriv'd the same Day betime.

This City is larger, richer, fairer, and better Peopled than *Mentz*. Its Fortifications seem to be very good, tho' they have their defects. It is situated in a flat Country, and hath no Suburbs. The Houses are built of that red kind of Stone, which I mention'd before, or of Wood and Plaster cover'd with Slates. The *Mein*, which is a considerably large River, leaves it on the right. A Stone Bridge, which is Four Hundred paces long, makes the Communication between *Francfort* and *Saxenhausen*.

*Francfort* is an Imperial City, and has a small Territory under its Government. The Senators are *Lutherans*, as also the greatest part of the Inhabitants. The *Roman Catholics* are in possession of the principal Church; in which the Ceremony of anointing the Emperor is perform'd. But they carry the Host *incognito*, and make no publick Processions. The *Protestants*, whom they call *Calvinists*, have the exercise of their Religion at *Bokenheim*, which is a small Hour's Walk from hence, in the County of *Hanan*. They are oblig'd to Marry and Christen in the *Lutheran* Churches.

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\* It was burnt in the Year 1460. with the Records of the City. Charlemaign made it a free City, and endow'd it with very great Privileges.

† The other two Originals are at Prague, and Heidelberg. Heifs has publish'd a Translation of this Bull, at the end of his History of the Empire. All the three Originals are seal'd with the same Seal, and written in Latin.

In the \* Town-house, we took a view of the Chamber in which the Emperor is Elected, and where they keep one of the † Originals of the Golden Bull: There is nothing magnificent in this Chamber. Its Furniture consists of old Tapistry Hangings, a large Table with a green Carpet, and great Elbow-Chairs of black Velvet for the Electors. On the side of this Chamber is the Hall, where certain Ceremonies are perform'd, which succeed the Election;

and when they are over, the Emperor descends from the Hall, and goes to the Church where he is Crowned.

The Golden Bull is a Book of Twenty Four Sheets of Parchment, in *Quarto*, which are sewed together, and covered with another piece of Parchment, without any Ornament. The Seal is fasten'd to it by a silken String of many Colours, and is so cover'd with Gold, that it resembles a Medal: It is two Inches and a half in breadth, and a large Line in thickness. Upon the Seal is the Emperor *Charles IV.* Seated and Crowned, holding a Scepter in his Right-hand, and a Globe in his Left. The Scutcheon of the Empire is on his Right, and that of *Bohemia* on the Left with these Words round the whole, *Carolus quartus divinâ favente clementiâ Romanorum Imperator semper Augustus*, and on each side near the two Scutcheons, *Et Bohemiæ Rex*. On the Reverse there is a kind of a Gate of a Castle between two Towers, which apparently denotes *Rome*, this Verse being written about it.

*Roma Caput mundi regit orbis fræna rotundi.*

And

And over the Gate, between the two Towers,  
*Roma aenea.*

The Bull was granted at *Nuremberg*, in *January* 1356. by the Emperor *Charles IV.* with the consent of all the States of the Empire, who were assembl'd in that City. The design of the Institutors was, that this Edict should be perpetual and irrevocable; yet \* many Innovations have been since introduc'd. It describes particularly the form of the Election of the Emperor, or † the King of the *Romans*, whom it frequently stiles the Temporal Head of the Christian World. It contains also several Regulations that relate to the Electors, concerning their Rank, their Assemblies, their Privileges and Immunities, the

\* Particularly in the  
*Treaties of Westphalia.*

† The Emperor, and the  
King of the Romans, in the  
sence of the Bull, are but one  
Person. In it he is often  
call'd the Head of the Faith-  
ful, and first Prince of the  
Christian World.

Right of Succession to the Electorate, and the Manner after which every one of them is to perform his respective Function in publick Ceremonies. It ordains these Princes to assemble once a Year to settle the Affairs of the Empire. The Elector of *Saxony*, in conjunction with the Elector *Palatine*, are declar'd Regents of the Empire, after the Death of the Emperor. But since the Alteration that was made, in favour of the Duke of *Bavaria*, that Elector pretends to the Regency. 'Tis a question whether the Regency was annex'd to the Electorate, in which the Duke of *Bavaria* was invested, or whether it was entail'd on the Family of the Counts *Palatines*.

Now when there is a King of the *Romans*, he is perpetual Vicar and Heir of the Empire. It was for this reason, that *Philip II.* had only the Kingdom of *Spain* for his share, and that *Ferdinand* his Uncle, who in the Life of *Charles V.* was elected King of the *Romans* succeeded in the Empire.

*Francfort* is the place appointed by the Bull, for the Election of the Emperor. Nevertheless, *Henry II.* was chosen at *Mentz*, and *Henry III.* at *Aix la Chappelle*; some have been also Elected at *Cologne*, and others at *Augsburg* and *Ratisbonne*. It was also ordain'd, that the Emperor should be first Crown'd at *Aix*, which for a long time hath not been practis'd. Every Elector may have \* Two Hundred Men for his Guard and Retinue, during the time of the Election. And the Citizens of *Francfort* are to take care, that no Strangers be found in their City at that time, upon pain of losing their Privileges. This Bull contains many other Regulations, which I shall not at present relate.

\* This is no longer observ'd.

On the Day of Electing the Emperor, there is a whole Oxe served in a Dish, roasted, larded, and

stuffed with Wild Fowls and Venison. After the Feast the Oxe is left to the People. Bourjou Dign. Temp.

The famous Treacle of *Francfort* is made by Doctor *Peters*, who is very skilful in Pharmacy, and in other respects a very curious Person. There are more than a Hundred several Drugs that enter this Composition, which are all rank'd in Pyramids, on a long Table. The Doctor hath many Antiquities, and other Rarities, among which he highly values a *Nepbritick* Stone which is as big as ones Head, and cost him 1600 Crowns.

There are in this place a great number of Jews, but they are as beggarly as those of *Amsterdam* are rich. They wear their Beards picked, and have black Cloaks, with puffed Ruffs. They go from Tavern to Tavern, to sell things to Strangers: But being reputed Thieves, you must take heed of 'em. They are oblig'd to run and fetch Water when any Fire happens in the City.

You



You know, the Fairs of *Francfort* contribute much to the Fame and Riches of that City. There are Three every Year, which bring a considerable Trade to it.

The University was Founded in the Year 1506. by *Joachim*, and *Albert* of *Brandenburg*.

I am,

Francfort, Nov. 7.  
1687.

S I R,

Yours, &c.

## LETTER VIII.

S I R,

AS we took Coach at *Francfort* to proceed on our Journey, we observ'd the Coachman to put a little Salt upon each of his Horses, with certain little Ceremonies, which made part of the Mystery; and this, as he told us, was to bring us good Luck, and to preserve us from Charms and Witchcraft, during our Voyage.

We pass'd the *Rhine* at *Gernsheim*, and after we had gone through Forrest almost drowned, by the overflowing of that River, (which made the ways both dangerous and difficult) we found a very pleasant Road between the end of those Woods, and the City of *Worms*, which is but two short Leagues. This City is seated about Three or Four Hundred Paces, from the left Bank of the *Rhine*, in an excellent Country, and most pleasant Situation. 'Tis enclos'd with a double Wall, without any Garrison, or even Fortification that

WORMS,  
an Imperial  
City, and the  
Seat of a Bi-  
shop, who is  
Suffragan to  
the Archbishop  
of Mentz.



\* Worms was formerly an Arch-Bishoprick. But Pope Zachary removed the See to Mentz, to punish the Arch-bishop Ciervillian, who, contrary to his Faith, killed a Man, whom he invited out of the Camp of the Saxons, his Enemies, to have a familiar conference with him. Heiss.

is worth mentioning. \* The Bishop hath a great Authority, tho' it be a free and Imperial City. 'Tis thought to be almost as large as *Frankfort*, but poor, melancholy, and ill Peopled. They shewed me a House that was lately sold for a Thousand Crowns, which had been Let formerly for a Thousand Crowns per Annum. There are many void places in this City, in which they have

planted so many Vines, that they yield every Year Fifteen Hundred *Foudres* of Wine: The *Foudre* is a Cask which contains about Two Hundred and Fifty *English* Gallons. They are very fond of this Wine, and they have a Proverb, *That it is sweeter than the Virgin's Milk*. The City presents some of it to Persons of great Quality, who pass that way, as also Fish and Oats. The Fish is to shew the Right of Fishing, which they have on the *Rhine*; but what the Oats signifie I know not: It cannot be to represent their Territory, because they have none. The *Lutherans* have a Church here; and, besides, they preach by turns with the *Roman Catholics*, in that of the *Dominicans*; the rest belong to the *Roman Catholics*, who nevertheless do not carry the Host publicly, nor make any Procession, except the Day after *Easter*. The *Protestants*, whom I must once more name *Calvinists*, to distinguish them from the *Lutherans*, have their Church at *Newhausen* in the Palatinate, about half a League from the City. The *Lutherans* scruple not to go thither sometimes to Christen their Children, which is directly opposite to the Practice of the *Lutherans* at *Frankfort*.

They say, that a Lord of the House of *Alberg*, having brought several *Jews* from *Palestine*, sold  
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Thirty of them for a Piece of Silver, at the City of *Worms*: where they were for a long time treated as Slaves, before they could obtain the Liberty which they enjoy at present, in common with the other Inhabitants.

The Church of *St. Paul* seems to be an ancient Building; but I believe that of *St. John* is older. The latter is built with very large square Stones, and its Figure is altogether irregular. The Walls are above Twelve Foot thick, the Windows are narrow, and there is a Corridor round the outside of the Building, where the Wall is joyn'd to the Roof. There is but little Appearance that this was built for a Church. The Cathedral is a long Building of a considerable Height, with a Tower at each of the four Corners; the whole Structure is very massive, and full of *Gothick* Ornaments. They shewed us a certain Animal, over one of the Doors of this Church, of which the People tell a Hundred Stories. 'Tis as big as an Als, and hath four Heads; one Head of a Man, one of an Oxe, one of an Eagle, and one of a Lyon: It lifts up the two first, and lets the other two hang down. The right Foot before is a Man's, the left an Oxe's, the two hinder Feet are of an Eagle and a Lion: And a Woman sits upon the Beast. If I durst penetrate into this Mystery, I think it might be conjectur'd, that this Hieroglyphick is a Chimera compos'd of the four Animals in the Vision of *Ezekiel*, by whom some understood the Evangelists, and that the Woman represents the Gospel.

I took notice of a Picture, upon the Altar of one of the Chapels of this Church, in which the Virgin is represented, receiving Christ as he descends from the Cross, while several Angels carry the Instruments of the Crucifixion to Heaven.

ven. But either the Painter was mistaken, or else the Angels have since brought back all these Relicks.

There is another very curious Picture at the Entrance of the Church of *St. Martin*, over a moveable Altar. This Picture is about five Foot Square. God the Father is at the top in one of the Corners, from whence he seems to speak to the Virgin *Mary*, who is on her Knees in the middle: she holds the little Infant *Jesus* by the Feet, and puts his Head into the Hopper of a Mill: the Twelve Apostles turn the Mill with their Hands, and they are assisted by the four Beasts of *Ezekiel*, who work on the other side. Not far off the Pope kneels to receive the Hosts, which fall from the Mill ready made into a Cup of Gold. He presents one to a Cardinal, the Cardinal gives it to a Bishop, the Bishop to a Priest, and the Priest to the People.

There are in this City two Houses that belong to the publick; one of which is call'd the Burgher's-House, in which the Senate assembles twice every Week, about the Affairs of the State: The other is for the Magistracy, and is the Place where common Causes are pleaded. It was in the first that *Luther* had the Courage to appear on an occasion which is known to all the World. They tell us, that this Doctor, having spoken with a great deal of vehemency, and being besides heated by the fire which was before him, some body brought him a Glass of Wine, which he receiv'd; but he was so intent upon his Discourse, that he forgot to drink, and without thinking of it, set the Glass upon a Bench which was by his side; immediately after the Glass broke of it self, and they are firmly perswaded that the Wine was poyson'd. I will not make any Reflections upon this Story. But I must not forget to tell you, that  
the

the Bench on which he set the Glass is at present full of Holes that were made by cutting off little pieces, which some zealous *Lutherans* preserve in Memory of their Master.

We went also to see the other House, which they call the Mint; in which, among other things, I observ'd a \* Skin of Parchment, in a square Frame, upon which there are twelve sorts of Hands, written very fairly, with several Miniatures and Draughts boldly traced with a Pen. It was written by one *Thomas Schuweiker*, who was born without Arms, and perform'd this with his Feet.

\* These two Verses are written on the Top of the Leaf.

Mira fides, pedibus Juvenis facit omnia recta;  
Cui pariens mater brachia nulla dedit.

They also shew another little round piece of Vellum, about the bigness of a Guinea, upon upon which the Lord's-Prayer is written, without abbreviations. But this is no extraordinary thing. I know a \* Man who wrote the same Prayer six † Maximin times in as small a compass, more distinctly. *Mossileni.* This House hath a long *Portico*, between the Arches of which hang great Bones and Horns. They say the former are the Bones of Giants, and the latter the Horns of the Oxen which drew the Stones with which the Cathedral is built. And are not these very curious and venerable Pieces? The outside of the House is full of several Paintings, among which there are many Figures of Armed Giants, which in the Inscription below are called *Vangiones*. 'Tis well known, that the People who formerly inhabited this part of the *Rhine*, were called *Vangiones*, as we find in *Tacitus*, and others. But I cannot tell the reason why they would have these *Vangiones* to be Giants. Nevertheless, these big Men make a great

*Camerarius writes, that in his time, some of the Bones of those Giants were kept in the Arsenal.*

great noise at *Wormes*, where they tell a Thousand Stories of them, and when they once enter upon that Subject, every one is at liberty to say what he pleases of them.

FRANKEN-  
DAL.

MANHEIM

We only passed thro' *Frankendal*, the Fortifications of which are pretty good, and would be better if they were lined; but they are forced to slope them too much, because the too soft and ill cemented Earth could not otherwise support 'em. This defect is yet apparently greater in the Fortifications of *Manheim*. These two little places belong to the Elector Palatine. 'Tis but two Hours Journey from one to the other. The situation of *Manheim* is its greatest Strength: For it is not commanded by any rising Ground, and is almost surrounded by the *Neckar* and the *Rhine*. There is a good Garrison in the Citadel; but the greatest Rarity that I found in it is the Temple call'd the *Concord*. The Elector *Charles Louis*, Father of the late Elector *Charles*, caused this Church to be built, to serve in common for the *Protestants* or *Calvinists*, and the *Lutherans*. But this Prince being of a pleasant Humour, and not very scrupulous about Religion, the first Day they preach'd in this Church, permitted a Popish Priest of the Neighbourhood to preach there also; who pronounc'd rather a Panegyrick on the Prince, than a Sermon. This seem'd at first to be only one of the Elector's Frolicks: And they were so far from pretending, that it shou'd be made a Precedent, that the *Lutherans* and *Calvinists* continu'd to have the sole use of the Church. But at last this present Elector being a *Roman Catholick*, hath thought fit to joyn those of his Communion with the others. And besides his Will, which is the strongest Argument he pretends this reason, that it is not contrary to the Intention of the Founder, which he proves from the Harangue of the Priest.

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Priest. So that, at present, three Ministers of three several Religions, perform each in their turn Divine Service in the Church of Concord. They begin and end successively, so that once in three Sundays, each of the three Ministers hath the privilege to begin first, as also to be second and third. The Church is not large, but pretty fine. The Pulpit is in common; when the *Roman Catholics* have ended Mass, they draw the Curtain, and hide the Altar.

About forty Years ago, *Manheim* was but a little Village in the place where the Citadel stands at present. *Frederick*, Father of *Charles Lewis*, caused it to be Fortified, and named it *Fredericksburg*; at the same time the City was built, which resum'd the name of *Manheim*, and was Fortified also. All the Streets are in straight Lines, and in some of 'em there are Trees planted, as in *Holland*. *Manheim* is a very pretty place. Every Day at five of the Clock in the Morning, at Noon, and at Six in the Evening, there are hired Musicians, who sing part of a Psalm on the Tower of the Town-house. They have such loud Instruments, that they are heard all over the Town. This Custom prevails in most places of the Palatinate.

When we left *Manheim*, after we had passed the *Neckar*, on a Bridge of Boats, we traversed a very fertile Plain, which continues for three large Hours, to the foot of the Mountains of *Heidelberg*. These Mountains make a long ridge as if the passage were stop'd up. Yet we met with an opening, through which the *Neckar* goes out. We pass'd this River on a cover'd Bridge, and found the City of *Heidelberg* on the other side, which lies high and low among the Trees and Rocks. It is no very fine City, and I know not by what Spirit of Contradiction, they have built

HEIDEL-  
BERG,  
The University  
was Founded  
by Count Ro-  
bert, 1346.

it

*\*This City was  
Storn'd, and  
utterly laid  
waste by the  
French, May,  
22. 1693.*

*The Colossus  
of Rhodes,  
says Mr. Patin,  
did not hold  
more Water  
between its  
Thighs, than  
this great Tun  
Wine in its  
Intrails. It is,  
adds he, 31  
foot long, and  
21 high.*

*Die 10. Jan.  
An. 1546.  
Missa Heidel-  
berge in po-  
pulari lingua  
peracta fuit.  
Calvisius.*

it almost all of Wood, tho' they might have had good Stone in abundance. The Prince's Palace is upon an ascent. It consists of many Pieces join'd together, and not finish'd. \* The whole is built of Free-Stone, and some parts of it are of a fine Architecture. They have made Gardens among the Rocks, but for all the care they have taken to adorn the place, it is still Melancholy and Irregular, if we take all together; and in my Opinion the most Advantageous Title that can, with Justice, be bestow'd upon this House, is that of a magnificent Hermitage. Not long ago the Dutcheß of Orleans, Sister of the last Elector, and Inheritrix of some part of his Goods, caused the Furniture of this Castle to be taken away, so that we found it very bare. Every thing was sold even to the Wine of the Famous Tun, and probably they wou'd have taken that away too, had not the Toy been too troublesome. They go up to it by a pair of Stairs of fifty Steps, and above there is a Platform twenty Foot long, encompass'd with Balisters. The Arms of the Elector are placed in the finest part of the Tun. Bacchus in the largest Size, with I know not how many Satyrs, and other Topers are there also. 'Tis adorn'd with Vines, Grapes, Glasses, and large Flaggons in *basso relievo*. And there are likewise many Dutch Apophrhegms written on this rich Subject.

The misfortunes of War, of which this Country has been made so often the Seat, have reduc'd it to a very poor condition, though it be naturally very good. All Religions are tolerated; but the Magistrates are all *Protestants*. In the great Church of this City, there are several Magnificent Tombs of the Counts Palatines: That of Robert, King of the Romans, and Founder of the University of Heidelberg is in the Quire.

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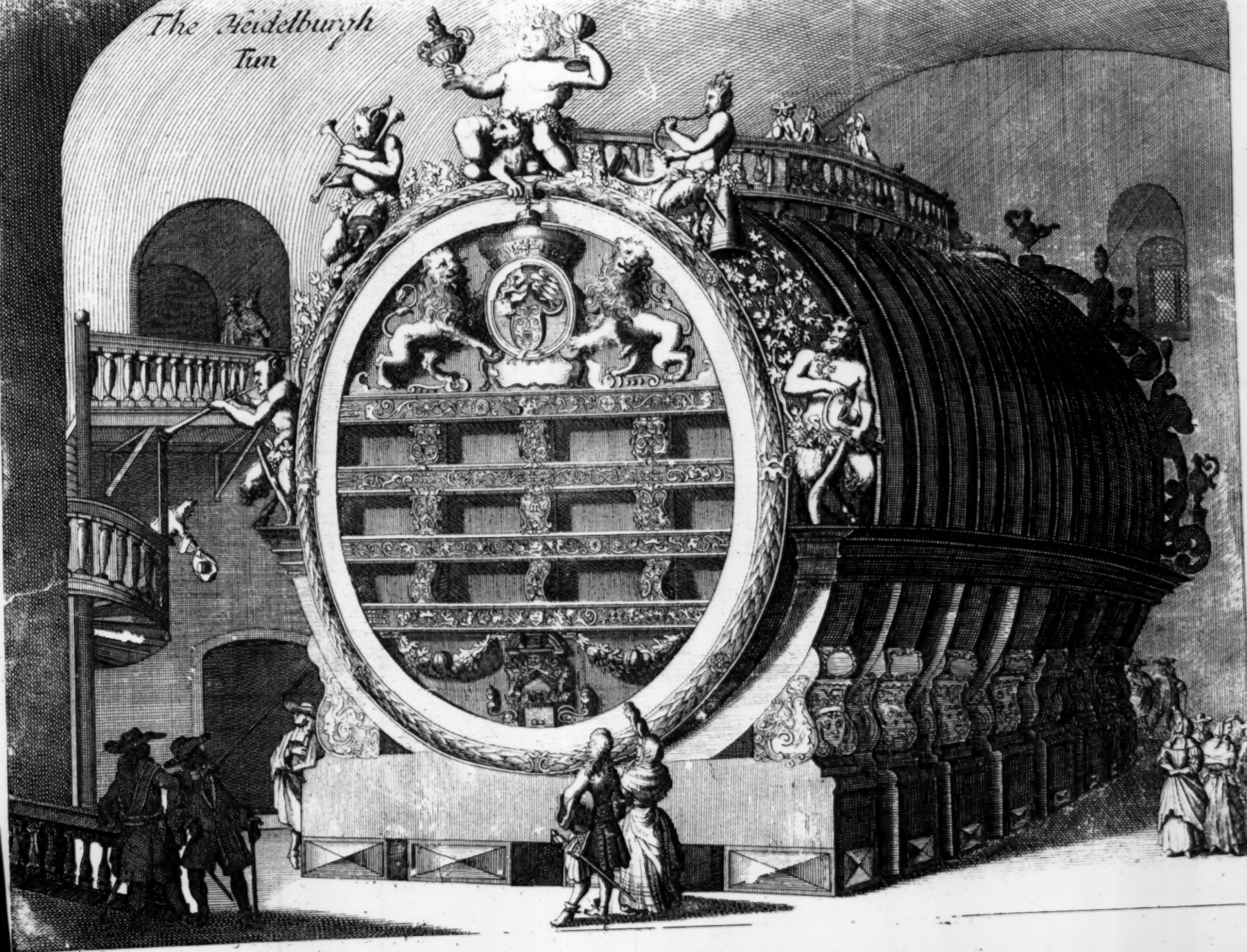
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University of Heidelberg is in the Quire.

You

You are not ignorant of the Loss which *Heidelberg*, sustain'd in the Year 1622. when its famous Library was transported to the *Vatican*. I am,

Heidelberg, Nov.  
12. 1687.

S I R,

Your, &c.

## LETTER IX.

S I R,

TWO good Hours on this side *Heidelberg*, we pass through whole Forests of Firr-Trees, and afterwards met with many more. They set fire to them, cut them down and pluck them up as much as they can; but the Nature of the Soil produces them so fast, that they cannot root them out. All this Country is very poor, and Money is so scarce, that about *Wiseloch* and *Sintzheim*, a Loaf of Wheaten Bread, weighing Eight Pounds, costs but Two Pence. We spent four Days in coming hither from *Heidelberg*, and we scarce saw any thing but Firr-Trees all the way; I believe there are not more in *Carolina*: There are I know not how many little Towns, which deserve not to be mention'd.

*Winsheim* is the best of them, and is a Free City WIN-  
as well as *Wimphen*. All the Inhabitants of both SHEIM.  
are Lutherans. I fancy, a more pleasant Assembly an Imperial  
was never seen than that of the Burgo-Masters of City.  
the little City of *Palemberg*. Those Gentlemen were WIMPHEN  
in the same Inn where we eat, which is the place an Imperial  
where they ordinarily meet, when they have any City.  
important Affair to debate. Imagine you see a PALEM-  
BERG.  
dozen

dozen or fifteen Peasants in their Sunday's Cloths, with high-crown'd Hats loaden with green and yellow Ribbon, with red or blue Waistcoats, and Ruffs or Cravats of black Taffeta: Their Hair cut round close below their Ears, and their Beards after the manner of the *Capuchins*. The whole Club half Seas over, their Elbows on the Table, every Man with a large Glas in his Hand, drinking without intermission, splitting of Causes, and every one striving to outbawl his Fellow; their Gestures and Postures are much more diverting, but such as cannot be expressed. In the mean time, it is not at all strange, that they should love Drink so much in this Country, since they can have four large Pots of Wine for a Penny; for they know not what a small Measure means. If a Traveller demand a Cup of Wine as he goes by, they bring him a Pot enough to make Ten Men drunk.

NUREM-  
BERG,  
*an Imperial  
City.*

The Tabaco and the Hops supply the place of Vines, when you approach this Place, and the mountainous Country begins to grow even and lower; so that you may see the great and fair City of *Nuremberg* at a good distance. Before we arriv'd there we often found our selves on the Banks of the little River of *Pegnitz*, which runs from it, but serves only to turn the Mills. It might be easily made Navigable, and the Profit that would accrue by such an Undertaking would quickly recompense the Charge.

But this defect doth not hinder *Nuremberg* from being a City of great Trade, very rich, and well peopled. It is said to be twice as big as *Francfort*; and it hath seven other Cities in its Territory, with Four Hundred and Eighty Boroughs and Villages. Its Fortifications are of little esteem in respect of those that are now in use: But it enjoys a profound Peace: And being in the Heart of



of Germany, its Neighbours preserve it while they defend themselves. Should the Emperor be Master of *Nuremberg*, as he is of his hereditary Countries it would not be very advantageous to him: For, after all, as free as these little States are, they are nevertheless Slaves to the Emperor, being, at the same time, Fiefs of the Empire, they are made to contribute Men, Arms, and Money, upon occasion: And there wou'd be a Thousand ways found to torment them, if they shou'd refuse to perform what is requir'd of them.

*Nuremberg* is a very fair City, though the Structure of its Buildings is somewhat *Gothic*, and not at all agreeable to the true Rules of Architecture. The Houses are generally large, handsome, and strongly built. Some of 'em are painted on the out-side, and almost all the rest are of very fine Free-Stone. There are Fountains of Brass in several places of the City: We saw a very magnificent one, which is yet at the Artificer's House, on which there are Figures of Brass, to the Value of Seventy Thousand Crowns, besides other Ornaments. The Streets are broad, clean, and well paved, but 'tis pity they are not more straight. The Tradition of the Country will have *Nuremberg* to be built by *Nero*, and there is one of the Towers of the Castle which is call'd the Tower of *Nero*; but this is but a poor Argument. I rather think that *Noriberga*, called also in Latin *Mons Noricorum*, was derived from *Noricum*, the old Name of the Country, and the word *Berg*, which in *High-Dutch* signifies a Mountain.

The Castle is on a high Rock, though the rest of the City is flat. The Figure of the Castle is wholly irregular, because they have been forced to make it agreeable to the Mass of the mishapen and unequal Rock. They assur'd us, that the

*It hath 6  
Gates, 228  
principal  
Streets, 12  
publick Foun-  
tains, and 118  
Wells, Gal.  
Gualdo.*

*The Emperor  
lodges in the  
Castle when he  
has occasion to  
pass thro' this  
City.*

Well in it was Sixteen Hundred Foot deep, but none of us would believe them; they also told us, that the Chain of the Bucket weighs Three Thousand Pounds. We saw in one of the Halls of this Castle, Four *Corinthian* Pillars, about Fifteen Foot high; which, they say, the Devil brought from *Rome*, upon a Challenge which a Monk made him. The Story would be too tedious to relate at length. They tell another of a famous Conjuror of the Country, who leap'd on Horseback over the Castle Ditches, and shew the print of the Horse's Shoes on one of the Stones of the Parapet.

The Ornaments which are used at the Anointing of the Emperor, are kept in the Church of the Hospital.

\* This is the Crown of Charlemaign. It weighs fourteen pounds. The Privilege of keeping this Crown was granted to Nuremberg by the Emperor Sigismund.

\* Embroider'd with precious Stones.  
† Cover'd with Plates of Gold.

The Diadem or the Crown, called \* *Insula*, is of Gold, and covered almost all over with precious Stones. It is not closed as the Imperial Crown is usually painted. Suppose that instead of the Fleurets on Ducal Coronets, there are Plates rounded on the top, which are joined by the sides, and make the compass of the Cap. There are seven of them, and that before is the most richly adorned. There is a Cross on the top of all, and a Semicircle supported between the two Plates behind, which is rais'd above the Bonnet, and join'd to the top of the Cross. The Scepter and Globe are of Gold; and they say that the Sword was brought by an Angel from Heaven. The Robe of *Charlemaign* is of Violet Colour, embroider'd with Pearls; the Imperial Cloak is edg'd with Pearls, and strew'd with Eagles of Gold, and a great number of Jewels: There are likewise the Cope, the Stole, \* the Gloves, the Breeches, the Stockings, and the † Buskins. They also keep many Relicks in this Church; and among others, St. *Longin's* Lance.

They



They are not ignorant that this pretended Lance is to be seen in above ten other places of the World;

but, they say, theirs came from \* *Antioch*; it was \* *Lancea Do-*  
*St. Andrew* who found it; one single Man with it *mini reperta*  
 discomfited a whole Army; it was the thing of the *est in Anti-*  
 World which *Charlemaign* loved most. The other *ochia à quo-*  
*dam rustico*

Lances are Counterfeits, and this is the true one: *cui beatus*

They make much of it as a precious Memorial, if *Andreas &*  
 they do not Worship it as a Relick. They have *locum offen-*  
 also an extraordinary Veneration for a piece of *dit. Quidam*

the Cross, in the midst of which there is a Hole *cum ea to-*  
 that was made by one of the Nails. They tell *tum exerci-*  
 us, that heretofore || the Emperor's plac'd their *vit, W. Roel-*

greatest hopes of Prosperity and Success, both in *min.*

Peace and War, in the Possession of this Mira- *|| Tantum*

culous and enlivening Wood, with the Nail, and *præsidii in il-*  
 † other Relicks that are kept at *Nuremberg.* *lis posuerunt*

*Imperatores,*

*ut sine eorum*

*sibi nec Nomen competere, nec Numen penes se esse existimarent. Ne-*  
*que domi saltem in Gazophylaciis suis sedem illis ponebant, sed militiæ*  
*quoque hoc quasi Palladium secum habebant: Et quando cum hostibus*  
*dimicandum erat, omnis Victoriæ spes super illis nitebatur. Descr. Imp.*  
*Lipsanorum.*

† *The Lance, the piece of the Wood of the Cross, one of the Nails, five Thorns*  
*of the Crown that was put upon Christ's Head, part of the Chains with which*  
*St. Peter and St. Paul were bound at Rome, a little piece of the Manger, a*  
*Tooth of St. John Baptist, one of St. Anne's Arms, the Towel with which*  
*Christ wip'd the Feet of his Apostles, a piece of St. John the Evangelist's Gown,*  
*and a piece of the Cloth with which the Table was cover'd when our Saviour Ce-*  
*lebrated the Passover, and his last Supper with his Disciples.*

*lebrated the Passover, and his last Supper with his Disciples.*

Their Lance puts me in mind of their Arsenal,

which is one of the most renowned in Germany.

There are Two great Halls in it, each Two Hun-

dred and Fifty Paces long, and well stood

with Arms. We counted Three Hundred Pieces

of Cannon; but, to speak truth, the greatest

part of the other Arms favour of Antiquity;

Muskets and Harquebusses, Helmets and Cuiras-

ses in great number: fine Hangings for Arsenals,

† In the Year  
1453, Ma-  
homet II. be-  
sieged Con-  
stantinople,  
and batter'd

it with several Pieces of Cannon of Four Hundred Pound Ball. There was one amongst the rest so heavy, that there were seventy Yokes of Oxen to draw it. Calvil.

and this is all. There are many of those great Cannons of a monstrous Bore, which they call Mermaids and Basilisks? and the biggest of these Pieces carries † a Three Hundred Pound Ball.

We also saw the Library; it is in a Cloyster which formerly belonged to the *Dominicans*, and contains as they say, Twenty Thousand Volumes. This was collected out of the Ruines of several Convents, in the Time of the Reformation. The most ancient Manuscript is Nine Hundred Years old; it is a Copy of the Gospels, with the Prayers and Hymns formerly used in the *Greek Church*. I observed a Book which was printed

*It is a Treatise at Spire, in the Year 1446. but there might be of Predestination.*

an Error in the Figures, for they shewed us another of the Impression of *Faustus* at *Mentz*, in 1459. at the End of which there is an Advertisement, which tells us, *That this Book was not written by the Hand, but was printed by an admirable Secret newly Invented.* 'Tis probable that this was the first Impression which was made at *Mentz*; and if it be so, there is no ground to suppose, that another Book was printed at *Spire*, Thirteen Years before: Nor had *Faustus* any reason to boast so much of his new Secret. I have heard, that there is another Impression of *Durandus's Officia* at *Basil*, printed by *Faustus* in the same Year, 1459.

They keep in this Library many Rarities and curious Antiquities, but they are not comparable to those that are in the Cabinet of Mr. *Viat*. We saw a pretty large Chamber quite fill'd with divers Arms of all Countries, all Uses, and all Fashions. It is scarce to be conceived, how one Man, and he a private Person, who hath not

not the Estate 'of a Prince, or a very great Lord, could make such a vast Collection; for the number is very great, and, I believe, brought from the four Quarters of the World. He shewed us the Experiment of a Wind-Gun, which is a very pretty, but a most destructive Invention, because with this Engine great Mischiefs may be done afar off, and without any Noise. From this Chamber you may go into another, where there are rare Pictures, Medals, curious Works ancient and modern, Idols, Shells, Plants, Minerals, and other natural Productions.

The Town-House is very large, and has a very beautiful and well-proportion'd Front, but it wants a Court before it. When we went from thence, our Friends brought us to the City-Cellar, which is Two Hundred and Fifty Paces long, and contains, as they told us, Twenty Thousand Tuns of Wine. We must allow it to be a very fair Cellar: But the truth is, such People as we, knew not how to relish all the Pleasures of it.

You know the *Germans* are strange Drinkers; there are no People in the World more obliging, civil, and officious; but they have terrible Customs as to the point of Drinking. They do nothing without Drinking; which seems to be both their Business and Recreation. There is not time given to speak three Words in a Visit, but presently comes the Collation, or at least some large Jars of Wine, with a Plate full of Crusts of Bread hash'd with Pepper and Salt, a fatal Preparative to puny Topers. But before we proceed, I must give you an account of those sacred and inviolable Laws that are afterwards to be observ'd. Every Draught must be a Health, and as soon as you have emptied your Glass, you must

*Germanorum  
vivere bibere  
est.*

must present it full to him whose Health you drunk. You must never refuse the Glass which is presented, but drink it off to the last drop. Do but reflect a little on these Customs, and see how it is possible to leave off drinking: And indeed, they never make an end,\* but carouse in a perpetual Round: To drink in Germany is to drink eternally. Pardon my Digression, and judge of our troublesome Entertainment in the Cellar. You must do penance there for some time, and at last hide your self behind the Casks, steal away and make your escape.

\* *The Duke of Rohan says in his Voyage, that the Germans have succeeded better than all the Mathematicians of the World in finding out the perpetual Motion, by the continual Agitation of their Caps.*

You must further know, that the Glasses are as much respected in this Country as the Wine is below'd. They place them all *en Parade*. The greatest part of the Chambers are wainscotted, to two thirds of the Walls, and the Glasses are ranged all about, upon the Cornish of the Wainscot, like Pipes of Organs. They begin with the Little, and end with the Great ones; and these Great ones are always us'd, and must be empty'd at a draught, when there is any Health of Importance. At going out of the Cellar we went to a Confort, where we hoped we should find nothing but Musick; but the Bread, Pepper, Salt, and Wine follow'd us in such abundance, that an Air was no sooner finish'd, but the whole Company rose up to drink.

We saw yesterday in the Evening some part of the Celebration of a Wedding. The future Husband, accompanied with a long Train of his Relations, came first to the Church. He walked from a House, which was not Two Hundred Paces distant, whither he was come in a Coach. His Bride, who was in the same place, fol-

follow'd a while after, being also attended by a great number of her Friends. When both were come to the Church, the Bridegroom sat down with his Company on one side, and the Bride on the other, directly opposite to him; over each of their Heads there was a figure of Death upon the Wall. They both approach'd the Minister, who expected them in the midst of the Choir: And after he had perform'd his Office, Four or Five Trumpets, which were on the top of the Steeple, founded a great many Levers, and the new-married Couple returned in the manner as they came.

The Husband was in a black Suit, with a Cloak over-laid with Lace, a great Ruff, and a little Crown of Gold Plate-Lace above his Peruke. But the Bride's Dress will be a little more difficult to describe. The best Account I can give you of it, is to tell you, That in framing to your self an Idea of her Head-Tire, you must fanse a Mixture of Gilt Wire, like a Bob-Peruke, half a Foot high upon the Forehead, and very much curled and swelled out on the Sides. This was order'd after such a manner, that in all the thickness of this Bushy-Dress there was no more space or distance between the Wires, than was sufficient to fasten to them an infinite Number of little Plates of Gold, round, polished, and shining, which hung both within and without, and waved with the least Motion. Her Habit was black, with long Skirts resembling the *Hengrelines*, which were, not very long since, used in *France*. The Body of this little Cassock, which was cut very short, had a Gold Lace over all the Seams. The Skirts were full of little close Knots of black Sartin Ribbon, and the straight Cuffs fell just on the Fist. Over this she had a Neck-band of fine Antique-Lace, cut before like a Man's Band,

and ending in a Point behind, which reached down to the middle of the Back. She had besides a great Gold Chain on her Shoulders, just like the Collar of some Order, and such another Chain for her Girdle. Her Petticoat was short enough, and adorn'd below with Gold Fringe, and Black Bone-Lace. We had the pleasure to see this Fair One dance with a Senator in a great Ruff; and I believe at *Japan* there could not be found Customs more different from ours, than those which we observ'd at this Feast. I should never make an End, if I should undertake to describe all the other Habits. But, as fantastical as all these Dresses might seem at first view, one might be easily accusom'd to them; and every Habit appears handsom and becoming, when the Persons that wear them are of themselves beautiful and agreeable.

There are not more industrious People in the World than the Artificers of *Nuremberg*; some think they were the Inventors of Fire-Arms and Gun-Powder. Others affirm, that Powder was invented at *Chioggia*, in the State of *Venice*; and there are some who pretend that it came from *Denmark*. The diversity of Opinions concerning the first Invention of Artillery, is no less remarkable and surprizing than the Controversie about the Invention of Printing, \* *John Mendoza Gonzalez*, whom I had occasion to mention in one of my former Letters, who wrote a History of *China*, whither he was † sent by *Philip II.* says, that if we may give credit to the common Tradition and Annals of that Country, Fire-Arms, and consequently Gun-Powder were Invented by their first King *Vitey*, from whom to the Emperor *Bonog*, who posselt the Throne in the time of *Gonzalez*, about the end of the last Age, they reckon'd 24; Princes who succeeded one another

\* *Bishop of Lipari.*

† *Ann. 1580.*

in a direct Line from Father to Son. This Author was too judicious to depend upon their imaginary Chronology; but, without entering upon so intricate a Controversie, he seems to be convinc'd, that these People were very early acquainted with the use of Artillery. \* *Tavernier* \* L. 3. c. 17. writes, that Fire-Arms were invented in the Kingdom of *Asem*. 'Tis thought, says he, that Gun-Powder and Canon were found out in the Kingdom of *Asem*, from whence the Invention was communicated to Pegu, and from thence to China, which is the reason why the Invention is usually ascrib'd to the Chinese. \* *Leonard Ranswolf*, a Physician of *Ausburg*, who travell'd in the Eastern Countries, and seems to incline to *Gonzalez's* Opinion, endeavours to prove, that Gun-Powder was known and us'd in the time of *Pliny*, grounding his Conjecture, but, I think, without any probability, on a Passage in that ancient Author concerning *Salt-Peter*. And † *Girolamo della Corte*, another Chimerical Conjecturer in this point, thinks he has reason to believe that *Scipio* found great Guns and Carabins in *Carthage*, when he || made himself Master of that City. Count *Galeazzo Gualdo Priorato* † *About the Year of Rome 608.* says, that these Machines were Invented, Anno † *In his Account of the* 1012. *Naucher*, in 1213. † *Anthony Cornazani*, count of the † *Imperial and Hans-Towns.* in 1330. || *Cornelius Kemp*, in 1354. ¶ *James Gaultier* or *Gualternus*, in 1365. 1380. and 1425. according to the several Authors whom he cites. † *In the Life of Bar. Cogliome* The most common Opinion, which is follow'd || *In his History of Friezland.* by *Polydor Virgil*, *Sabellicus*, *Forcatel*, *Collenuccio*, *Cammerarius*, and some of the above-mention'd Authors, is that one *Berthold Schwartz*, a *Franciscan* † *In his Chronology.* Friar, who was a Lover of Chymistry, was the Author of this Invention at *Nuremberg*, Anno 1378. Others are of the same Opinion, as to the Time and Place, but ascribe the Invention to one *Constantin Ankelitzen*, a profest Chymist, and *Anthony*



*Cornazani* believes the Place was *Cologn*. *Cornelius Kemp*, upon the Authority of *Sebast. Munster*, and some others, pretends that *Cimoscus*, King of *Friezland*, was the Inventer of these Machines. Some call the Author of 'em *Bertrand the Black*, and say, that he Invented Gun-Powder at *Chioggia* in the State of *Venice*. But this seems to be only a Mistake, occasion'd by the resemblance of the Names *Berthold* and *Bertrand*, and the Etymology of the Surname *Schwartz*, which in the German Tongue signifies *Black*. I leave you to judge, whether 'tis possible to reconcile so many opposite Opinions; but if the Controversie was to be decided betwixt the *Eastern* and *Western* Part of the World, the Pretensions of both might perhaps be easily justify'd; and tho' it shou'd be allow'd, that the Oriental Nations got the start of us in the Invention of Printing and Gun-Powder, we might still claim the Honour of the same Invention in *Europe*. For I see no reason, why it may not be suppos'd, that the same thought may enter into the Mind of several Persons; who had never the least Communication with one another.

I cannot leave this Subject, without taking notice of the vulgar Mistake of those who exclaim against this Invention as a Diabolical and Pernicious Contrivance to destroy the Lives of Men. For, without entering upon an Enquiry, which wou'd extreamly lengthen a Digression, that is already too long, I may venture to affirm (what I cou'd easily demonstrate) that neither Sieges nor Battels have been so bloody, since Fire-Arms were Invented, as they were in former Times when they fought Hand to Hand, and almost every Engagement ended in the ruine of one of the opposite Armies.

Great Guns were first put into Ships by the Venetian Admiral *Barbadigo*, and the famous *Bartolomeu Coglione*, was the first who brought Artillery into the Field: For before his Time, the only use they made of these Machines was to batter the Walls of Towns. Mr. *de Fabert*, who lately publish'd the History of the Dukes of *Burgundy*, assures us, that the first Essay that was made of 'em was against the Fort of *Preux*.

All *Europe* is full of the little Curiosities of *Nuremberg*. There are some of Wood, of Ivory, of Alabaster, and even of Paper and Starch. Their Houses are large and neat, and I believe there is not a Cieling in all the City, which is not accompanied with a very fine Plafond. I cannot express the particular kindness they have for Horns, for all their Houses are full of them. They are every where hung up instead of Pictures, and other curious things. You often see in the finest Chamber, a Stag's, or Bull's Head, with a magnificent Pair of Horns hanging at the Ceiling, without any other Design but for Ornament.

We were but poorly accommodated on all the Road from *Heidelberg*, and Straw was commonly our Bed. But we made our selves amends at *Nuremberg*, where the Houses of Entertainment have very good Accommodations. They serv'd us every Day with late Fruits, which I never saw any where else. We are here at the end of of *November*, and you commonly eat very good Peaches.

*St. Sebald* is the principal Church. They show therein a Wooden Crucifix which passeth for a Master-piece. The Church of *St. Laurence*, is the biggest of all. They are both *Gothick*, but the last hath Eight Doors, which is look'd upon as a singularity. The great Church-yard is worth  
see-

*The Author of  
the State of  
the Empire re-  
lates, that the  
Burghers of  
Nuremberg  
have a singu-  
lar and extra-  
ordinary Pri-  
vilege to drown  
their Children.  
\* This is a  
Commandery  
of Malta.*

seeing : There are in it above Three Thou-  
sand Tombs with Epitaphs, and Coats of Arms  
wrought in Brass. No *Jews* are suffer'd to live  
in the City, because they formerly poysoned the  
Fountains. They reside in a Village not far off,  
and may, for a small piece of Money, come in-  
to the City, provided they depart the same Day.  
The *Roman Catholicks* are but few in number, and  
they have but half a \* Church, where they per-  
form their Service after the *Lutherans* are gone out.  
Those who are called *Calvinists*, go a League  
from the City into the Marquisate of *Onspach*,  
and their Children are Baptized by the *Lutherans*,  
as at *Francfort*.

There are several *distinguee* Families, who are  
honour'd with the Title of *Patrician*, and the on-  
ly capable of exercising the Office of Magistrates.  
The *Roman Catholicks* are never advanc'd to that  
Dignity, and even cannot enjoy the Privileges of  
Burghers or Free-Citizens.

We are preparing for our departure to morrow  
Morning, to continue our Journey to *Ausbourg*.  
I will also continue to write to you from thence,  
and will omit no opportunity to show how much  
I am,

Nuremberg, Nov.  
22. 1687.

S I R,

Your, &c.

LET-

## LETTER X.

S I R,

**B**etween *Nuremberg* and *Ingolstadt*, the Ways **INGOL-**  
are very bad and full of Forests; but when **STADT.**  
you come near this City, you find a Champaign  
Country, excellently well till'd. *Ingolstadt* is sea-  
ted on the *Danube*, in the Dutchy of *Barvaria*, of  
which it is the strongest place. It is indifferently  
large, and most part of the Houses are painted  
or whited without. The Streets are broad,  
straight, and well pav'd: And the whole City  
seemed pleasant enough, tho' it is poor and ill  
Peopled. They boast much of the *Arsenal*, but  
they must be so much courted for a sight of it,  
that we would not take that trouble. I have ob-  
serv'd, that these inaccessible *Arsenals* are com-  
monly the worst furnish'd; for if they were well  
fill'd, they would make a publick Show of them,  
rather than hide them. But they always make  
a Mystery of 'em, when they have nothing to  
show but Cross-Bows and rusty Firelocks. No-  
thing is more easily obtain'd, than a sight of the  
*Arsenals* in *France*; and it is as true, that there  
are none in the World either finer, or in better  
order.

I observ'd at *Ingolstadt*, as in most other Cities  
in *Germany*, that every where near the Fountains  
there are Casks of Wood or Brass, mounted on  
little Sleds with four Wheels, which serve to  
carry Water when any Fire happens. And this is  
very wisely contriv'd: But they have another  
Custom throughout all this Country, which we  
thought much more troublesome than useful.

There

There are certain Singers in the Night, who trot about every Hour: They give notice to beware of Fire, and afterwards exhort People to sleep quietly, without considering that their horrid Musick keeps all the City awake.

**NEUBURG**

\* Gal. Gual.  
Priorato says,  
that it contains  
4000  
Inhabitants.

We came from *Ingolstadt* to *Newburg*, which is a very \* little City, and without Fortifications. It stands on the right Bank of the *Danube*, which is already grown broad and rapid, tho' at this place it is very far distant from its main strength. We past over a Bridge to go up into the City; and at our entry we had a view of the Castle, which is seated on a Rock. Though it has no Ornaments on the outside, it makes a handsome appearance. Within there are large Apartments, even with the Ground, which are very convenient. But the *Electeur Palatine*, to whom this Dutchy belongs, was forc'd to send all the Furniture of this Castle to that of *Heidelberg*, which was disfurnish'd by the Dutchess of *Orleans*, as I have already told you: There remains only one Cabinet, which is full of rare Pictures and other Curiosities, which we had not time to examine particularly. I remember I observ'd a round piece of very hard Stone, which weighs four Pound, and was found in the Body of a Horse: I believe we might justly call this Stone a kind of *Bezoar*, since according to the report of *Tavernier*, the *Bezoar* is found in the Paunches of Cows, Apes, and some other Animals, as well as in those of Goats.

The Church of the *Jesuits* is the fairest in the City, but there is a pleasant thing to be seen in that of *St. Peter*. *Mark d'Aviano*, a *Capuchin*, famous for the Miracles which are attributed to him, was at *Newburg*, about five Years ago. As he went into *St. Peter's* Church, he perceiv'd in a Corner an old *Nostredame* of Wood, which was all mangl'd, and covered over with Dust. The

Vol. I.

no trot  
ware of  
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*The Lady of Newburgh* vol. I. p. 78.



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zealous Father could not without Grief behold our *Lady* in so unbecoming a condition. He prostrated himself before her, and began to thump his Breast, and to break out into Lamentations. As he was in the midst of his Groans, he suddenly cry'd out, *Miracle!* and protested, that the good *Lady* had mov'd her Eyes, and look'd on him. It happen'd, that there were several Old Women in the Church, who ran together at the cries of the *Capuchin*, and with joy embrac'd the occasion, that they were able to say, they had been witnesses of a Miracle: There was no need of many Arguments to convince them; for they all cried out with the *Capuchin*, that our *Lady* had look'd upon him: Immediately he went out with them, and fill'd all the City with the noise of the pretended Miracle. He was supported by the great Ones, and after certain Preambles, which 'tis needless to relate, they went to St. *Peter's* in Procession: They cleaned the Statue, took the Sacrament off the great Altar, which was dedicated to it, dress'd our *Lady* in a splendid Habit, and plac'd her on that Altar, where she works Miracles by Millions. Both Princes and private Persons load her with Presents; and People come from all Parts in Pilgrimage to her.

The Country is extremely pleasant and fertile, AUGS-  
between *Newburg* and *Augsburg*, except when BURG,  
you draw near to the latter, where the Lands <sup>an Imperial</sup>  
are boggy and barren. Those of *Augsburg* pre- <sup>City. Gale-</sup>  
tend that their City is the fairest of all *Germany*; <sup>azzo Gualdo</sup>  
they say also that it is greater than *Nuremberg*, <sup>Pr. pretends,</sup>  
but confess that it is not so well Peopled. It was <sup>that it was</sup>  
formerly very populous, when it enjoy'd a flou- <sup>built presently</sup>  
rishing Trade, and before it was depopulated by <sup>after the De-</sup>  
<sup>luge. He as-</sup>  
<sup>firms, that its</sup>  
<sup>Circumference</sup>  
amounts to 8682 Geometrical Paces; that at present it contains no more than  
25000 Inhabitants; and that its Revenue consists of about 200000 Florins.

War

War and Pestilence. One of the Magistrates inform'd me, that it appears by the Publick Registers, that in the Year 1549 there were 1705 Children Christen'd in this City, and that the Burials amounted to 1227. Sir *William Petty* writes, that there were 2263 Burials at *Dublin* in 1682; but at the same time, he observes, that 'twas a sickly Year. You may compare these Accounts, and consider what Inferences may be drawn from 'em. Only you must not be surpriz'd, that the number of Christenings exceeds that of Burials at *Augsburg*, contrary to what you are accusom'd to observe at *London*; for you know that many Persons die in the latter of these Cities who were not Baptiz'd in it, and even some who were never Baptiz'd. Tho' the Streets are broader and streighter than at *Nuremberg*, 'tis certain, that generally the Houses are not so fine; they are commonly plaster'd and whited without, or adorn'd with Paintings: but I saw very few of Free-Stone. All the Floors of the Chambers are pav'd with a certain yellowish Marble, which is brought from *Tirol*; and the Ceilings are either of Joyners-work, in Compartiments, or of a certain Cement, which polishes very well, and is very durable. But there is one great Irregularity in all their manner of Building. The greatest part of their Chambers are form'd into Figures, which have no Name, and are also spoil'd by the ill placing of the Stair-cases, which take away great Corners of them.

*Augsburg* is the Capital City of *Suabia*. You know *Augustus* sent a Colony thither, after he had much enlarg'd and embellish'd it: It was call'd, *Augusta Vindelicorum*, to distinguish it from

*The Bishop of Augsburg is Suffragan to the Arch-bishop of Mentz. He is elected by the Chapter, which consists of Forty Canons.*

*Augusta*

*Augusta Treverorum, Augusta Taurinorum, and other* Cities which also bore the name of *Augusta*. I observ'd somewhere among the Paintings of the Houses, the Anagram of *Augusta Vindelicorum*, which is *Orta Dea vulgum vincis*. The People of this Country were call'd \* *Vindelici*, because they Inhabited about the Rivers *Vindo* and *Licus*, which at present are call'd *Werda* and *Leck*, and between which the City of *Augsburg* is seated. It has been pillag'd so often, particularly in the time of *Attila*, that there are hardly any remains of its † Antiquities to be found. Some time ago † *There are some Roman Inscriptions in the Church of St. Ulric.* they dug up a Pillar five or six Foot high, on the top of which was the figure of a Pine-Apple. There were also found some Medals of *Augustus*, on the Reverse of which the like Pillar is to be seen. As it was the usual Custom to mark out by some Bounds, the increase of the Empire, on the Frontiers of the Conquer'd Countries, and to join to those limits some representations of such things as were most common in the new Provinces: It is very probable, that this was the use of the Pillar I just now mention'd, and of the Pine-Apple on the top of it; for all this part of *Germany* is full of Pines and Firr-Trees. There is also a great deal of appearance, that for this reason *Augsburg* bears a *Pine-Apple* in its Arms.

Tho' there is hardly any thing good or regular in the Fortifications of this Town, it has sometimes sustain'd very rude Assaults with much vigour. It is now Forty Three Years, since the

\* *Pergis ad Augustam quam Vindo, Licusq; fluentat.*  
*Respicit & late fluvios Vindonq; Licumq;*  
*Miscentes undas, & nomina littoris, unde*  
*Antiquam gentem, Populumque, Urbemque, vocarunt*  
*Vindelicam. Riccardus.*

*Swedes* and *French* besieged it, and reduc'd it to Famine, without being able to take it. 'Tis an Imperial City; the Senators are half *Lutherans*, and half *Roman Catholics*: Such Offices as are only possess'd by one Person at a time, are, by turns, enjoy'd by the *Protestants* and *Roman Catholics*. But the Senate is not the sole Master of the State; five or six Sovereigns share it among them. A good part of it belongs to the Bishop: Almost all the Territory is in his Demefne; and he hath his Palace in the City, though he resides at *Dillingen*, where also the University is. You know that all the Bishops of the Empire are Temporal Princes in their Diocesses, except those of the Hereditary Countries of the House of *Austria*.

The *Roman Catholics* here make publick Processions, and carry the Host publickly. The *Lutherans* commonly pull off their Hats when they cannot avoid meeting the Host.

Both Parties do what they can possibly, to avoid giving Offence to one another. The Poor of both Religions are put into the same Hospitals, and are there assisted by their own Ministers without any opposition.

The *Jews* live above a League from the City; they are obliged to pay, when they resort thither, a Florin per Hour, which is a piece of Money worth about Three Shillings *English*.

The \* Town-House is a large four-square Building, of very fair hewn Stone. The Portal is of Marble, and almost all the Rooms are Wainscoted and Cie'd with Ash of *Poland*, which is very fine. The great Hall is extremely Magnificent. It is One Hundred and Ten Foot long, Fifty Eight broad, and Fifty Two Foot high; the Pavement is of a greenish Marble. The Walls are covered with Paintings, between which there are many Devices and Emblems, which relate

\* 'Twas here, that Ferdinand IV. was chosen King of the Romans. Heiss.

to the Government ; but the Cieling excells all the rest in Beauty. It consists of Compartments, the Squares and Pannels of which are enriched with gilded Sculptures, and filled with Pictures and other Ornaments. And all this is so well ordered and performed, that one cannot without reluctancy leave the place.

The Arsenal is very large. The two Halls below are full of Cannon, of which the greatest part are of Brass. There is a Culverin of Leather Twenty Six Foot long, which is a Six Pounder. The upper Stories are filled with good Arms.

During the Wars of the Neighbouring Princes in this last Age, the People of *Augsburg* were careful to shut the Gates of their City early at Nights, which Custom was troublesome to Strangers, as well as to themselves. Wherefore they invented a kind of secret Gate, by which there was a Passage to come in, without fear of surprize or other danger. This Gate remains still with all its Springs and Machines, and is a thing very singular. I have drawn a design of it, which I could shew you, but the description would at present be too difficult and tedious.

The Trade of *Augsburg* decay'd, as that of *Holland* increas'd. Almost all Merchandizes which come from the *Mediterranean*, were formerly Land-ed at *Venice*, and from thence brought to *Augsburg*, from which place they were dispers'd thro' all *Germany*. But *Holland* hath taken away all and distributes all : And *Augsburg* suffers as well as *Venice*, *Milan*, *Antwerp*, and an infinite number of other Cities, which are at present as Poor as they were formerly Rich.

Three Years after *Gustavus the Great* had made himself Master of *Augsburg*, it was retaken by the Duke of *Barvaria*, who took away all the

Churches from the *Lutherans*, in which case they remain'd from the Year Thirty Five, till Forty Eight, at which time all things were restor'd by the Peace of *Munster*. During this Interval, the *Lutherans* had no liberty to assemble but in a College, from the Window of which the Minister preached to the People in the Court-yard. This College is still in their Possession; and I have seen a long Inscription, which is Graved under the Window, and begins thus: *Præclara omnibus Evangelicorum Templis, cælum tamen ipsis patuit, &c.* All the Churches of the Professors of the Gospel being shut, Heaven was yet open to them, &c.

\* In the Year 1530. by Melancthon and Luther; Melancthon drew it up.

You may see in the Bishop's Palace, the Chamber where the famous Confession of *Augsburg* was \* presented to the Emperor Charles V. From thence we went to the Cathedral, where there is a Gate of Brass, over which many places of the Sacred History are represented in *basso relievo*, and they made us observe in the History of the Creation, that it was the Virgin *Mary* who created *Eve*, and form'd her out of one of *Adam's* Ribbs.

They are no less ingenious at *Augsburg*, than at *Nuremberg*, and even they excel particularly in Clock and Goldsmiths-work, and in works in Ivory. We saw several Clocks which were valued at Fifteen or Twenty Thousand Crowns, they are plac'd in Cases that are very richly wrought. And besides what relates to the Motion of the Stars, and the Division of the Times and Seasons, they adorn them with many other things, which would be both pleasant and profitable, if they were a little more lasting.

Their way of turning in Ivory is very curious, and deserves to be taken notice of with admiration. But one of the rarest Works which I saw here, I shall give you an account of: They are  
Glasses

Vol. I.

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*Divers Habits of the Women at Aisburg.*



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Glasses made hollow, and well shaped, with a Ring made of the same piece in turning, which plays between the bottom and the bowl of the Glass, and cannot be taken off. There are an Hundred with their Rings in a grain of Pepper of an ordinary size. I often examined this little Miracle of Art with a good Microscope, and observed the stripes and traces of the Tool with which they are turned, so that I found no secret in it, but that it was the pure work of the Eyes and the Hand.

They have here another very pleasant Bauble, which are Fleas fastned by the Neck with Chains of Steel. This Chain is so fine, that though it be near a Span long, the Flea will lift it up when it leaps. The Animal, Chain and all is sold for Ten Pence.

The variety of Habits, and difference of their Colours, is yet greater here than at *Nuremberg*. This is regulated by the Policy of the Magistrates, and you may know the Quality and Religion of the greatest part of the People, by the difference of their Cloaths. I will only represent to you the manner after which the Widow of a *Roman Catholick* Merchant wears Mourning for her Husband. She hath a Christning Kercher, well whited and starched, with Wings and Cornets ordinary for this Dress, a black Petticoat, and a black Cloak, made like that of a Man, which comes to her Knees. — A great white Veil behind, which hangs at the tail of the Kercher, down to her Heels, enlarging it self by degrees: a piece of the same Linen with the Kercher Four Foot long, and at least Two broad, which is very much starched and stretched on a square of Wire-thread, fastned by the middle of one of its Ends, just below the Lips, and covers all the fore part of the Body.

They have turned a little branch of the River *Leck*, and made it pass through the Town; the Waters is so clear and good, that they need seek for no other; there are Four or Five Towers upon this Arm of the River, on the tops of which they have made Ponds, and the Mills which are below cause Pumps to play, which lift up the Water, and fill those Ponds or Cisterns, from whence it is distributed throughout all the City. I must not forget to mention the Fountains of *Augsburg*, which are one of its principal Ornaments. There are many of them which are almost as magnificent as the fine Fountain at *Nuremberg*. I am,

Augsburg, Dec.  
2. 1687.

S I R,

Your, &c.

## LETTER XI.

S I R,

I Observed at my going out of *Augsburg*, in many Gardens, that they cover all their Vines and Fig-Trees, carefully with Straw or Mats, to preserve them from the Frost; the Cold being sharper in this Country than in *England*, where we are not obliged to make use of these Precautions, though we lie nearer the *North*. It is certainly true, that the divers degrees of Heat and Cold, are not always proportion'd to the diversity of Climates: There are terrible Winters in *Canada* in the midst of the temperate Zone, whereas every where else, under the same Climate, they enjoy a sweet and pleasant Air.

The

The Country is pretty level between *Augsburg* and *Munich*, but the Soil is not very good ; there is every where a mixture of Wood and Fields, and Firr-Trees. *Munich* is not above half so big as *Augsburg*. It is a fine City, but ill fortified, and has no Trade ; and without doubt little notice would be taken of this place, were it not for the Residence of the Elector, whose Palace is extraordinarily Magnificent. Almost all the Houses of the City are painted on the outside, but instead of Painting in *Fresco*, or in Oyl, they make use of a kind of bad Plaister, which is liable to all the Injuries of the Weather : It wears off quickly, and rises hollow in many places, which maims all the Figures, and renders them very ugly.

We had heard some Persons commend so much the Jesuits Library, that it was the first thing we went to see when we came to *Munich* ; but it did not answer our Expectations. For besides that, it is neither very numerous, nor in very good condition ; they ordered a Brother Cut-Cabbage, who knew better what belong'd to the Kitchen than to Books, to shew it us. I confess I could not believe such gross Ignorance could lurk under the Habit of one who call'd himself a Jesuit. It was absolutely impossible for us to make him understand, what those Authors were whom we called *The Fathers*. He presently named all the Fathers of his Convent, to try if he could find out whom we look'd for. And at last, with a scowling Look, he pray'd us to talk of something else. This is all I can tell you of the Library, and the Library-keeper, or at least of his Deputy : For it is not probable that all the rest of this Society are of the same Stamp. However, they wear four fair and high Corners in their Caps ; and their House may be said to be a stately Pa-

MUNICH.  
the Capital  
City of Bava-  
ria.

lace. Their Church is also extremely fine; it consists of one Nave or Body, very high, broad, and strongly roofed; the Vestry is full of Riches, and they want no Relicks: They shewed us a *Vertebra*, or Joint of the Back-bone as big as that of an Elephant, or some huge Animal; and this great Bone, as we were inform'd, is in great veneration with them, as being one of the *Vertebrae* of the huge *St. Christopher*.

Leaving the Church of the Jesuits, we went to that of the *Augustines*, where are Pictures of great value.

We went thence to the *Cajetans*, who have a great and fair Church. I observ'd in a Map of *Munich*, that this City bears a Monk for its \*Arms, and that it is called *Monacum*, or *Monachium*, because there was a Monastery on the place where it is built. We also went to see in the Church of *Nesre Dame*, the Tomb of the Emperor *Lewis IV.* This Sepulchre is adorn'd with many fine Marble and Brass Figures. Having advanced Ten or Twelve Steps from the entrance of the great Door of this Church, you behold one of the Stones of the Pavement, on which is a double Cross; and it hath been observ'd, that when you stand upright in this Place, the Pillars of the Church are so placed, that you cannot see one of the Windows, though they are very numerous. All that come to Worship in those Churches have a lighted Wax-Candle in their Hands; and that Candle is bigger or lesser, according to the Quality of the Saint, or their Devotion.

The out-side of the Elector's Palace is not suitable to the Magnificence within; and tho' the greatest part of its Apartments are well contriv'd, it may be said, that they are all irregular: The reason is, that this great Mass of Building was not erected at the same time; every one built

ac-

This City was built in the Year 962, by Duke Henry. Otho. Inclosed it with Walls, in 1157. \* Monachus passis ulnis: Dextra jurantis speciem habens; Lexi. Martini. taurini.

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according to the Fancy of his Time, or his own private Fancy ; and that hath been the cause of the disproportionableness of its Parts : But if it be taken altogether, it may certainly pass for a very beautiful Structure. You must not expect, that I should give you an ample Description of a Place that is so vast, and so full of Rarities. And therefore I shall content my self with assuring you, in general, that all sorts of Beauties and Riches are found there in abundance. The great Hall of the Emperor's Apartment is One Hundred and Eighteen Foot in length, and fifty Two in breadth. We may justly say, that it is in every respect Magnificent. All the Paintings are highly esteemed : They are Histories, the Sacred on one side, and the Prophane on the other ; there are *Latin Verses* to every History. I will set down the Distich for *Susanna*, because I think it one of the best :

*Castia Susanna placet, Lucretia cede Susannæ ;  
Tu post, illa mori maluit ante scelus.*

\* The little Chapel which is in the Apartment of the Electress, is full of precious things : There is nothing to be seen but Gold, Pearls, and Gems of all Fashions. They keep a great many Relicks there, among which I took notice of a piece of Gold Mohair, which, they say, was part of one of the Virgin's Gowns.

*There is an ample and exact Description of this Palace, written in Italian, by the Marquis Ran. Pallavicino. This Royal House contains, saith he, Eleven Courts, Twenty great Halls, Nineteen Galleries, Two Thousand Six Hundred great Glass-Windows, Six Chapels, Sixteen great Kitchens, and Twelve large Cellars, Forty vast Apartments, which are all even, not one of 'em being lower than another, and in which you may distinguish Three Hundred great Chambers, richly Painted, Wainscoted, Paved, Furnished, &c. In the middle of the Front of the Palace that looks to the Street, there is a Statue of the Virgin, with these words written under it, Patrona Bajarie, sub tuum presidium confugimus, sub quo securi latique degimus.*

\* The Inscription over the Door runs thus :  
D. O. M. ad cultum virginum Principis, salutæ genitricis genitoris sui,

*jam geniti, gignendi. Sacrum dicatum.*

The



† The greatest  
part of these  
Antiquities  
were brought  
from Rome.

The Sun per-  
haps is a little  
magnify'd.

The Parlour of Perspectives is one of the finest things of this Palace: But the Hall of † Antiquities is famous all the World over. I counted One Hundred Fourscore and Twelve Busts, and above Four Hundred other Pieces: All these are choice and rare, for the Beauty of their Workmanship, as well as their Antiquity. The greatest part of the Furniture of the Palace is very rich; and they affirm, that there is as much Tapesty in the Wardrobe, as is worth Eight Millions of Crowns, besides what is in ordinary use. But the Treasury infinitely exceeds all the rest. There is a great quantity of Plate of Gold, and many precious Vessels. A prodigious quantity of great Pearls, Diamonds, Rubies, and other Oriental Stones of exquisite Beauties; and an infinite number of excellent Paintings, curious Works, Medals, and other Rarities. I must not forget the Cherry-stone, upon which you may distinctly perceive One Hundred and Forty Heads Carved; nor the Gondola of Palm-Wood turned into Stone, on which they have inscribed these two Verses:

*Palma fui, ex pi lapidescere, cymbala nunc sum;  
Si non Neptunus navita Bacchus erit.*

Marble is to be found every where in this Palace, yet we must not deceive our selves; for they have the Secret with a certain Composition to make it; which becomes so hard, and polishes so well, that those who are not very skilful, take it for true Marble.

\* Walks under  
Ground.

They have made divers \* Galleries of Communication, which cross the Streets and Houses, by which they can go privately from the Palace to all the Churches and Convents of the City.



I will say nothing of the Arsenal, because they have carried the Cannon, and most of the best Arms into *Hungary*. We saw there the Tent of the *Grand Vizier*, which was taken in the last Bat-tel, in which the Elector did so remarkably signalize his Valour. This Tent was vastly large, but no way fine: It is made of Printed Callicoe with Stripes, as they seem to me, of fine Sattin, cover'd with Silk Imbroidery.

I cannot tell you, why this Country is not proper for Vines; there are none in it, and their ordinary Drink is Beer.

They know no other Religion here but that of *Rome*: And they look upon Men as Wolves, that are not of that Profession. Their principal Devotion is for the Virgin: She is painted on all their Houses; every place is full of her Chapels and Oratories, and they bestow Divine Titles on her.

After I had finish'd my Letter, last Night very late, I found that I was misinform'd, as to the time of the Post's going away. So that I have leisure to entertain you with a particular account of some things that were either omitted, or very hastily touch'd in my Letter. I wish I cou'd give you a distinct view of all the Beauties of that magnificent Hall in the Emperor's Apartment. But since such an Undertaking wou'd require a Volume, I shall only add, that among the divers Ornaments of the Chimney, we took notice of an admirable Statue of Porphyry, which represents Virtue, holding a Lance in her right Hand, and a Palm Branch gilt in her Left. Since I gave you the Distich for *Susanna*, and have time to transcribe the rest, I'm resolv'd to send you 'em all. You may remember I told you, they are all in the same Hall.

For

For Esther.

*Exanimata cadit charis pro civibus Hester,  
Quæ casura magis, ni cecidisset, erat.*

For Judas Maccabæus.

*In caput unius totus licet incubet Orbis ;  
Nil Judæ virtus fortior Orbe times.*

For the young David.

*Davidis immanem dejecit dextra Gigantem :  
Quid non Vir faciet, si facit ista Puer.*

For Judith.

*Hoc Ducis Assyrii caput est : Juditha recidit.  
Sobria mens vincit ; Ebria victa jacet.*

For Samson.

*Samson sum, totas qui stravi dente Phalanges.  
Me stravit tonsis una Puella comis.*

For Jabel.

*Ille ego quæ Siseræ terebravi tempora clavo.  
Quod non est ausus Vir, fuit ausa Jabel.*

For Moses.

*Scriptas dictavi Moses à Numine leges ;  
Leges quæ vitæ sunt proba norma tuæ.*

I need not repeat the Distich for Susanna.

On

On the other side of the Hall.

For *Coriolanus's* Mother, or for *Coriolanus* himself.

*Da Patriæ vitam, quam à te, Veturia, posco.  
Quam mihi, quamque tibi, Patria chara dedit.*

For *Horatius Cocles*.

*Quid traditis, Reges, in prælia mille cohortes ?  
Unus pro toto sufficit orbe Cocles.*

For *Lucretia*.

*Accipe, quid dubitas ? intacta Lucretia, ferrum.  
Morte premi nullâ fama sinistra potest.*

For *M. Val. Corvinus*.

*Expugnata Tibi, Corvine, est Celtica virtus.  
Sed duo vicistis : divide, victor, opes.*

For *Tomyris*.

*Regis Achæmenii, Tomyris, cervice resectâ,  
Immersâque utri, dixit, hirudo, bibe.*

For *Hercules*.

*Alcides ego sum, quem non potuere Gigantes,  
Non Styx, non Cælum vincere : vicis Amor.*

For *Penthesilea*.

*Penthesilea furens mediis in millibus ardet.  
Concidit illa tamen Penthesilea furens.*

For

For *Lycurgus*.

*Si tua texisset Lex æqua, Lycurge, pudorem,  
Lex tua non aliâ lege tegenda foret.*

The Plafond or Cieling of the Hall consists of large gilt Compartments, enrich'd with Pictures, by the hand of *Candi*.

The great Gallery is 270 Foot long, and 15 broad. The whole Room is lin'd with *Basso Relievo's*, and adorn'd with fine Paintings, among which are the Pictures and Names of 36 Princes, the Ancestors of the present Elector, and several Representations of the Provinces, Cities, and principal Rivers of his Dominions.

There is another Gallery 63 Foot long, and 18 broad, magnificently hung, and full of Paintings, which for the most part represent the Histories of the Princes and Princesses of this Family. At the end of this Gallery is a little Chamber that looks into a Flower-Garden, and is call'd the *Cabinet of Roses and Lilies*. This is a charming place, fit for the enjoyment of the softest Delights; and all the Paintings with which 'tis adorn'd, relate to the most innocent and tender Pleasures of Life.

The Room which is call'd the *Hall of Audience*, is very much enrich'd with various Ornaments. This is the place where Ambassadors are receiv'd; and 'tis also a kind of Tribunal, where the Princes hear the Complaints of their Subjects. The Ceremonies that are observ'd by Foreign Princes, in giving Audiences to the Ministers of their Allies, are represented in eight large Pictures, in round and oval Compartments. There are also several Histories of Sovereigns, who were wont to administer Justice in Person, and look'd upon

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it as an indispensable Duty, of those who are intrusted with the Government of a State, to redress the Grievances of their Subjects. These Histories are accompanied with Hieroglyphick Figures, Emblems, and Devices, most of which I noted in my Table-Book, but in so confus'd a manner, that I must content my self with transcribing three of the most remarkable. The first is a Sun, which equally warms and enlightens a magnificent Palace, and a mean Cottage, with this Inscription, *Omnibus Idem*. The second a Looking-Glass, with these words, *Vidit, inde videtur*. And the third a Level, with this Motto, *Metitur & æquat*. In several places of the same Room, I observ'd the following Sentences:

*Polleat auditu, qui pollet imperio.*

*Cura aures tuas patere querelis omnium.*

*Plus vident oculi quam oculus.*

(a) *Fus unicuique suum tribue.*

(a) The words of Cambyfes.

*Rex sedens in folio dissipat omne malum.*

*Non oportet quemquam à sermone Principis tristem discedere.*

(b) *Si non vis audire nec regnes.*

(b) The words of a poor Woman to Philip.

(c) *Omnibus jura poscentibus faciles aditus pandite.*

(c) The words of Constantin.

(d) *Non ideo Imperator sum, ut Arculà includar.*

(d) The words of the Emperor Rudolphus.

(e) *Ausculata querelas Pauperum, & satage, ut veritatem intelligas.*

(e) The words of St. Lewis.

I wish they had added in Letters of Gold,  
*SALUS POPULI SUPREMA LEX.*

Among the various Embellishments of the Apartments of this stately Palace, there are several other Inscriptions and Emblems on all sorts of Subjects.

*There are several others.*

I gave you an Account last Night of the Electress's little Chappel; and I shall take this occasion to add, that the large one where the ordinary Service is perform'd, is also of a finish'd Beauty. 'Tis adorn'd with several *Basso Relievo's*, representing Histories that are proper for a place appointed for the Service of God. This Chappel is Dedicated to the Virgin, with this Inscription.

*VIRGINI ET MUNDI MONARCHÆ,  
 Salutis Auroræ,  
 Miraculo conceptæ, miraculo concepturæ,  
 Hanc ædem posuit, licetam infimus,  
 MAX. CO. PAL. RHEN. BOFORUM DUX.  
 Anno ab ejusdem Virginis partu.  
 M. DC. I.*

The Treasury is so rich and magnificent, that I cannot forbear giving you a particular account of it, since I have time enough. I am confident you will be pleas'd to see a description of one of the finest places of the World; and will not blame me for endeavouring to display the hidden Rarities of this Magazine of Wonders. In the first Gallery there are Four great Cupboards. In the Second Eight; and at the end of this Gallery there is a Cabinet full of new Curiosities. The first Cupboard in the first Gallery is quite fill'd with Vessels of Massive Gold, so curiously wrought that what *Ovid* says of the Chariot of the Sun, may be justly apply'd to them. As for the three pre-

*Materia sum-  
 perabat opus.*

pretended Unicorn's Horns that are kept in this Cupboard, 'twill be sufficient to tell you, that one of them is six Foot and a half long, another eight Foot and three Inches, and the other ten Foot and five Inches.

In the second Cupboard.

Several natural and artificial Rarities, with a considerable number of large Vessels of Rock-Crystal, for the most part wrought with *Basso Relievo's*, enrich'd with Gold; some are cover'd with Lids of large precious Stones.

In the third Cupboard.

A large Bason of massive Gold, cover'd all over with Rubies, and Oriental Turquoises.

A large Cup of Agate, after the fashion of a Gondolo, enrich'd with Pearls and *Basso Relievo's* of Gold.

A Purse containing 500 Pearls, of a middle size.

Two hundred other Pearls of the figure of Pears, all of an equal bigness, of a very fine Water, and larger than the former.

A Jewel enrich'd with five Emeralds, each of the bigness of a Guinea, with 200 pretty large Diamonds, four large Rubies, and eleven very fine Pearls of the figure of a Pear.

A small Coffer of Ebony, with a Gold Lock, enrich'd with 70 fine Diamonds, as many Rubies, and an equal number of Emeralds. It contains eighty Oriental Pearls, of the most perfect sort, and largest size.

Three Rings set with three large Diamonds; and two other Rings, one of which is set with a very fine Ruby, and the other with a large Emerald.



Six Ear-Rings curiously wrought in Gold, adorn'd with Diamonds, Rubies, and Emeralds, with a large Pearl in each of them. They are too heavy to be hung at the Ear.

A Cross compos'd of a large Pearl, three great Diamonds, two Rubies, and an Emerald.

A Jewel with a broad Diamond cut flat, a Ruby weighing above an Ounce, and a fine round Pearl of the bigness of a Nut.

A Lyon, an Elephant, and an Eagle, adorn'd on the Back, and over all the Body with large Diamonds, Pearls, and Rubies.

A St. George, enrich'd with eighty Diamonds.

A Cross compos'd of ten very large Diamonds, with three Pearls of the figure of a Pear hanging at it.

Another larger Cross, on a Ground of Diamonds, adorn'd with a great and perfect Emerald, and forty large and very white Pearls.

A Garland of Diamonds, in the middle of which there is one of the bigness of half a Silver Ducat, and a large Pearl of the figure of a Pear.

An Emerald of the bigness of a Nut.

An Eagle enrich'd with 200 Diamonds, two great Rubies, and three Pearls of the largest size.

A Jewel representing certain Instruments of War, adorn'd with above 400 Diamonds, the least of which weigh from eight to nine Carats, and six Pearls of the figure of a Pear.

A Writing Desk adorn'd with 200 Diamonds.

A large Vessel of Gold cover'd all over with Rubies and small Pearls.

A large Flaggon of Unicorn's Horn, on which the Mysteries of the Passion are represented in *Basso Relievo's* of Gold. On the Cover there is a large Ruby set round with Pearls, Emeralds, and more than 270 Diamonds.

Ano-

Another larger Flaggon, wrought with Gold, after the same manner, and enrich'd on the Cover with sixty Rubies, and several Emeralds of the bigness of Nuts.

Another Flaggon cover'd all over with Sapphires.

A Looking-Glass in a Frame, adorn'd with large Rubies and Emeralds.

A Girdle enrich'd with 18 large Diamonds, and nine Rubies.

In the Fourth Cupboard.

A small Coffe of Silver Gilt, adorn'd with a hundred Diamonds, containing a Jewel, enrich'd with a like number of Diamonds, each weighing eight Carats.

A Frame of a Looking-Glass, the Cornish of which is cover'd all over with Rubies, Emeralds, and Diamonds.

Another small Coffe enrich'd with a hundred Rubies, several Emeralds, and seventy Diamonds set in a Triangle, round which there are thirty small ones, weighing six Carats each.

A Chain for a Collar consisting of five hundred large Diamonds.

A Dish of Jasper, enrich'd with *Basso Relievo's* of Gold, and a great number of fine Diamonds.

Another Dish of *Lapis Lazuli*, adorn'd after the same manner.

Two Cups of *Lapis Lazuli* cover'd all over with Rubies and Diamonds.

A Girdle enrich'd with nineteen Roses, every Leaf of which is adorn'd with twenty four Diamonds,

A Casket of fine *Indian Wood*, containing a Collection of Gold Medals, which weigh two hundred Marks.

These are the most considerable Rarities contain'd in the four Cupboards, besides which there are many others of less moment.

The Gallery adjoining to the Treasury is adorn'd all around with gilt Sculptures. 'Tis beautifi'd with 32 large Pictures in Oil, 40 in Miniature, and 36 Portraits, by *Raphael, Michael Angelo, Titian, Corregio*, and other famous Masters.

Three Pieces of Painting in Mosaic of Gold and Silver, and eight Cupboards full of various Rarities.

#### The first Cupboard

Contains several Caskets of Ebony, enrich'd with Gold and precious Stones, in which there are several curious *Indian* Works.

\* *At the Bat-  
tel of Prague.*

The Ribbon of the Order of the Garter \* taken from the Count Palatine (King of *Bohemia*.)

Two fine Dials in Boxes of Chrystal and Jasper, adorn'd with many Diamonds.

A Crucifix of Wax on a Golden Pedestal, cover'd all over with Pearls. The Inscription is Engrav'd on one piece of Emerald.

Two Pair of Tables of Gold, curiously wrought.

Two other Tables adorn'd with *Lapis Lazuli*, and very fine Miniatures on a ground of Gold.

Two Ecclesiastical Books, one written by the Elector *Maximilian*; the other cover'd with an Embroidery of Pearls and precious Stones, wrought by Queen *Mary* of England.

#### In the second Cupboard.

Several Vessels of Rhinoceros's Horn curiously wrought.

A great number of curious Works in Ivory, some of 'em made by the Electors *Maximilian*, and *Ferdinand Maria*, the Father and Grand-father of *Maximilian Maria*, the present Elector.

In the third Cupboard.

Several fine Works in Mosaic.

An Image of the Virgin embroider'd with Pearls.

Two others of Wax by the hand of *Michael Angelo*.

Two Globes, one Celestial, and the other Terrestrial, each of the bigness of a small Nut, where every thing is describ'd as distinctly, and with as much exactness as upon large Globes.

The Plan of the City of *Troy*, on a piece of *Lapis Lazuli*.

Two Caskets full of *Bezoar* Stones, odoriferous Wood, and other Perfumes.

Another Casket enrich'd with Diamonds, containing two striking Watches of the bigness of a small Nut, hung at Ear-rings. Two other Watches enchas'd in Rings. A little Book written in very small Characters. The Cherry-stone which I mention'd before.

Two large Purfes full of *Bavarian* Pearls of the bigness of small Nuts, and very white.

In the fourth Cupboard.

Fourteen Vessels of *Lapis Lazuli*, *Jasper*, and *Cornelian*, enrich'd with Gold and Precious Stones, and curiously wrought.

Several Urns, and Flaggons of — — Wood, adorn'd with Gold, Diamonds, and Rubies.

A large Casket of Touch-stone, with *Basso Relievo's*, adorn'd with precious Stones.

A large Cup with a Cover of one piece of Coral.

A great Golden Cup, adorn'd with the Portraits of all the Princes of the House of *Austria*, and the Arms of all the Electors.

In the fifth Cupboard.

Several Curiosities in Ivory, among which there are five very fine Crucifixes.

Two fine Miniatures, one by *Albert Durer*, and the other by *Julio Romano*.

An *Indian* Box containing a Chaplet, with *Pater noster*s, the Beads of which are of Amber and large Pearls. The Death's Head, that is fasten'd to it is adorn'd with 30 large Diamonds of the finest and most beautiful sort.

Twelve Peach-stones, on which are engrav'd the Twelve first *Cæsars*.

In the sixth Cupboard.

A great number of little Silver Statues and Paintings in Miniature.

Some little Curiosities in Gold, made by *Sigismund I. King of Poland*.

A Casket full of Baskets of Philigram.

In the seventh Cupboard.

A considerable number of Pieces of an excellent Workmanship in Ivory.

Several Wax-figures by *Albert Durer*.

A great number of small Pictures, among which are three Death's Heads in Wood, by *Albert Durer*; and a fine Piece of the Nativity of *St. John Baptist*, curiously engrav'd on a fine Stone.

The

## The eighth Cupboard.

Is quite full of Vessels of Amber, Agat, Onyx, &c. enrich'd with Gold and precious Stones.

At the end of the Gallery there is the Cabinet which I have mention'd, contains another curious Collection of Gold Medals, a vast number of Miniatures, rare Paintings, several sorts of ancient Arms, all enrich'd with precious Stones. In the middle of the Cabinet, there is a large and fair Celestial Globe, the motions of which mark the Hours, the course of all the Planets, &c.

From thence you descend to an Oval Court, surrounded with long cover'd Galleries, in the midst of which there is a magnificent Fountain. The Basen is of Marble, adorn'd with sixteen Brass Figures, with a great Statue in the middle, representing the General of an Army.

From this Court you enter into the Hall of Antiquities, of which I have already given you a short Account. Besides the Busts and Statues there are twelve large Pictures, resembling twelve Virtues. At one of the ends of the Hall there is a kind of Throne, rail'd in with Marble Balusters in the midst of which there is a fine Table of inlaid Work of *Florence*.

Near this Hall there is a little Garden which contains several rare Plants, and is adorn'd with Fountains, Statues, Grots, and Water-Spouts. From place to place there are Benches, and Tables of Marble. The great Garden is full of the same kind of Ornaments, accompany'd with several others. And on one side there is a Gallery, or very long Portico, adorn'd with Paintings.

The several Councils and Courts of Justice meet in the Old Palace. And 'tis there where the Library is kept.

The Manage or Riding-House deserves to be taken notice of. 'Tis 366 Foot long 76 broad, and lighted by 84 large Windows. A fine Corridor runs quite round on the inside to a considerable Height. This place is not only appointed for the usual Exercises on Horseback, but also for Turnaments, and several † other kinds of Shows.

† There is a Theater in the Palace for ordinary Plays. \*Schleilheim, Dakaw, Stanenberg, Schawben, Strech, &c.

There are \* many Pleasure-houses. I have heard that of *Stanenberg* is seated on a little Hill, by the Lake of *Wirnzee*, which is three Miles long, and one broad. The Elector caus'd a Vessel to be built at this place, after the Model of the *Buc-centaure of Venice*. The House of *Schleilheim* is both larger and more regular, but at the same time 'tis acknowledg'd, that its situation is not so pleasant.

At the Entry of the Palace at *Munich* there is a great Stone, chain'd to the Wall, which weighs 364 pounds. 'Tis a sort of black Marble; and it appears by an Inscription upon the Wall, that one Duke *Christopher* carry'd this Stone and threw it some paces from him. Adjoining to the same place there is a Nail fix'd in the Wall, twelve Foot high, which marks the place from whence the same Duke pull'd down another Stone with his Feet, as he was climbing up the Wall.

You may observe, that in the description of the Treasury, I mention'd *Bavarian* Pearls. They are fish'd in the River *Ill*, one half of those that are found belonging to the Emperor, and the other to the Elector of *Bavaria*. I am,

Munich, Dec.  
4. 1687.

S I R,

Your, &c.

L E T.



## LETTER XII.

S I R,

AFTER we had for some time follow'd the Banks of the \* *Iser*, which is the River of *Munich*, we entred into a Forest; at our coming out of which, we distinctly perceiv'd the beginning of the *Alpes*: Their Snowy tops are mingled with the Clouds, and resemble very much the swelling and foaming Waves of a tempestuous and raging Sea. If the Courage of those has been admir'd, who first expos'd themselves to the Fury of that Element, here is matter enough of Astonishment, that any one should venture himself among the Cliffs and Precipices of such dismal Mountains.

\* This River carries only small Boats.

The same Day we departed from *Munich*, we came to a Village call'd *Lagrem*, which is at the Foot of the Mountains, and near to a little Lake of very cold Water. In this place they gave us a sort of Fish that we knew not: The first thing with which our Host entertain'd us, was a Chafing-Dish full of Incense, with which he perfum'd our Chambers; and indeed we found more neatness in this little solitary Habitation, than in many great Cities in our Journey. After we had coasted the Mountains about Two Hours, we entred among 'em, and for a long time ascended in the midst of Rocks, Firr-Trees, and Snow. This is, one of the wildest and most dismal places in the World. Yet we found some Fisher-men's Cottages, on the Banks of two or three Lakes, which are between the Mountains: But we cou'd not discover one spot of till'd Ground; and probably Cheese of Goat-Milk, with some Fish, is the

the principal Diet of these poor People. Their Cabins are made of the Trunks of Firr-Trees, well joined together, and their Boats are fram'd of the same Trees hollow'd. They entertain'd us with Goats-Flesh, and very large Salmon-Trouts in the Village of *Mittenwald*, which is three Leagues farther. This Village is in the middle of a pleasant Plain, and the Rocks which environ it are extreamly high. Our Landlord shewed us some Balls, or brown Masses, about the bigness of a Hen's Egg, or less, which are a kind of soft and imperfect *Bezoar*, and are commonly found in those Parts, in the Stomach of the Goats. The good Man assur'd us of their great \* Virtues, and that he often sold them to Travellers. He valued them at Ten Crowns a-piece; and I believe we shou'd have done him a Courtesie, if we had taken Five or Six which he had at that price.

\* 'Tis known that all sorts of Naturalists extol the Bezoar Stone as a sure and approv'd Anti-

dote against Poyson. But M. de la Nauche Guyon, Counsellor to Charles IX. relates a Story very well attested, which shows, how little we ought to rely upon this Remedy, and several other Medicines of the same Nature, Book I. ch. 10.

See also Monconys, Part I. pag. 252. of Lyons Edition, 1677.

A little farther we met a very pleasant Troop of Beggars: Assoon as they perceiv'd us, one of them, who carried a little Tree loaden with Red Fruits, planted it in the middle of the Way, and fate down by the side of it, a little Demi-Devil in the shape of a Crocodile, fastened himself to the Tree, and a Girl with long and dishevell'd Hair, approach'd to it; an old Fellow cloath'd in Black, with a Peruke and Beard of Moss, stood at a little distance, with a young Boy clad in White, who held a Sword. When they thought we were near enough, the little Devil open'd the Comedy with a Dogrel Song, and we could, without difficulty guess, that they intended to

re-

represent the History of the Fall of *Adam*. One of us, as he pass'd by the Old Man, ask'd him, since he kept at a distance from them, whether he was of the Company; the poor Creature answer'd very seriously, That he was God the Father, and that if we would stay a little, we should see him act his part, with his little Dagger-carrier, who was *St. Michael the Arch-Angel*. Such is the effect of the representations which they make of the Deity!

A quarter of an Hour after this fine Rencounter, we pass'd by the Fort of *Chernitz*, which is built between two inaccessible Rocks, and separates the County of *Tirol* from the Bishoprick of *Freisinghen*. This Bishoprick is in *Bavaria*; and *Tirol* is one of the Emperor's Hereditary Provinces. We came very late to the Village of *Seefeld*, after we had past thro' many Turnings and Windings among the Mountains. There is a Convent of *Augustines* in this Village, and you may see in their Church two or three pretended Miracles, with which they make no small noise.

They tell a Story of a certain Gentleman, named *Milser*, who lived in the Castle of *Schlosberg*, about a quarter of a League from thence; and was very much dreaded in this Village, that he was so vain as to desire to Communicate with the great Host, which is only for the use of the Clergy: They endeavour'd to dissuade him from such a dangerous Frolic; but all in vain. When they had put the Host into his Mouth, it cast out, as they say, a flood of Blood, and at the same time the Legs of the Communicant sunk into the Pavement up to the Knees: He would have supported himself on the Altar, but the Stone gave way, and softned under his Hand, and the poor miserable Man had been swallowed alive, if he had not been retriev'd by a speedy Repentance.

The

The *Augustines* shew this pretended Host, chewed and bloody in a Glass-Shrine. They shew also the print of a Hand on one of the Stones of the Altar, and a Hole in the Pavement of the Church near the same Altar, as of two Legs sunk into soft Ground. They say that this Host works Miracles; and the Convent improves the Story to the best advantage.

Two large Leagues on this side *Seefeld* we began to descend, and three quarters of an Hour afterwards we arriv'd in a deep Valley, which was at most but a Mile in breadth. The River *Im* glides pleasantly along, and waters several pretty Villages. We turn'd to the left in this Valley, and follow'd always the Foot of the Mountain. And a little League farther they made us take notice of a steep Rock, which, they said, was above a Hundred Fathom high, and is call'd, *The Emperor's Rock*. About three quarters of the height of this Rock, there is a Nich, in which there is a Crucifix, with a Statue on each side of it. They say that *Maximilian I.* being in chase of a wild Goat, descended so far from the top of the Rock, which is contiguous to the Mountains behind; and that the † Emperor not daring to ascend the same way, they were forc'd to let him down with Machines.

See Stephen  
Pighius in his  
Hercules  
Prodicus  
The Emperor  
himself de-  
scrib'd this  
Adventure, in  
a Poem writ-  
ten in the

German Tongue, and entitul'd, ZEWERDANCK.

† He was then but Arch-Duke.

**INSBRUCK.** *Inspruck* is but two short Hours farther in the middle of the Valley, upon the River *Im*: You must pass this River on a Bridge before you enter the City; and it is therefore called *Inspruck*, that Word having the same signification in *High-Dutch*, as *Anipons*, or *Anipontum*, which is its name in *Latin*.

There

There are very fine Houses at *Innsbruck*, but the manner after which they cover them, seems at first very disagreeable to those who are not accustomed to them; for not only the Roofs are flat, but instead of rising to a Point, they are reversed, and the Gutter runs into the middle of the Roof.

After the Duke of *Lorraine* had the misfortune to lose his Dominions, the Emperor gave him the Government of *Tirol*; and the Residence of this Prince was at *Innsbruck*, in the Palace which formerly belong'd to the Arch-Dukes. This Palace hath many Conveniencies, and is of a sufficient extent, but it was built at several times, and is neither beautiful nor regular. The place call'd the *Manage*, which is also made use of for Publick Shows, is almost like that at *Munich*, but larger.

They show'd us one thing that seems to be very singular, but tho' I made a very diligent Enquiry, I cou'd not meet with any Person that cou'd satisfy my Curiosity. The House which they call the *Chancery*, looks into the Publick Place in the midst of the City. The Portal of this House, which resembles a little Porch on the outside, has a Roof that leans against the Wall of the House; and is as they assur'd us, cover'd with Plates of Gold. They gave us the following account of it. A Rebellion, and almost general Sedition being rais'd against an Arch-Duke call'd *Frederick*, whom they particularize no otherwise; that Prince was forc'd to hide himself, but not being willing to go far off, that he might be ready to appear when his Affairs should be in a better Posture; he engag'd himself in the Service of a Miller in a Village of the neighbouring Mountain. In effect, the Tumult was quieted, and *Frederick* recall'd: But there

there were still some disaffected Persons who abus'd him, and gave him the Nick-name of *Empty Purse*; and therefore to shew that he was not so poor as those People imagin'd, he affected to be prodigal of Gold, in employing that precious Metal to so mean an use.

There is nothing impossible in this Story; and it was related to us for a certain Truth, by People who seem'd to want neither Sense nor Discretion; nevertheless, to speak freely, I am very inclinable to suspect the truth of it. I believe no Author ever wrote of it; and so 'tis plain, so singular a thing would not have been omitted. Perhaps something not unlike this did really happen, which might give occasion to this Tradition.

Monconys  
*says, that 'tis*  
*of Brass gilt.*  
Geo. Brown  
*writes, that*  
*the Plates are*  
*of Silver; and*  
*thrt 'tis the*  
*Work of the*  
*Emperor*  
Maximilian I.  
Charles Patin  
Professor of  
Physick at  
Padua, takes

I could not touch the Roof, because it is a little too high, but I have attentively look'd upon it, and saw distinctly, that the Plates of Brass are placed on the Timber, and serve for Tiles; and I perceiv'd also, that each of these Plates is cover'd with another thin one of another Metal, which seem'd to me to be about a Line in thickness. If these last Plates be not of Gold, I am sure they are gilded; but if they be but a simple Gilding, why shou'd they lay one Metal upon another? and why could they not as well have gilded the brazen Tiles?

*it for granted, that the Roof is cover'd with Tiles of Gold. He believes, that there are at least three Thousand, and adds, that a Jew offer'd Three Thousand Florins a piece for 'em. He was inform'd at Inspruck, that a private Person, who was so rich that he knew not what to do with his Money, laid it out on this Structure; and he neither contradicts his Author, nor makes the least Reflection on the Story. I confess, a private Inhabitant of Inspruck, might well think himself too rich, when he had 300 Millions of Florins.*

The Roof may be about fifteen Foot square; and if it be of Gold, I find by calculation, that the charge of it amounts to about Two hundred thousand Crowns.

They

They say 'twas the same *Frederick*, who caus'd the twenty eight fine Brass Statues to be made, which are in the Church of the *Cordeliers*. There are Emperors, Arch-Dukes, Dukes of *Burgundy*, two Empreſſes, and two other Princeſſes, whose Names they cou'd not tell us: All are bigger than the Life. There is also to be seen in this Church a magnificent Tomb of the Emperor *Maximilian I.*

We went also to see *Ambras*, which was a House of Pleasure belonging to the Arch-Duke's; This House is a large half Hour from *Inſpruck*, at the Foot of the Mountain; it hath no Beauty on any side, that we could observe, and its Situation is the only thing that makes it pleasant. They have taken away all the Furniture of ordinary use, but we found Galleries full of rare Curiosities. First they carry'd us to a large Hall, where we found Arms that are more curious than useful. They made us take notice, among other things, of a very large and heavy Lance, which the Arch-Duke *Ferdinand* used in Turnaments. They said, that Prince \* could stop a Coach and Six

\* The same is related of *Leonardo de Vinci*, a Painter of Florence.

You may see in *Cameraxi-*

us's *Historical Meditations*, a very curious Chapter of the unusual strength of several Persons. T. 1. l. 5. c. 2. The present Elector of Saxony, now King of Poland, is hardly inferior to the Strongest of these Men.

We went from the Hall into a Gallery, where we saw several Princes upon their Favorite Horses, with all their Armour, and all the Ornaments they used in Turnaments. They keep also the Skin of a Serpent fifteen Foot long, which was taken near *Ulm*, on the Bank of the *Danube*.

At



At the end of the Gallery you go into a Chamber fill'd with Spoils and Arms taken from the *Turks*. A *Bassa*, and an *Aga* of the *Janisaries*, are represented on their Horses, with the same Equipage they had when they were taken. Their Habits are very rich; and the Harness of their Horses is yet much richer; they are loaded with Ornaments of Gold and Silver, Precious Stones, Damask-Works, and other *Arabian* Embellishments.

From this they brought us into another Gallery, in which is a double Row of large Cupboards, which are joined by the Backs and Sides, and fill the middle of the Gallery, even to the top, so that there is but a narrow space left to walk round. The three first Cupboards are full of Works of Alabaster, Glass, Coral, and Mother of Pearl. In the Fourth are Medals and Coins of Gold and Silver. The Fifth is garnish'd with Vessels of Porcelane, and Seal'd Earth. In the Sixth are several little Cabinets very rich, of curious inlaid Work; the Boxes are full of Medals, and little pieces of Work in *Agat* and \* *Ambergrise*.

\* *Some Persons, who are too considerable to be slighted, were surpris'd at this Passage: for they look upon Ambergrise as a Substance very unfit to be wrought; and beside, they imagine, that 'tis always found in very small Pieces. In answer to this Objection, I shall only observe, first, That what I say is certain Matter of Fact, and consequently ought not to be disputed: And in the second place, that these Gentlemen are mistaken in their Notion of Ambergrise. For Garcias de Horto, a Portuguese Physician, assures us, that he saw a piece of it, which weigh'd fifteen Pounds. M. de la Nauche, a Curious and Learned Person, speaks of much larger Pieces, in a Discourse which he wrote on this Subject, and quotes his Authors both Ancient and Modern. And M. Souche de Rennefort, in the description of Madagascar, which he publish'd in 1688, says, that there was a piece of Ambergrise found in that Island, which weigh'd 18 Ounces. Besides, I see no reason, why this Substance shou'd be reckon'd unfit to be wrought.*

Me-

Medals, so that these seven Volumes contain a compleat History. In the seventh Cupboard are ancient and curious Arms. I took notice of a Cross-bow which has four and thirty Bows, and discharges thirty four Arrows at once. The eighth is full of Animals, Plants, and other Productions of Nature. That which is esteem'd the greatest Rarity is the Horn of an Oxe, which is almost six Inches in diameter. There are also Works in Wood, and Ivory, and some drawn with a Pen, in the three following Cupboards. The twelfth is filled with Manuscripts, and curious Books. It would grieve one to pass this over slightly, because those who show it know not its worth. In the thirteenth are only works of Steel, and particularly mysterious Padlocks, and other Locks of a curious Invention. In the fourteenth we saw Stones which represent Trees, Fruits, Shells, and Animals, all which are the pure product of Nature. The fifteenth and sixteenth are full of all sorts of Clock-work, and Instruments of Musick. That which follows is full of precious Stones, but unwrought, and a great quantity of unprepar'd Metals and Minerals. In the eighteenth are many small Vessels of different Materials, and a very great number of the finest Shells in the World. The nineteenth is the most precious of all, it is full of Vessels of Gold, Cryстал, Agat, Chalcedony, Onyx, Cornelian, *Lapis Lazuli*, and other Precious Stones, the whole enrich'd with Gold, Diamonds, and Pearls, and adorn'd with *Basso Relievo's*, and other Ornaments of most curious Workmanship. The twentieth, which is the last, is filled with Antiquities, Sepulchral Lamps, Urns, Idols, &c. They also keep here a piece of a Rope, about the length of one's Hand, which they pretend is a piece of the Rope with which *Judas* hang'd himself.

There are an infinite number of things fastned to the Cieling and Walls. They made us take notice of the Picture of a Man, who ( as they inform'd us ) receiv'd a Wound with a Lance, which pierc'd the whole substance of his Brain, and yet recover'd. The Ark of *Noah*, by *Bassan*, is most esteem'd among the Pictures, and 'tis really an admirable Piece. They say the last Great Duke of *Tuscany* would have given a hundred thousand Crowns for it. Besides the Medals which I mention'd before, and whose number is extream great, there is above a large Muie's Load, that lie huddled together in a Chest. When we parted from hence they brought us to the Library, which we found in very bad order, and our Guide could give us no Information. From the Library we passed into a Gallery, where there is a great number of Statues, Busts, and other Pieces of Antiquity; and we saw afterwards several Chambers hung round with Pictures of great Value.

*At the Golden-Hart.*

This Account is somewhat long and particular, but I hope it will not seem tedious to you. I must not forget to tell you of a Servant at our Inn, who deserves to be ranked with these Rarities. This Fellow stretches his Arm on the Ground, and a Man of good Stature stands upon his Hand; he lifts him up with this Hand only, and carries him from one end of the Room to the other. I am,

Inspruck, Dec. 7.  
1687.

S I R,

*Yours, &c.*

LET.

## LETTER XIII.

S I R,

A Small League from *Inspruck*, we enter'd again into the Mountains, and for seven Hours together did nothing but ascend; this was the most troublesome Day's Journey we have yet met with. A place seem'd to us to be among the Clouds, which a little while after we saw below us. At length we arriv'd very late at a little Village, but were not yet come to the top of the Mountain. It is called *Gruss*, that is, the *Salutation*; and it was so named because *Charles V.* and *Ferdinand* his Brother met in this place: The Story is represented, about two hundred Paces from the Village, on a Marble Stone, which was plac'd exactly where these two illustrious Brothers embraced each other.

We had for Supper divers sorts of Wild-Fowl and Venison: Almost all the Hares here, as well as the Foxes and Bears, are white; the Pateridges are likewise so for the most part. There are a great many Heath-Hens, Pheasants, and another large Fowl, which they call *Schenbahn*, or *Cock of the Snow*. All these sorts of Wild-Fowl have their Feet velvetted about the Claws, with a kind of Furr, which cannot be call'd either Hair or Feathers, but is so thick as the Snow cannot pierce it.

The Mountain is called *Brennerberg*, which signifies a fiery Hill; and [the reason is, that besides the Thunders which are frequent in Summer, sometimes it sends forth piercing and burning Winds, which force themselves into the Valleys

or Passages of the Neighbouring Mountains, as into Pipes or Canals; and these various Torrents of the Air shock one another so impetuously, that they produce roaring and furious Hurricanes, which tear up both Rocks and Trees by the Roots. They say, that Travellers are sometimes constrained to wait many Days till these Storms are over. As for us, we left our dismal Lodging the next Day, and about two Hours after came to the highest accessible part of the Mountain. There we saw a thing which is very remarkable: It was a large Spring which falls upon a Rock, and straightway separates it self into two Currents, which in a little time after become two pretty large Rivers. The one turns to the South, and disgorge it self into the *Imn*, near *Inspruck*. The other runs Northward, and after it has passed by *Brixen* and *Bolsane*, falls into the *Adige*, a little above *Trent*. We dined the same Day at *Stertzingen*, where they gave us Oysters of *Venice*, and some Flesh of a certain Beast call'd *Steinbock*, which is somewhat like a Wild-Goat and a Doe, and is most delicate Food. At this Town we left the direct way to *Trent*, because it is dangerous, by reason of the Precipices, and took that of *Brixen*, which is not so rough, and is more frequented.

This Day we met more than a hundred Wagons coming from the Fair of *Bolsane*, and they were almost all drawn by Oxen. I observed, that the Cloven Feet of these Beasts were shod with two pieces of Iron. The Peasants of these Mountains have little Carts with two Wheels, which they draw themselves, and which they make use of to fetch Salt from *Hall*, which is a little City in the Valley of *Inspruck*. There are brackish Springs there, the Water whereof being boiled, turns to Salt.

Th:

The Habits of the Mountaineers are very odd and surprizing: Some of them have green, others yellow and blue Hats; and in some places it is difficult to know the Men from the Women. But as we change Countries, we may in every thing observe the variety that reigns in the World. We find not only new Languages, and new Customs, but also new Plants, new Fruits, new Animals, and a new Face of the Earth. Almost quite throughout *Tirol*, the Sheep are black; in some places they are of a red tawny, and in others altogether white. There are some Provinces in which they have \* Horns; and others, where a horned Sheep would be look'd upon as a Monster. And many other such differences may be observ'd in Beasts of the same kind: Nor are the Humours of Men without their Varieties. Not to leave the example of Sheep; I know some Provinces, as that of *Poitou*, where the Milk of these Creatures is preferred before that of the Cows. In most other † places they will not trouble themselves to Milk them, so little do they value their Milk. I once liv'd a considerable while in a Country, where, when a Sow Pig, if there be any white ones they drown them, because they believe, that all the white Pigs are Mongy. I have been also in another Country, where black Hogs are less esteem'd than those of other Colours. In *Normandy* the Milk of a black Cow is look'd on as a specific Remedy; and the Physicians prescribe it for such, perhaps because

\* Montconys relates, that when he was at London, Anno 1663, 'twas observ'd by the Royal Society, that Sheep which feed in far Grounds, as in England, have no Horns, or at least very small ones; that those who feed in dry and meager Grounds, have large Horns, and even sometimes four of 'em; and that when they are carry'd from

one Country to another, the size of their Horns changes according to the nature of the Soil. Alex. Tassoni relates, in his Collection of divers Thoughts, that Horn'd Animals are Gregali, that is, Herd together, Males and Females, in common; and this is the reason, adds he, why Horns are ascrib'd to those who Wives imitate the Freedom of those Animals.

† Montague saith, the Tartars prefer Mares-Milk to all other Milk.

the black Cows are less common than the red. And in some places of your Country it is quite contrary; for the red Cows Milk is most esteem'd, and that in all probability, because the Cows are almost all black. Some can endure to look on nothing but what they are accusom'd to see; and others value nothing but what is rare and unknown. Custom and Prejudice are the Tyrants that govern the World, and fantastical Humour reigns every where with them.

**BRIXEN.**

*Brixen is still in the Tirol; 'Tis a very little City, nevertheless it is a Bishoprick, and the Bishop resides in it. I cannot tell you the reason why the best Lodgings in this Country are always in the uppermost Story. 'Tis true, that there you are less troubled with noise, but the trouble to get up to them is a great inconveniency.*

*Gregory VII. the famous  
Hildebrand, that turbulent  
and haughty  
Pope, was de-  
pos'd here, An.  
1080. He  
was the Son of a Carpenter.*

Since I have not much to say of *Brixen*, I will take this occasion to give you an account of a Picture which I observ'd in the Great Church. 'Tis an old Piece of Painting fasten'd to the Wall in a dark place; but the odness of the Design made me take particular notice of it. God the Father appears above, in Heaven, surrounded with Angels and Cherubins. Beneath him is the Holy Ghost, in form of a Dove, and seems to preside over what is done below. *Jesus Christ* makes the Blood stream out of his side; which falls into a large Bason. The Virgin presses her Breasts, and makes her Milk gush out, which falls into the same Vessel. The Mixture of these Sacred Liquors runs over, and falls into a second Bason; and from thence thro' several other places into a Lake of Fire, where the Souls in Purgatory strive to catch it, and are refresh'd and comforted by it. The following Verses are written in a corner of the Picture.

*Dum*



*Dum fluit è Christi benedicto vulnere sanguis,  
 Et dum Virgineum lac pia Virgo premit ;  
 Lac fluit & sanguis, sanguis conjungitur & lac,  
 Et fit fons vitæ, fons & origo boni.  
 Fit fons ex cujus virtutibus atque valere,  
 Nobis offensi tollitur ira Dei.  
 Fit fons, quem cernens Cœlestis Spiritus, inde  
 Exultans animo, gaudia mille trahit.  
 Fit fons qui totum à peccatis abluit Orbem,  
 Et quo mundatur commaculatus homo.  
 Fit fons qui multum cunctos refrigerat illos,  
 Quos Orci purgans flamma sicire facit.*

*Torrente voluptatis tuæ potabis eos.*

PF. 35.

You must not be surpriz'd to find the Virgin's Milk join'd, and equally respected with the Blood of our Saviour. For her Devoto's scruple not to say, that more are sav'd by the Name of *Mary*, than by the Name of *Jesus*.

From *Brixen* to *Bolsane*, which are but seven Hours distant, the way lies almost wholly between the River and the Mountains. Here the Rocks are so high, that they pierce the Clouds ; and when the Snow melts, or a sudden Thaw comes, it occasions such a tumbling of the Rocks as makes the way very dangerous. A Traveller is pent up there as in a streight, and in several places has not room enough to go either forward or backward, without danger, which threatens him equally either way. The Accidents which happen, and the Coaches which are overturn'd so often in these uneven Ways, have occasion'd the building of these little Oratories which we met with so frequently on the Road. There they paint the Story of their Misfortunes : And in the

Picture you may see every one invoking that Saint, or that *Noſtredame*, in which they place moſt Confidence: For ſuch a one has a profound Veneration for our Lady of ſuch a place, who would not beſtow one Wax-Candle upon all the reſt. When any one is grievouſly Wounded, or Kill'd, there is nothing for either He or She-Saint; but they who have the good Fortune to eſcape, Erect theſe little Monuments I mention'd, after the ſame manner that ſome Churches are fill'd with Preſents, which are uſually call'd Vows. Thoſe who are in any kind of danger, implore either their Saint or their Relick, or their miraculous Image. If they are delivered they call their Preſervation a Miracle, and accompliſh their Vows. There have been already more than a Cart-load of Heads, Arms, and other Members of Silver, offer'd to our new Lady of *Newburg*. And there are ſeveral other large Churches hung round with the like Monuments. They every Day bring new ones, and the old give place to them; for you may be ſure there is nothing loſt.

When we entred into the Valley of *Bolſane*, we were aſtoniſh'd to find the Climate as mild as we cou'd deſire. The Vineyards were all green, as well as the Willows, Roſes, Mulberries, and a great number of other Trees. A true Spring in the middle of Winter. This proceeds from its being ſhelter'd from ill Winds, or for ſome other Circumſtance in the diſpoſition of the Country.

**BOLSANE.** *Bolſane* is in the Biſhoprick of *Trent*; it is a very little City, and there is hardly any thing remarkable in it but its Fairs. There are four every Year, and each laſts fifteen Days; during which the Commodities of *Germany* and *Italy* are exchanged. We obſerved in the Roof of the Nave

Nave or Body of the great Church, a round Hole about three Foot in Diameter ; encompass'd with a kind of Garland tied with Ribbons of several Colours, at which hang a great number of large Wafers. They told us, that on Ascension-Day, there is a kind of Opera represented in this Church, and that a Man who represents *Jesus Christ*, is lifted up to Heaven thro' this Hole.

All the Valley of *Bolsane* is full of Vineyards, and the Wine is much esteem'd by the People of the Country ; but Strangers are not pleas'd with it, because of its sweetish Taste. It is but a good Days Journey from *Bolsane* to *Trent*, thro' the Valley which is very fruitful and pleasant. From place to place, near the Vines are little Huts of Straw, which are supported by three high Fir-Poles, placed like a Trever ; they hide themselves with a Carbine, in one of these little Huts, and kill the Bears which come down from the Mountain to devour the Grapes.

*Trent* is a little City, not much more considerable than *Bolsane*, and is almost situated after the same manner. 'Tis founded on a flat Rock, of a kind of white and reddish Marble, of which most of the Houses are built. This City hath been several times laid waste, by the Inundations to which it is subject. The River often overflows, and the Brooks of *Levis* and *Fersena*, tumble sometimes from the Mountains with such a terrible impetuosity, that they drive before them great Rocks, and rowl them even into the Town. *Trent* is encompass'd with a single Wall, and the *Adige* runs by the side of it. They boast of the Bridge which is built over this River, tho' there is nothing extraordinary about it. They magnify also the Bishop's Palace, as a great and splendid Edifice ; and I remember I had heard the same things said of it before : But these Reports

ports have given us a very false Notion of that House, which is low, and of a very indifferent size. The Bishop is a Temporal and Spiritual Lord in his Diocese, which is of a large extent. This Prince was formerly very rich; but cannot be said to be so now. By vertue of an Agreement betwixt him and the *Venetians*, those whom he condemns to the Gallies, are sent aboard their Vessels; and on the contrary he is permitted to export a certain quantity of Oil out of their Country, without paying Custom. Some place *Trent* in *Italy*, others make it part of *Tivol*: But the latter are mistaken, if we may believe the People of the Country; for they say *Trent* is in *Italy*, tho' the Bishop is a Prince of the Empire; and the common Language of *Trent* is the *Italian*.

They shew'd us in a Chappel of the Cathedral, the Crucifix, *Sub quo jurata & promulgata fuit Synodus*: It is as big as the Life, and, they say, it bowed its Head, to testify the Approbation which it gave to the Decrees of that Assembly. They add, That no Man ever cou'd discover what it is made of; so that many doubt, whether it was made with Hands. They are going to take it from the dark Place in which we saw it, and to set it in a magnificent Chappel, which will shortly be finish'd; where they expect it will do more Miracles than ever: It is call'd, by way of Eminency, *The Holy Crucifix*. From thence we went to *St. Mary Major*, which, notwithstanding its Title, is but a little Church. 'Tis built of a kind of base Marble; and it was in this place where the Council sat. The Organs of this Church are extraordinarily large. They played to us many new Ayres, and counterfeited the Cries of a great many Animals; They imitated the beating of a Drum, and show'd us several

veral other Tricks, which were very unfutable to the nature of the place, and the gravity of the Council which is represented in a large Picture hard by. Afterwards they carried us to the Church of St. Peter, to see the little Saint *Simonin* in his Chappel. They say that in the Year 1276. the *Jews* stole the Child of a Shoos-maker, whose name was *Simon*, and after they had let out all his Blood in a most cruel manner, to serve at the Celebration of one of their Feasts, they threw the Carcass into a Canal (which still passes to the House where the thing was done, and where their Synagogue was at that time) and that the Body was carried by the Current into the River, and taken up by Fisher-men. In a word, the whole Villany was discover'd; the *Jews* were Convicted, Thirty nine of them hang'd, and the rest banish'd the City for ever. *Sixtus IV.* who was then Pope, being inform'd of the whole Matter, thought fit to Canonize the Child, by the name of *Simonin*, the diminutive of *Simon*, the Father's Name. The Body was Embalm'd, and expos'd to view in a Shrine upon the Altar of the Chappel, which is dedicated to him. They keep also in an adjoining Cupboard, the Knife, Pincers, and four great Iron Needles, with which his Butchers tormented him; and two Silver Goblets, in which they drank his Blood. Thus the *Jews* were expell'd: But some Years after they obtain'd a permission to remain three Days in the City for Business, and they assur'd me, that these three Days were reduc'd

*Rigord, Physician and Historiographer of Philip Augustus, writes, that in 1180. the Jews of Paris tore by Whipping, and Crucified a Boy of 12 Years old, named Richard, the Son of a Citizen; that the Criminals were put to death; that all the Jews were driven out of the Kingdom, and young Richard was Canonized. R. Dumont, continuer of the Chronicle of Sigibert Rob. Gaguin, Library-Keeper of Louis XII. Dupleix, and many others, report the same Story. Mezeray saith, that Louis Hutin recall'd the Jews, and that Nation being accus'd for poisoning the Fountains and Wells in the Year 1321. were banish'd for ever by Philip V. The Edict is still in force.*

to three Hours, for their obstinacy in defending *Buda* during the last Siege. They have painted this Story at *Francfort*, under the Bridge Gate, to load these miserable People who live in that City, with new Reproach; and they have added other infamous Figures, where the Devil and Swine are represented mocking and laughing at the *Jews*. I forgot to tell you, that the little *Simonin* was but twenty eight Months old when he was thus Martyr'd. I remember the two last Verses of an Epitaph on the Tomb of a young Lady in the Church of *St. Mark*; I believe they will not displease you. This young Wife says to her Husband,

*Immaturo peri, sed Tu diuturnior annos  
Vive meos, conjux optime, vive tuos.*

I am,

Trent, Dec.  
13. 1687.

S I R,

Your, &c.

## LETTER XIV.

S I R,

ROVERE-  
DO.

WE passed thro' the little City of *Roveredo*, where they drive a considerable Trade in Silk. *Bourguetto* is not far off, which is the last Village of the Bishoprick of *Trent*, and *Ossenigo* the first of the State of *Venice*. A little Wooden Cross is the Boundary of these two Sovereignities. A little on this side *Roveredo*, we travell'd thro' a Country full of loose Rocks, scatter'd here and there,

there, as if an Earthquake had thus sow'd them from the Ruines of some Mountain: This is call'd the *Wood of Roveredo*, tho' there is not so much as the Branch of a Tree in it. The Passage is sometimes dangerous, by reason of Thieves, as well as the Forest of *Vergnara*, which is between *Ossenigo*, and the Fort of *Guardara*. Our Guide advis'd us to take a Convoy in this last Passage. After we enter'd into the State of *Venice*, we find no more of those Stoves, of which *Germany* is full; and we observ'd a sensible alteration in every thing.

We were oblig'd to lodge in a little Village call'd *Servaino*, because it was too late to pass at the *Cluse*. This is a considerable Fort, the Situation of which resembles that of the same name between *Geneva* and *Lions*, on the River *Rhofne*; I fancy I have seen a Map of it in your Closet. The first is at the Foot of an high Rock; the way which leads to it, is dug out of the steep side of the same Rock; and on the other side is a Precipice, at the bottom of which flows the *Adige*. After we had pass'd by this Fort, and had for some time follow'd the Banks of that River, which glides along betwixt high Rocks, the Prospect began to open, and we enter'd into a vast Plain; whereas ever since our departure from *Munich*, we had been inclos'd between the Mountains.

This Plain is stony and barren in divers Places: There are in it some Olive-Trees, and White Mulberries for the Silk-Worms; the Vines are planted at the foot of Cherry-Trees, and young Elms, and creep from Tree to Tree. We pass'd the *Adige* in a Ferry-Boat, two large Leagues from *Servaino*; and a quarter of an Hour after, we cou'd distinctly perceive *Verona*, where we arriv'd the same Day. By what we saw at our entrance into it, we judg'd it to be but thinly

VERONA.

Peo-



Peopled. There are great void places on that side, and Grass growing in the Streets, and the greatest part of them are not paved: 'Tis true, the rest of the City is not like this part; but putting all together, *Verona* looks like a poor place; and indeed there is but little Trade in it, and those who live on their Estates make no great Figure. If there be some fine Buildings, 'tis certain, that the Houses in general are very low and uneven. The greatest part have Balconies of Wood, so loaded with little Gardens full of Pots, that it seems dangerous to walk under them. The Streets are dirty, and almost all narrow. In a word, This City is not at all fit to please the Eyes of a Traveller. Nevertheless, it is very large, in a good Air, and its Situation is admirable. As it yields but little satisfaction when you behold it near, and take a particular view of it; so much the more will you admire it, when you look upon it from some Eminency. We went up to the Castle of *St. Peter*, which is on a rising Ground, within the compass of the Walls, and we cou'd not give over viewing it from this Place; where we had a full Prospect of it, and were charm'd to behold that admirable Garden of Pleasure, in the midst of which it is seated. The *Adige* runs thro it, and four fair Stone Bridges make the Communication between the two Parts, into which the River divides it. The Castle of *St. Felix* is behind that of *St. Peter*, and both together command the City. The other Fortifications of this place are much neglected, and very irregular.

The *Amphitheater* of *Verona* is a thing so much the more surprizing, because we do not frequently meet with such Monuments of Antiquity.

\* The outward  
Wall or Front.

\* The Inclosure is almost wholly destroy'd, but they have taken care to repair the Benches, ac-

cor-

ording as they fell to decay; there are four and forty of them, and I counted five hundred and thirty Paces in the highest round, and two hundred and fifty in the lowest. *Anthony Desgodetz*, an ingenious Architect, writes, that the longest Diameter of the *Arena*, is 233 Foot of French measure, and the shortest or breadth 136 Foot and 8 Inches. That the thickness of the Building, without reckoning the external Corridor, amounts to 100 Foot and 4 Inches, and with the Corridor and Wall, to 120 Foot, and 10 Inches. These Computations seem to be very exact; but I cannot give credit to what he adds, that the length of the whole amounts to 474 Foot and 8 Inches.

Every Step is \* near a Foot and a half high, and about † twenty six Inches in breadth: This last Distance could not be less, that those who sat behind might not be troublesome to the others with their Feet. At each end of the *Arena*, between the Benches, there is a Gate twenty five Foot high, which is the Entrance to the *Arena* out of the Street; and above every Gate a kind of Tribune or Platform twenty Foot long, and ten broad, enclosed before and on the sides with Balisters of Marble. || It is commonly said, that this was the work of *Augustus*, but I find but little Proof of it. There remains still a Triumphal \* Arch, with some Ruines of Ancient Monuments.

\* One Foot and 3 Inches, of French Measure, according to Desgodetz.  
† Two Foot and a half according to Godetz. He says, that the lower Seat is two foot and a half high. I was surpriz'd to find 47 Seats or Steps mark'd in his Figure; for 'tis certain, there are no more than

44. I counted 'em twice, and in two several places. The height of the whole, according to the same Author, amounts to 93 Feet, 7 Inches and a half.

See the little Treatise which *Justus Lipsius* wrote of Amphitheatres.

|| Others attribute it to the Emperor *Maximin*. *Euseb*.

\* The Inscription of this Arch cannot be read. 'Tis thus related by *N. Vignier*, in his *Historical Library*. *Colonia Augusta Verona Gallieniana. Valentinianus*. \* Lucilio Coss. muri Veronensium Fabricari, & die III. Non. Augusti dedicati. prid. No. Decemb. jubente sanctissimo Gallieno. Aug. 2.

The Cathedral is a little dark Church. Pope *Lucius III.* is Interr'd there ; and the Epitaph on his Tomb-stone is only this, *Offa Lucii III. Româ pulsus invidiâ.* I expected to have found another, which is more ingenious, and which I remember I have read somewhere :

*Luca dedit tibi Lucem, Luci ; Pontificatum  
Offia ; Papatum, Roma ; Verona, mori.  
Immo Verona dedit tibi Lucis gaudia ; Roma,  
Exilium ; curas, Offia ; Luca, mori.*

You know this Pope had great Broils with *Frederick Barbarossa*, as well as *Alexander III.* his Predecessor. But this was not the only Cause of his leaving *Rome* : He was driven out by the Magistrates, and by the \* People, because he endeavour'd to play the Tyrant.

*Lucius est piscis Rex, atque Tyrannus aquarum  
A quo discordat Lucius iste parum.  
Devorat ille homines, hic piscibus insidiatur :  
Esurit hic semper, ille aliquando satur.  
Amborum vitam si laus æquata notaret,  
Plus rationis habet, qui ratione caret.*

Father Mabil-  
lon says, that  
Pepin lies bu-  
ried in the  
same Church.

Several Wri-  
ters of Chroni-  
cles relate, that  
under the  
Reign of To-  
tilas, about

the middle of the sixth Age, there happen'd a furious Inundation of the Adige, which broke in so violently upon the City of Verona, that the Water ascend'd to the highest Windows of the Church of *St. Zeno*.

'Tis said, that *Pepin*, the Son of *Charlemain*, and King of *Italy*, built the Church of *St. Zeno*, at *Verona*. It must be confess'd, the Sculpters, of that Age were miserable Artists. Never were there seen such wretched Figures as these in the Front of this Church. I observ'd in the Frontispice of the great Gate, two sorts of Birds ; which by their Combs somewhat resemble Cocks. They hold an Animal with a long Tail, between

them,

Pope  
graph on  
Romani  
another,  
number

as

h Frederic  
his Pre-  
e of his  
e Magi-  
e endea-

Charlemain,  
St. Zeno,  
sculptors,  
er were  
e in the  
ne Fron-  
f Birds;  
e Cocks.  
between

the Adige,  
er ascended

them,

them, which we suspected was design'd to represent a Fox; this poor Beast had his Feet tied together, and hung upon a Pole, the ends of which were supported by the Cocks. I cannot forbear searching into the meaning of this little Mystery; and if you please, I will venture to tell you my Thoughts of it. The allusion of *Gallus*, a Cock, to *Gallus*, a French-man, is a thing so familiar, that I fancy the two Cocks may signify two French-men, and the Animal thus bound, must be some crafty Fellow, cheated nevertheless, and supplanted by the Cocks. The *Crane* hath formerly been too hard for *Renard*. But to apply this Emblem to some particular Event: Supposing it to be true, that this Church was built under *Charlemaign*, as it seems very probable, it may be conjectur'd, that his Father *Pepin* and he were the two Cocks, and that the unfortunate *Didier*, the last King of the *Lombards*, was the Fox: You know *Charlemaign* caus'd himself to be Crown'd King of the *Lombards*, after he had dispossest'd *Didier*, who was shaven, and put into a Convent, and may be very naturally suppos'd to be represented by the Fox: Or the same Emblem may be apply'd to his Son, whose Name, I think, was *Aldagise*; for he was at last taken and kill'd, after he had vainly employ'd all his Wit and Force to regain the Possession of his Father's Dominions. 'Tis not probable, that *Charlemaign* wou'd amuse himself with such a Trifle, but it might perhaps be the Fancy of the Sculptor. On the side of the same Gate where they have put this fine Hieroglyphick, there is a Man on Horse-back in *Basso Relievo*, over whom these Three Verses are written in Characters that are half *Roman*, and half *Gothick*:

K

O

*O Regem stultum, petit infernale tributum.  
Moxq; paratur equus quem misit Dæmon iniquus.  
Exit aquâ nudus, petit infera non rediturus.*

Tho' I have given you some Conjectures concerning the Fox, I confess I can make nothing of this Devil's Horse; you may think of both as you please.

Returning from thence, we pass'd by the little Church call'd *Sancta Maria Antica*, near which there are several magnificent Tombs of the *Scaligers*, who were Princes of *Verona*, before that City belong'd to the Republick of *Venice*.

The Rarities which we saw in the Cabinet of the Count *Mascardo*, deserve that some Learned Man should undertake their Description: And it is to be wondered at, that those who have had the Curiosity, and the Means to amass so many fine things together, should not have had the care to procure exact Prints of them, and to add Explanatory Remarks on such as are most considerable; scarce any thing more remarkable can fall within the Observation of a Traveller, nor any thing that deserves better to be studied and describ'd. There is a Gallery, and Six Chambers, all fill'd with the most admirable Productions of Art or Nature. But as it is not possible for me to give you a particular Account of so many things, so will I not engage my self in such a Task, neither at present, nor for the future: You need but call to mind all that you have already seen in my Letters, and particularly that which I sent you from *Innsbruck*. Pictures, Books, Rings, Animals, Plants, Fruits, Metals, monstrous or Extravagant Productions, and Works of all Fashions; and, in a Word, all that can be imagin'd curious, or worth enquiry, where

*Roman Rods  
or Fosces.*

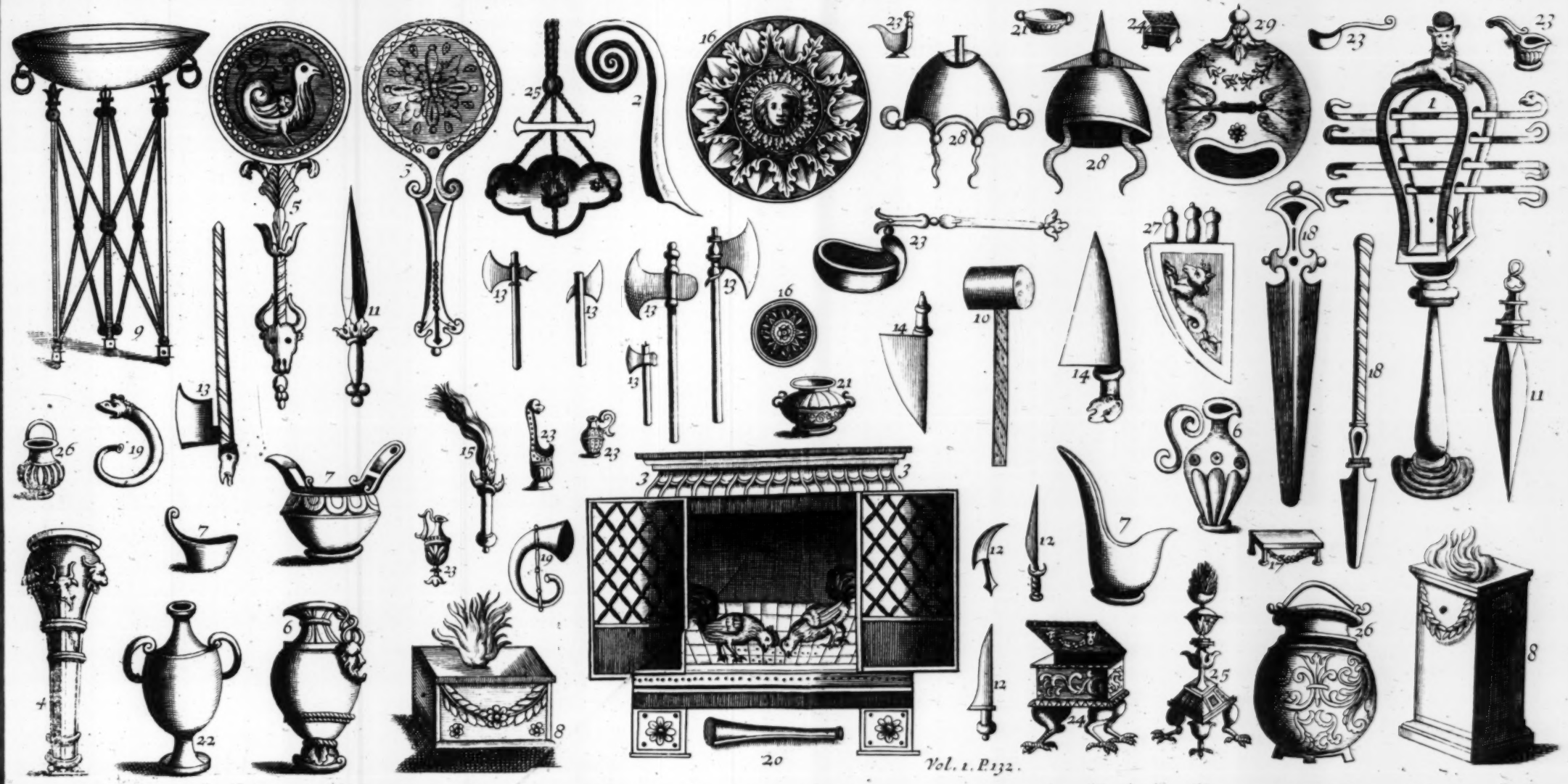
whether for Antiquity or Rarity, or for the Delicacy and Excellency of the Workmanship. The Catalogue of them would alone amount to a Volume; only to satisfy you in some measure, I assure you, that when-ever I shall meet with any thing that I have not taken notice of before, and which shall seem worthy of particular Observation, I will take care to communicate it to you.

There are here many Instruments and Utensils, which were used in the *Pagan* Sacrifices. They also show'd us Figures of Brass, that represent all sorts of things, which they hung up in the Temples of their Gods, when they had receiv'd any Assistance from them. To gratify in some measure your Curiosity, I have added in this place a short Scheme of the Instruments used by the ancient *Pagans*; which I hope will not be unacceptable to you.

## ANTIQUA SACRIFICIALIA.

1. **SISTRUM** or **CREPITACULUM**, an Instrument of Braſs with which the *Egyptians* us'd to call the People to the ſacrifices. There were ſeveral ſorts of 'em, which were made uſe of on different occaſions.
2. **LITUUS**, the Augural Staff, or a ſort of Croſs which the Augurs uſually carry'd in their Hands, and with which they mark'd out ſpaces in the Air, in order to their Divination by Birds.
3. **CAVEA** and **PULLI**. There was alſo a ſort of Divination by Chickens. When they eat greedily 'twas reckon'd a good Sign; and a better, when a Bit or Grain fell from their Beaks, as they were Feeding. When they reſuſ'd to eat, 'twas eſteem'd a bad Omen, and much more when they ran away.
4. **AQUIMINARIUM** or **AMULA**. A Veſſel full of *Aqua Læſtivalis*. It was plac'd at the Doors of the Temples, where the People ſprinkl'd themſelves with that Holy Water.
5. **PATERA**. An Instrument with which they pour'd Wine on the heads of the Viſtims.
6. **PREFERICULUM**. A Veſſel of Braſs, in which they put the Wine that was us'd in Libations.
7. **SYMPULUM** or **SYMPUVIUM**. A little Veſſel, uſually of Earth, into which the Wine was pour'd out of the *Prefericulum*, to make the ſacred Effuſions.
8. **ALTARE**. There were many different ſorts of Altars.
9. **TRIPUS** or **TRIPES**. There were *Tripus*'s of ſeveral ſorts, according to the various uſes for which they were appoint'd. They ſometimes ſerv'd for an Altar, when Oblations were offer'd to the Deſtick Gods. And, on ſeveral occaſions 'twas alſo us'd inſtead of a Chafin diſh in the celebration of Sacrifices.
10. **MALLEUS**. The Mallet with which the large ſort of Viſtims were knock'd on the Head.
11. **SEVA** or **SECESPITA**. A long Knife with which they cut the Throats of the larger ſort of Viſtims ſuch as Bulls, Rams, and Swine. The Knives had uſually an Ivory handle adorn'd with Nails and Strands of Gold and Silver.
12. **CULTRI** or **CUTELLI**. Little Knives for Viſtims of a ſmaller ſize.
13. **SECURIS**. The Axe with which the Viſtims were diſmember'd: And ſometimes it ſerv'd to knock 'em on the head.





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14. **DOLABRA.** Large Knives to dismember the larger sort of Victims.

15. **ASPERSORIUM, ASPERGILLUM, or LUSTRICA.** An Instrument with which they sprinkl'd themselves with *Aqua-Lustralis*.

16. **DISCUS.** A sort of Trencher or flat Bason, in which they sometimes put the Entrails of the Victims, sometimes Blood and Flour, and sometimes roasted Flesh.

17. **ENCLABRIS.** The Table on which they plac'd the Victim to examine its Entrails, in order to the Divinations that were perform'd by way of Augury. Several Utensils for Sacrifices were also call'd **ENCLABRIA** or **ANCLABRIA**, from the word **AN-CULARE**, *i.e. ministrare*, from whence comes **ANCILLA**.

18. **LIGULA.** An Instrument which the Augurs made use of when they examin'd the Entrails of the Victims.

19. **LITUUS.** This name was also given to a sort of Horn or Clarion which they sounded at the Ceremony of the Hecatombs.

20. **TUBA.** A Pipe on which they play'd sometimes during the Ceremony of the Sacrifices.

21. **PATERÆ or PATELLÆ** The Cups in which they receiv'd the Blood of the

Victims. The Sacrificers also made use of 'em when they offer'd Wine to Gods.

22. **THURIBULUM.** The Vessel in which they burnt Incense, during the Ceremony of the Sacrifice.

23. **CAPIDES, CAPULÆ, CAPEDINES, CAPE-DUNCULÆ, or CAPE-DUNCULI, URNULÆ LIGNEÆ & FICTILES.** Several little Vessels appointed for several uses.

24. **ACERRA** or **THURARIUM.** An Incense Box.

25. **CANDELABRA.** Lamps and Candlesticks.

26. **OLLA.** The Pot in which the Priests boil'd their Portion of the Victim.

27. **VAGINA.** The Sheath which the Sacrificer hung at his Girdle, and in which he kept several sorts of Knives.

28. **APEX.** The Sovereign Pontiff's Mitre.

29. **ALBOGALERUS.** The *Flamin's* Mitre.

You must not imagine, that all these Instruments are in the Cabinet of Count *Mercarda*; but I have seen every one of 'em either there, or in other places: And I hope the curious Reader will be pleas'd to see 'em all brought together into so narrow a compass. Every one of these Instruments might be made the subject of an entire Dissertation: But this is not a fit place to enter upon Enquiries of that Nature.

We saw also many pieces of Workmanship, fram'd out of the Stone *Amianthos*, which is the *Asbestos*, so famous among Naturalists; this Stone, as hard and weighty as it is, is easily divided into Fibres or Threads, which are so strong and flexible, that they may be spun like Cotton. Before I leave this Head, I must acquaint you with this Remark concerning the Instances of Petrefaction, which I have observ'd either here or elsewhere; that there is frequently a great deal of Error and Uncertainty in them, and that there are several Persons who scruple not to use a little Artifice to multiply and diversifie the Rarities with which they design to fill a Cabinet. It cannot be deny'd, that Nature seems to divert her self sometimes with such fantastical Metamorphoses; but it must also be confess'd, that they are often counterfeited by Art. I know not whether you ever saw any of those pretended Animals, call'd *Basilisks*, which somewhat resemble a Dragon. The Invention is prettily contriv'd, and has deceiv'd many; for they take a small *Ray*, and having turn'd it after a certain manner, and rais'd up the Fins in form of Wings, they fit a little Tongue to it, shaped like a Dart, and add Claws and Eyes of Enammel, with other little Knacks, dexterously piec'd together; and this is the whole Secrecy of making Basilisks. I am not ignorant that some Authors mention \* another sort of Basilisk; without either Feet or Wings, which they represent like a crown'd Serpent; and many Naturalists affirm, that it kills with its Breath and Looks. *Galen* takes notice of it as the most Venomous of all Serpents, and tells us, that the Wezel only fears not its Poyson, but on the contrary, poysons it with its Breath. But I believe this Serpent is to be found only in the Land of *Phenixes* and *Unicorns*.

\*Tis the common Opinion, that the first sort of Basilisks are generated in the Egg of an old Cock.

I might alledge many other little Cheats, like that of the first Basilisk; but to return to our Account of Petrefaction, I shall fix only upon one of all those Observations that might be brought to Illustrate this Subject. There is a certain natural Production, according to some a kind of imperfect Plant, or a Coralline Matter, which extreamly resembles a Mushroom. I know not whether some Persons deceive themselves, or are willing to deceive others. But 'tis certain, that they give the name of *Petrify'd Mushrooms*, to Substances that were never real Mushrooms. The Question depends upon the Matter of Fact; but one may venture to say, that few things are less capable of Petrefaction than a Mushroom, by reason of the looseness and softness of its Substance. The Metamorphosis must be done in a trice.

*The Curious may learn, in Matthioli, how they make the Mandrakes.*

*They are frequently found in the Red Sea.*

I remember I observ'd in this Cabinet many of those Barks of Trees, on which the Ancients wrote, before they knew the use of Paper; two Trees of black Coral, three Foot high each; a Hen's Egg which was of this Figure; a Knife of Stone extreamly sharp, which some *Jews* made use of for the Circumcision of Children who died before the Eighth Day. There is a great difference in the *Jewish* Ceremonies, particularly between the *Oriental, German, Italian, and Portugueze Jews*. I remember I have read in *Buxtorf*, an infinite Number of their Customs that are not used in this Country. Some make use of the Cutting-Stone\*, according to the ancient Practice: But



\* It is said according to the

*Hebrew, in the 5th Chapter of Joshua, that he Circumcised the Children of Israel with Knives of Stone; and in the 4th of Exodus, That Zippora circumcised her Son with a Stone. Joseph Scaliger says, there are Jews who take off the Prepuce with their Nails; and others who cut it a little, and tear away it.* I have seen it cut with a kind of Razor at London and Rome.

in *Italy*, they generally use to bury the dead Child without Circumcision; and when they circumcise them, they use a Knife made of a Cane: The ordinary Circumcision is perform'd with a Steel Knife.

We saw a Burial lately, of which I must give you some Account: The Body was dress'd in a Black Suit, with a White Linen Cloak, a fine Peruke, a Hat upon his Head, and above that, a Garland of Flowers. The Corps was laid in a sitting Posture, on a Quilt, cover'd with a Counterpane of Yellow and Red Brocard, and supported with a Pillow of the same Stuff. Four Men carry'd it thus all open, and the Company follow'd Two and Two, of which only those wore Garlands who were never Married. This was also the Custom of the Ancients, and they call'd it *Corona pudicitiae*, The Crown of Chastity. Some Hours before, we had another Rencontre: It was a Woman richly dress'd, who walk'd thro' the City between two Nuns, and was going to take the Habit. 'Tis usual in this Country to go thus in publick, whereas in *France*, and many other places, this Ceremony is perform'd in the Convent. A *French* Merchant who liv'd here several Years, has just now given me an Account of a Procession, which he had often seen, and which I have a great mind to relate to you before I finish my Letter. 'Tis believ'd at *Verona*, that after *Christ* had made his Entrance into *Jerusalem*, he dismissed the She or He-As on which he rode, and ordered that he should pass the rest of his Days in quiet and liberty. They add, that the As, weary with having gnaw'd so long on the Pastures of *Palestine*, resolv'd to visit foreign Countries, and to undertake a Voyage by Sea; nor had he any need of a Ship, for the Waves became smooth, and the liquid Element

grew

M. Montel.

Mark II. 7.



grew as hard as Cryſtal. After he had viſited the Iſlands of *Cyprus*, *Rhodes*, *Candia*, *Malta*, and *Sicily*, he paſſ'd over the Gulf of *Venice*, and ſtaid ſome Days in the place where that famous City was afterwards built: But the Air ſeeming to be unhealthful, and the Paſtorage bad among the Salt and Mariſh Iſles, *Martin* continu'd his Voyage, and mounted the River of *Adige* dry-shod, and coming up to *Verona*, he made choice of that place for his laſt Reſidence. After he had liv'd there ſome Years, like an Aſs of Eſtate and Quality, he died at laſt, to the great Grief of the Confraternity. So lamentable and univerſal a Bray- ing, made the Echoes reſound thro' the Country, that never was ſo ſad a Melody heard at the Funeral of ſuch an Animal, not even in *Arcadia* it ſelf. But they quickly found a way to alleviate their Grief, for all the Honours imaginable being render'd to the bleſt Deceas'd, the Devotees of *Verona* took care to preſerve his Relicks, and put them into the Belly of an Artificial Aſs, made for that purpoſe, where they are kept to this Day, to the great Joy and Edification of Pious Souls. This Holy Statue is kept in the Church of *Noſtre Dame* of the Organs, and four of the luſieſt Monks in the Convent, in Pontifical Habits, carry it ſolemnly in Proceſſion two or three times every Year.

I have juſt now made a ſecond viſit to the Cabinet of *Maſcardo*; and the obliging Perſon who receiv'd me was pleas'd with my Curioſity, inſtead of looking upon it as a Trouble. He aſſur'd, that he never thought any part of his Time ſo well employ'd, as that which he ſpent in ſhow- ing his Curioſities to thoſe who love 'em: And that he was extreamly pleas'd he cou'd entertain me alone without being diſturb'd by the Crowd, which for ſeveral Reaſons, he ſaid, made him al-



always very uneasy. After a short Compliment I began immediately to take another view of a Thousand Rarities ; I found him more communicative than the first time I saw him : For he talk'd very much, and was still giving me some Specimen of his Reading. He shew'd me very fine Amethysts, and quoted several Authors, who affirm, that *Joseph* presented one set in a Ring to *Mary* when he espoused her. And when I was looking upon the Sapphires, he cited a Passage of *St. Epiphanius*, who believ'd, that **God** wrote the Decalogue upon a Sapphire. The Vertues that are ascrib'd to these and other Stones, furnish'd us with Matter for a new Conversation. He has a considerable number of the Stones, which he calls *Saette*, *Fulmini*, *Pietre ceraunei*, and *Thunderbolts*. This is a *Phænomenon* that deserves to be examin'd ; and perhaps I may at another time, give you a more positive Account relating to this Subject : But at present I must make haste to finish my Letter. I took notice of some Mirrors of mixt Metal that were dug up near *Verona*, and are probably very ancient. For tho' *Fl. Blondus*, and some other Criticks, deny that Mirrors or Looking-Glasses (if I may be allow'd to use the last of these Words in this case) were in use among those whom we call the Ancients, I see no reason that shou'd oblige us to be of their Opinion. The word *Speculum* was us'd in the Age of *Augustus* ; and *Suetonius* tells us, that when that Prince was just going to die, he call'd for a Mirror. *Petito speculo, capillum sibi comi, ac malas labantes sibi corrigi præcepit.*

In the Life of  
Augustus,  
§. 100.

Among the great variety of Coins that are to be seen in this Cabinet, there are some of Leather, but so disfigur'd, that I cou'd not make any certain Judgment of 'em. No Man that is acquainted with History can be suppos'd to be ig-

no-

ignorant of the use that has been made of this kind of Money, at several Times, and on different Occasions. While I was considering the various sorts of Instruments and Vessels that were made use of in the Sacrifices, Mr. N. shewed me an *Aquiminarium* or *Amula*, in which they kept the Lustral-Waters at the Doors of the Temples, I show you this, said he smiling, to convince you Englishmen, that our Holy Water in Italy is not a modern Invention.

I saw also a vast number of little Statues in Brass, of Deities, Illustrious Persons, Gladiators, Wrestlers, Soldiers both *Greeks* and *Romans*, &c. Among the rest I found one of a Pigmy, and another of a Satyr. The former put us in mind to take a view of the Bones of Giants: And to satisfy our Curiosity about the latter, we stepped into the Library to see what *Eusebius* and St. *Jerom* have written of those pretended Half-Men, whom they did not look upon as *Chimera's*. We consulted *Plutarch* concerning the Dumb Satyr that was brought to *Sylla*; and forgot not the Story of another whom St. *Anthony* forc'd to speak with a sign of the Cross.

After we had look'd upon the rarest Books in the Library, and some Manuscripts that are neatly written and adorn'd with Paintings, but not very remarkable for any thing else, we return'd to the Cabinet, where we spent above an Hour in viewing the Shells, both Fossil, and of other kinds, Urns, Sepulchral Lamps, Keys, Rings, Seals, Dials, Arms, Habits, Head-Dresses, Accoutrements of the Legs and Feet, &c. that were in use among several Nations, and in several Ages. As for the Medals, I'm perswaded we could not have examin'd 'em all in a Month: For there are Thousands of all sorts.

At last we began to view the Paintings, and to admire at leisure the stupendious Works of those Divine Men, to use the Expressions of Mr. N. which he utters out of the abundance of his Heart. He falls immediately into Extasies and Raptures, when he begins to extol the Incomparable Charms of the Pencil of the great *Raphael*, and the great *Titian*; the Fecundity, Nobleness, and rich Disposition of *Julio-Romano*, who was *Raphael's* Scholar; the vast Imagination of *Correge*, the Graces and softness of *Guido*, the fine Air of his Heads, and the excellent Order of his Pieces. The Correctness of *Hannibal Carrache's* Designs, and the Beauty of his Colours, &c. 'Twou'd not be a very difficult Task to make some Reflections on these Phrases; but I must beg leave to refer these Criticisms to another Occasion. I found also several Pieces of *John Bellini*, *Andrew Mantegna*, *Andrew del Sarto*, old *Palma*, *Holben*, *Andrew Schiavon*, the *Bassan's*, *Tintoret*, *Moretto*, *Paul Veronese*, *Fr. Carotto*, and several others. Among the Pictures of Illustrious Persons, I observ'd those of *Henry VIII.* Queen *Elizabeth*, *Platina*, *Albertus Magnus*, *Bartolus Machiavel*, *Boccacio*, *Sannazarius*, *Petrarch*, *Scotus*, *Erasmus*, *Aretin*, *Ariosto*, the *Scaliger's* Father and Son, and *Bellarmin*. You must not blame me for not mentioning 'em in order, but ascribe the Fault to my haste, which will not allow me to rank 'em according to their Antiquity or Merit. Among the modern Medals I remember I found some of *Michael Angelo*, *Ariosto*, *Melancthon*, *Erasmus*, the Pirate *Barbarossa*; *Attila* and *Mahomet*, whom I might have nam'd first.

You know *Catullus* was a Native of *Verona*.

Tan-

*Tantum magna suo debet Verona Catullo,  
Quantum parva suo Mantua Virgilio.*

I am,

Verona, Dec.  
16. 1687.

S I R,

Your, &c.

## LETTER XV.

S I R,

THE Country between *Verona* and *Vicenza* is fruitful, well manur'd, and almost every where level: The Trees are planted Checker-wise on which the Vines are rais'd, and spread themselves among the Branches: and the Ground is carefully till'd. We din'd at a little Village call'd *La Torre*, where are the Bounds between the *Veronese* and *Vicentin*. The Wine of this Country is of so faint a Sweetness, that it is noxious to the Stomach. Yet there are Wines at *Verona* that are much esteem'd, and I think I have read in *Suetonius*, that *Augustus* made them his ordinary Drink. The Bread tastes as if it were made of Earth, tho' very white, and of excellent Flower; because they know not how to make it: Together with this, they entertain'd us with a Dish of grey Pease, fried in Oil, and this was all our Feast. Is it not very strange, that we should be in danger to die of Hunger in a fertile Country, after we had fed plentifully among the Rocks and Mountains? The Soil is fat, and consequently the Ways bad; insomuch that at this Season, there

there was need of seven or eight Horses to draw the Coaches; but they put them all together under the Coachman's Whip, that he may drive them without a Postilion.

## VICENZA.

*Vicenza* is at least less by half than *Verona*, and is only encompass'd with tottering Walls. Three or Four little Rivers meet there, which serve for several uses; but none of them are Navigable till they are join'd. Our Guide carried us to some of the Churches: The *Coronata* is well paved and wainscotted: That of the Nuns of St. *Catharine* hath three fine Altars. There are some good Pictures in the Cathedral; and besides they show'd us in the Choir, an inlaid Work of Stones, which the Sacristan prais'd very much, tho' it is of no great value; the Performance is better than the Design. The Town-House is very indifferent, yet they boast of it as a rare Piece. 'Tis not an easie Task for a Traveller to keep himself from being impos'd upon by the lofty Expressions of the *Italians*. It is impossible for them to speak modestly; and all their Descriptions are stuff'd with unnatural and over-strain'd Hyperbole's. And he who has the good fortune to please them, is always *Stupendo*, *Maraviglioso*, *Incomparabile*. We have already seen I know not how many pretended Eighth Wonders of the World. When we complain'd at *Verona*, that there were so few considerable Buildings in so great a City, which had formerly been so famous; they assur'd us, that we should find nothing but Prodigies and Miracles at *Vicenza*. *Vicenza*, said they, *è ripiena di palazzi superbissimi, con un Architettura straordinariamente superba*. These were indeed big words; but 'tis certain, that never any Men found themselves more strangely disappointed than we were when we came to see these pretended magnificent Palaces of *Vicenza*; for we must use the Phrases of

of the *Italians*, who must be allow'd to call whatsoever they please, a *Palace*. A little Citizen's Hall, which you in *England* wou'd call a *Parlour*, in *Italy* hath the Title of *The Chamber of Audience*; and a Footboy's Message is stil'd an *Embassy*. For my part, let 'em call their Lacqueys *Embassadors*, and all their Houses *Louvers*. This sounds extremely well in the Mouth of an *Italian*; but for us, who were not bred in *Italy*, we must not suffer our selves to be impos'd upon with their *Palazzi* and *Suntuosissimi*. I know not very well what the Word *Palace* signifies in your Tongue; but those who are acquainted with the *French*, ought to have no regard to the resemblance of the Word *Palais*, to that of *Palazzo*, as if they signified the same thing. The Word *Palais* is not us'd so prodigally among us, as that of *Palazzo* is among the *Italians*, it imports a great deal more, and excites another *Idea* in the Hearer. In a Word, I have observ'd, that they give the Name of *Palazzi* to an infinite number of ordinary Houses, to which that of *Palais* does not at all belong. And to apply all that has been said to the *Superbissime* Palaces of *Vicenza*, I maintain in general, that they may be call'd handsome Houses, and no more. Perhaps there are Three or Four for which that Name might seem too mean; but I see no reason why they shou'd be term'd *very fine*; since to speak properly, they are but well-mask'd, not fine Houses: That is to say, there is nothing fine but the Frontispiece; and that too is no more than indifferent, for they are often built with Plaster, instead of Free-Stone. I have insisted the longer on this, because it is hard to root out the inveterate Prejudices with which many People are possess'd, about the multitude of Palaces in *Italy*; and I would endeavour always to represent things as they are.

Our

Our Guide finding that we were no great Admirers of his Palaces, fanci'd however, that he knew a way to surprize us; and having insensibly oblig'd us to follow him, he drew us on thro' the Dirt, a large half League from the City, to shew us a little Country-House, which belong'd to the Marquess of *Capra*. It is a square Building, in the midst of which there is a little Hall, under a small Dome, and at each Angle of the square two Chambers and a Closet. There are some good Pictures in it; and the situation being on a little ascent, contributes to render the place very agreeable.

In our return from this House he carry'd us to our Lady of *Montheric*. She is famous in this Country, and the Prior told us her whole Story very seriously. You are to know, that this Image of our Lady came out of the Earth, in the very place where she stands: And that they have often in vain endeavour'd to transport her to *Vicenza*; Ten thousand Men together, as the Prior told us, wou'd not be able to make her stir. The Picture by *Paul of Verona*, which is in their Refectory, is the best Piece in the Convent, it represents St. *Gregory* at Table with some Pilgrims.

There are some Ruines of an ancient Amphitheatre at *Vicenza*, but they told us, they were almost all hid under new Buildings. The Theater in the Academy of the *Olympicks*, is the Work of the famous *Palladio*. The Fabrick is none of the largest, and they use it only on certain Occasions, which rarely happen. The Triumphal-Arch without the Gates, at the entrance of the Plain, which is call'd the *Field of Mars*, is in imitation of the Ancient way of Building, by the same *Palladio*.

The



The Garden of the Count of *Valmanara*, is very much extoll'd in this City, and the Inscription which we read over the Door, put us in great Expectations. This is the Substance of it:

*Stop, dear Traveller, thou, who searchest for rare things, and enchanted places; for here thou may'st find satisfaction. Enter into this delicious Garden, and taste abundantly of all sorts of Pleasures: The Count of Valmanara gives thee leave, &c.*

They had indeed once design'd to have made this a very agreeable place. There was a Canal, Divisions, or Knots, and Closets; and there still remains an Alley of Citron and Orange-Trees, which is really very pleasant.

This *Signior Conte* puts me in mind of a pleasant Story, which I have read in several Authors. They say that *Charles* the Fifth being at *Vicenza*, a great number of Gentlemen and rich Burgesses of that place, pressed him very earnestly to grant them the Title of Counts: The Emperor stept backwards to avoid 'em, but in the end, to get rid of these troublesome People, said aloud, *Well, well, I make you all Counts, both the City and Suburbs.* Since that time, says the History, nothing is more common than the Counts of *Vicenza*.

The way from *Vicenza* to *Padua* is in all respects like that between *Verona* and *Vicenza*. We passed the *Texenza* about three quarters of an Hour from *Vicenza*, and the *Brenta* an Hour from *Padua*. I know not whether the Antiquaries are agreed concerning this *Brenta*: Some pretend that 'tis the *Timavus*, and others, that it is one of the *Medoacus's*: The first Opinion seems least probable, because of the River *Timavus*, which passes

by Friuli, and is probably the true one; but let us leave them to decide their own Controversy, and return to *Padua*.

The *Paduan* is a level Country, and extremely fruitful, yet *Padua* is a poor and ill-peopled City. The Circuit of it is very considerable, but there are large places in it that are void of Buildings, and many Houses void of Inhabitants. The ancient *Padua* hath still retain'd its first Walls; but since it fell into the hands of the *Venetians*, they have taken in the Suburbs, and encompass'd the whole with a Fortification; which was never good, and is at present extremely decay'd.

1406. In 1519 they pulled down the Suburbs, in which were 10 Monasteries, 6 Churches, 7 Hospitals, and about 3000 Houses. Schrad.

Of late the University of *Padua* has been in so poor a Condition, and the number of the Students is become so small, that People are not much afraid of the *Qui va li*.

One of the principal Temples in *St. Anthony*, which is much frequented by many of the Gentlemen of the *Qui va li*, for seeing a Man in the Entry of the Church.

There are Porches or Piazza's, almost throughout the whole City, which are very convenient to shelter People from Rain, but otherwise make the Streets narrow and dark, and give opportunity for those frequent Robberies and Murders, which they call at *Padua*, the *Qui va li*? What can be more strange, than that the Scholars of *Padua* should be privileg'd to knock down those whom they meet, and to break Legs and Arms, without any hope of Redress. For, as soon as Night comes on they arm themselves, and going out in Companies, hide themselves between the Pillars of the Porches; and while the poor Passenger is struck with Terror at the hearing of the Question, *Qui va li*? without perceiving who makes it; another at the same time cries, *Qui va la*? so without being able to go either forward or backward; the unhappy Wretch must perish between the *Qui va li*, and the *Qui va la*: of which these Sparks make but a Sport. This is what they call the *Qui va li* of *Padua*.

It often happens, that these Scholars kill unknown Persons, or some of themselves, meerly to maintain their Privilege. 'Tis true, these Disorders are not daily committed, for People keep themselves as close as they can out of harms way. But it may be said, without exaggeration, that not a Month passeth, in which two or three such Accidents do not happen. Not but that this unbridled License might be easily restrain'd; but *Venice*, which insists on the fineness of her Politicks, and pushes them on to the utmost, is willing that *Padua* shou'd be over-aw'd by this *Patrolle*, which costs nothing. You may expect a further account of this Matter on some other occasion.

I had yesterday a long Discourse with some Persons, who believe that *Padua* was formerly a Sea-Port, both because the Ancients speak of it, as a very rich Place, and because when they dig Wells or Foundations of Houses, they find in divers places Anchors and Masts. I know not whether this Opinion will seem reasonable to you; but since History has given us no account of it, I should rather have recourse to a more easie way, to explain how Vessels came up to *Padua*, which is, that there was formerly some large Canal.

They affirm also, that *Padua* was built by *Antenor*, and they show a great repository for Bones, in which they have placed the pretended Bones of this old *Trojan*, and it is commonly called *Antenor's Tomb*. But this Tradition is not very certain: it cannot indeed be denied that \* *Antenor* \* See the 1<sup>st</sup>. Book of the *Æneids*. came to this Country: And 'tis no less certain, that he built a City which was called *Pataurium*. But the question is, whether our *Padua* be the

Messala Cor-Patavium of Antenor ; for tho' this Opinion is vinus saith, not improbable, yet there are Arguments against it, as well as for it. that the Arms of Troy were placed by Antenor in the Temple of Padua ; and that they were a Sow in a Field Or. 'Twon'd be needless to bestow a Reflection on so ridiculous a Story, since the use of Escutcheons or Coats of Arms was not establish'd above 600 Tears ago.

† Poor Lassels tells us, very gravely, that he doubts whether the Epitaph was written in Antenor's Time, because 'twas written in Gothick Characters.

\*Lupatus desires that his Tomb shou'd be plac'd by that of his dear Antenor. And the two Sepulchres are still in the same place.

As for the † Tomb it is a meer Bauble. It is about four hundred and odd Years, since those who were working on the Foundations of a Hospital, dug up a Leaden-Coffin, near which they found a Sword. The Coffin had no Inscription, and upon the Sword were some Leonin Verses in barbarous Latin. Judge, I pray you, whether this may not as well agree with the Trojan Horse as Antenor. In the mean time, the immoderate love which some People have for every thing that bears the Stamp of Antiquity, made 'em give out, that they had found the Tomb of Antenor. A certain Man called \* Lupatus, who was then a Magistrate, and a Man of some Learning, had also his Reasons or Prejudices in favour of these Bones, and some Years after, put them in that renowned Tomb, which they call at this Day the Tomb of Antenor, and which is to be seen at the entrance of St. Laurence's-street. He caused four Verses to be Engraved on it, which, you may be sure, are in Gothick Characters: You will perhaps be pleas'd to see 'em exactly as they are written.

C. Inclitus. Antēnor. Patriam vox nisa quietem.  
Transtulit huc Enetum Dardanidumq; fugas.  
Expulit Euganeos Patavinā condidit Urbem.  
Quem tenet hic humili mānere cesa domus.

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Bellarn

You may observe that there is a C. at the beginning of the first Verse. *Inclitus* is written without a Y. Above the *e* in *Antenor* there is an Abbreviation instead of another *n*. *Enetum* is written without an *H*. The *que* in *Dardanidumq;* is abbreviated. The abbreviation above last *a* in *Patawina* denotes that there shou'd be an *m*; and there is another above the *a* in *mamore* which stands instead of an *r*. *Cesa* is written with a simple *e*; and the four Verses are in Capital Letters. 'Tis impossible, in my Opinion, to find out the sense of the first. I forgot to tell you, that the three first Letters of *condidit* are abridg'd into one Character. There are no Points or Stops but what I have mark'd; and several of the Words are join'd. The Exactness with which I transcrib'd these Verses, may be look'd upon as a tacite Reflection on several Authors, who have cited 'em falsely, and may also serve to censure and correct the account \* I gave of 'em in the first Edition of this Book.

\* Almost all  
the Latin Au-  
thors write

*Inclitus* with a *y*; and it ought to be written so, if it were certain, that 'tis deriv'd from *κλυσίς*. But since it may with equal probability be suppos'd to come from *κλεισ*, both these Words being us'd in the same sense by Greek Authors, I see no reason why *Inclitus* may not be written without a *y*.

Having since that time consider'd this Epitaph more attentively, I found that there was neither *Patria* nor *cesa*, but *Patria* and *cesa*, without either *x* or *z*. 'Tis true, I perceiv'd that some Person had been endeavouring to alter these two Letters, by adding a small stroke to each of 'em; and 'twas that which occasion'd my Mistake; but these Scratches do not belong to the Original, and are almost worn out.

The Church of St. † *Anthony* of *Lisbon* is very † They call him large, and full of fine Pieces, both of Sculpture of *St. Anthony* and Painting. There are many magnificent of *Padua*, because he died Tombs in it, among which we observ'd \* that of and was buried *Alexander Contarini*, Admiral of the Republick, there, but he was a Franciscan of *Lisbon*, and Contemporary with *St. Francis* of *Assise* *Sponl. Bellarmin, Trithemius, &c.* † Erected in the Year 1555. by *Augustin Zoroe*

and Procurator of St. Mark, and that of Count Horatio Sicco, who was killed at Vienna in the last Siege. I transcrib'd the following Epitaph, because 'tis Historical, and was made upon one of your Countrymen. It has no date.

\* My Lord  
Courtney.  
There are still  
several Gentlemen of that  
name in England, whither  
their Ancestors  
came with  
William the  
Conqueror.

*Anglia quem genuit, fueratq; habitura Patronum  
Cortoneum celsa hæc continet arca Ducem :  
Credita causa necis Regni affectata cupido.  
Reginæ optatum tunc quoque connubium.  
Cui Regni Proceres non consensere, Philippo  
Reginam Regi jungere posse rati.  
Europam unde fuit Juveni peragrarè necesse,  
Ex quo mors misero contigit ante Diem.  
Anglia si plorat, defuncto Principe tanto,  
Nil mirum Domino deficit illa pio.  
Sed jam Cortoneus cælo fruiturq; beatiss;  
Cum doleant Angli, cum sine fine gemant.  
Cortonei probitas, igitur, præstantia, Nomen,<sup>†</sup>  
Dum stabit hoc Templum, vivida semper erunt.  
Angliaq; hinc etiam stabit, stabuntq; Britanni :  
Conjugii optati fama perennis erit.  
Improba Naturæ leges Libitina rescindens  
Ex æquo juvenes præcipitatq; senes.*

You are doubtless acquainted with the History.

There cannot be finer Painting in *Fresco*, than that of the Chapel of St. Felix, it was done by the famous Giotto, who excelled in that sort of work. But that which is the most considerable in this Church is the † Chapel of St. Anthony, the great Protector of Padua, whom, by way of eminency they call *il Santo*. His Body lies under the Altar, which is enrich'd with a thousand precious things. They say that the Bones of the Saint cast forth a very sweet Odour; those who have the Curiosity to smell them, go behind the

Al-

† Forty foot  
long, and  
twenty five  
broad. Aug.  
Port.

Altar to a certain part which is not well joined, and where one might easily thrust in some Balsam, or such like odoriferous Substance. The whole Chapel is cover'd with a *Basso rilievo* Work of white Marble, in which are represented the principal Miracles of St. *Anthony*. Almost the whole work was done by *Tullius Lombardus*, *Hieronymo Campagna*, and *Sanseverino*. There are also nine and thirty large silver Lamps, which burn Night and Day round the Altar: I will not trouble you with that multitude of Stories, which those who shew this Chapel, are wont to relate concerning their Saint.

From this Church we went to that of St. *Justina*, which is very large and beautiful, though it be far from the Perfection to which they design to bring it. 'Tis pav'd with square pieces of Marble, red, black, and white; the Roof of the great Nave or Body of the Church hath seven Domes, which give it both Light and Ornament. There are also two on the Roof of each Arm of the Cross. Besides the great Altar, which is a stately Work, there are twenty four others of fine Marble. And whereas the Church of St. *Anthony* is full of Monuments, they will not suffer any in this: There is \* only one Inscription, \* *Since that time they have put up three or four other Inscriptions which relate wholly to St. Justina.* which says, That the Church was built at the only Charge of the Convent. The \* *Basso rilievo* of the Benches in the Choir is admirable, and the design is very fine in all Respects: It represents the Prophecies of the Old Testament, relating to Christ, with their accomplishment in the New. The Martyrdom of St. *Justina*, which is over the great Altar, was done by *Paul Veronese*. † *This Work was perform'd in 22 Years, by a French man call'd Ricard.*

I will not undertake to give you a particular description of this Church. The Monastery is also extreamly large, it has six Cloysters, and several Courts and Gardens. I will not trouble you



† See Baron.  
An. 726, and  
730.

with an account of the Image of the Virgin †, which flew from *Constantinople* when it was taken by the *Turks*: Nor will I add any thing concerning the Bodies of the Saints, or the other Relicks, of which this Church is full; for these Stories wou'd engage me in an endless Digression.

The large open place which is near to it, was formerly called the *Field of Mars*. I cannot imagine why People, who are so fond of honourable Titles, have robb'd it of its ancient Name, to call it simply, *Prato della valle*, the Meadow of the Valley.

\* 256 Feet  
long, and 86  
broad, Angelo  
Portenari.  
This Hall is of  
the Figure of a  
Rhomboides,  
and is not sup-  
ported by any  
Pillars. Peter  
Aponus, who  
was the Ar-  
chitect, and a  
famous Neco-  
mancer, says

\* The Hall of the Town-House is very large and dark; it is one hundred and ten Paces long, and forty broad, and there are several Monuments in it, that were erected for illustrious Persons. *Padua* had a happy chance to redeem its Founder out of the obscurity in which he had lain for near three thousand Years: It was but just also, that the first unknown Tomb they met withal in this City, should serve to honour the Memory of *Titus Livius*, the famous Historian who was born there.

Cardan, adorn'd the Roof with Constellations, and Astronomical figures, which remain still to be seen.

The discovery of this Tomb, in the Year 1413, was attended with the universal joy and acclamation of the People. There was found in the Gardens of *St. Justina*, a Coffin of Lead, not unlike to that of *Antenor*; and they presently concluded, that it was the Coffin of *Titus Livius*, because that Historian was the Priest of *Concord*; and the Convent of the *Benedictines* of *St. Justina*, is built on the Ruines of a Temple, which was of old Consecrated to that Goddess. When the noise of this Discovery was spread abroad, all the City ran thither, with inexpressible transports of Joy

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Joy and Zeal. The People touched their Beads on the Shrine of the supposed *Titus Livius*, as if he had been some new Saint. Many private Persons offered to be at the Charge of a *Mausolæum*, provided they might erect it in their own Houses; and every one rejoyc'd that he was born in that happy Age, when this precious Treasure was discovered. In fine, *Titus Livius*, after he had been robb'd of his Jaws by a People that are wonderfully fond of Relicks, was put into a Coffin of Wood, that he might be the more easily carried. They loaded it with Branches of Laurel, and the most considerable Persons in the City carried it to St. *Justina's* Church, where it was deposited till the Year 1447. when 'twas remov'd to the Palace of Justice; in which place, after many Deliberations and Ceremonies, they erected the Monument, which is now to be seen, to which they afterwards added this Inscription, which was found in the Neighbourhood of the place, where the Temple of Concord formerly stood.

\* V. F.  
Titus Livius  
Livia. T. F.  
Quartæ L.  
Halys  
Concordialis  
Patavi  
Sibi & suis  
Omnibus.

\* Vivens  
Fecit.

Over this Inscription they have placed a † Head of Marble, which passes for the Head of *Titus Livius*, though good Judges know the contrary. † This Head was in the possession of Alexander Bassan, a Gentleman of Padua. Some Antiquaries think 'tis the Head of Lentulus Marcellinus.

'Tis

† By L'Orfato: 'Tis true, the Inscription is ancient, as well as the Head, but there has been a † Dissertation lately Publish'd on this subject; which, in my Opinion proves clearly, that the *Titus Livius* of this Inscription, was only a freed Man of one of the Daughters of *Titus Livius* the Historian: So that the Bones, Head, and Inscription, are only borrowed Pieces.

Near this Epitaph they have plac'd on one side a Statue of Brass representing Eternity, and on the other a Statue of *Minerva* of the same Metal. To these Ornaments the following Verses were added by *Lazarus Bonami*, Professor at *Padua*.

*Ossa tuumq; Caput Cirves Tibi, Maxime Livii,  
 Prompto animo hic omnes composuere tui.  
 Tu famam æternam Romæ Patriæq; dedisti  
 Huic oriens, Illi fortia facta canens.  
 At Tibi dat Patria hæc, & si majora liceret,  
 Hoc totus staret aureus ipse loco.  
 Titus Livius quarto Imperii  
 Cæsaris Anno, vitâ excessit: ætatis vero  
 suæ, 76.*

To leave the Fables and Incertainties of Antiquity, and come to something that is new and real: I shall give you an account of another Monument, which we saw in the same Hall, and which is worthy of Observation. Some have exalted *Susanna* above *Lucretia*, but it may be justly said, that the Marchioness d' *Obizzi*, surpassed *Susanna* and *Lucretia* both; since when she saw Death present before her, she resolv'd to suffer it courageously, rather than to suffer her Chastity to be violated. A Gentleman of *Padua*, was passionately in love with this young and beautiful Lady, and found an opportunity to get into her

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her Chamber when she was in Bed, in the Absence of the Marquess her Husband. 'Tis probable that he try'd the softest and most gentle ways before he proceeded to acts of Violence. But at last when he saw he could not prevail, his Love turned to Fury, and he was so transported, with rage that he stabbed this Vertuous Lady. Here is the Inscription:

*Venerare pudicitiae simulacrum & victimam, Lucretiam de Dondis ab Horologio Pyæneæ de Obizzonibus, Orciani Marchionis Uxorem. Hæc inter noctis tenebras, maritales asserens tædas, furiales recentis Tarquinii facies, casto cruore extinxit. Sicq; Romanam Lucretiam, intermerati tori gloriâ vincit. Tantiæ suæ Heroine generosis manibus hanc dicavit aram Civitas Patavina. Decreto. Die 31. Decembris Anni 1661.*

You will doubtless commend the *Paduans*, for taking care to eternize the Memory of so rare a Virtue, that met with such a barbarous Treatment? And perhaps your Curiosity will prompt you to desire the continuation of the Story.

When the Marchioness was surpriz'd in her Bed, her only Son, about five Years old, was with her; but the Murtherer having carried him into a Neighbouring Chamber, before he perpetrated his horrid Villany, the Child could not see all that passed. The thing being brought to light, the Gentleman was taken into Custody upon suspicion: It was known that he had an Inclination to the Marchioness. The Child gave some Information; some Neighbours affirm'd, they had seen the Gentleman in that part of the City: They found a Button of his Sleeve on the Bed, fellow to that which he still wore; and these things were strong Presumptions of his Guilt. They put him to the Torture, both ordinary and

ex-

extraordinary, but he still denied the Fact; and after fifteen Years Imprisonment, his Friends, by their Importunity, saved his Life, and even, as I suppose, obtained his Liberty; which yet he enjoyed not long, for some Months after his Deliverance, the young Marqueſs, which was the Child I ſpoke of, ſhot him with a Piſtol in the Head, and ſo revenged the Death of his Mother. He is at preſent in *Germany*, in the Emperor's Service.

There are in this City ſeveral Cabinets of Curioſities, and a great number of ſkilful Antiquaries. But it muſt be acknowledg'd, that Mr. *Patin*, Profeſſor of Phyſick, excels all the Criticks in the World, in explaining the Intricacies of Antiquity. For 'tis certain, that never any Man was Maſter of a truer and more judicious Taſte for theſe Curioſities, of a more extenſive Knowledge in all other reſpects, or of a more obliging and communicative Temper.

'Twould be unreaſonable to leave *Padua*, without giving you ſome account of the Univerſity; tho' it muſt be acknowledg'd, that 'tis at preſent in a very mean Condition. For of Ten Colleges, there are Nine employ'd in other uſes: But \* that which remains is a pretty fine Building. There is nothing more requir'd to become a Divine here, than to learn by rote thoſe wretched School-men whoſe Doctrines are as oppoſite to true Divinity as Darkneſs is to Light. The pretended Philoſophy of *Ariſtotle* is that with which they are only acquainted. And he that has furniſh'd himſelf with a ſufficient Stock of Sentences out of *Hippocrates* and *Galen*, and is able to quote 'em in their own Language, without forgetting the Book, Chapter, or Paragraph, paſſes, without diſpute, for a Learned and expert Phyſician.

\* The Oxe-College, ſo call'd becauſe it ſtands in a place where there was formerly an Inn which had an Oxe for the Sign. 'Tis alſo call'd, The Public Schools. There are Eleven Auditories in it, and a fine Anatomical Theatre.

There are about eight hundred *Jews* in the City, according to their own Computation. They have three Synagogues: Their *Ghetto* has three Doors, and over the principal Door there is an Inscription which begins thus, *Ne Populo caelestis Regni Hæredi usus cum exhærede esset, &c.*

Tho' *Padua* seems to be a nasty Place, and is thinly Peopl'd; tho' the very aspect of it is dismal and beggarly; tho' the Streets are ill pav'd, and the Houses generally ill built; tho' the *Quiriali* is both troublesome and dangerous; notwithstanding all these Inconveniencies, I know several Strangers who have liv'd in it, who cou'd not leave it without reluctancy, and continue still to love it.

*There are some Learned Persons in it, who are extremely civil to Strangers.*

The Amphitheater of *Padua* was larger than that of *Verona*; but there remains nothing of it but miserable Ruines. I must further tell you, before I end my Letter, that I went lately into the Tennis-Court, and was very much surpriz'd to find the Walls white, and the Balls black, and Rackets as large as Sieves; but it seems 'tis the Custom of this Country. I am,

*Padua*, Dec. 7.  
1687.

S I R,

*Yours*, &c.

LET-

## LETTER XVI.

S I R,

**I**T was an extraordinary satisfaction to me to meet with your Letter in this place ; for besides the pleasure I had to learn good news of you ; you have done me a singular kindness, in proposing Questions to me, about those things concerning which you desire to be most particularly inform'd. Assure your self, Sir, my best endeavours shall not be wanting to answer your Demands exactly : I entreat you to continue the same Method hereafter, that I may be better enabled to send you such Accounts as may be acceptable to your self, and those of our Friends, to whom you communicate them.

You desire me to tell you sincerely, whether our present Travels be really pleasant to us, or at least whether the pleasure we take in them be not over-balanced by the trouble which they give us. I am not at all surpris'd that you should entertain such a doubt of it ; for tho' we are neither among Wild Bears, nor in the Desarts of *Arabia*, we have sometimes the mortification to meet with some Difficulties. The Weather is very rough ; the way of Travelling ordinarily unpleasant, and the Days so short, that we get late in at Night, and rise very early : We oftentimes meet with hard Lodging, and worse Diet ; and besides, we are expos'd to many Dangers. Nevertheless, with a good Stock of Health, Money, Cheerfulness, and Patience, we have surmounted these Difficulties, even almost without taking notice of them. Custom makes all things

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ease, and is a sovereign and universal Remedy. We take some Days of rest when we think we want it : The variety and perpetual Novelty of Objects recreate the Spirits as well as the Eyes. A little weariness supplies all the defects of a Bed, and Exercise sharpens our Appetites. *Offa & torus herbaceus, famis & laboris dulcissimæ medelæ sunt.* With good Furrs we defended our selves against the Cold, in spite of all the Frosts and Snows of the *Alps* : And to conclude, without insisting upon those general Reasons, which render Travels profitable and pleasant, I can assure you, that the tenderest and most delicate Persons in our Company, have hitherto easily overcome all those Obstacles, which might have baulk'd our Pleasure and Satisfaction. Our stay at *Venice* will perfectly recruit us ; and when we shall proceed on our Travels, the sweetness of the Spring will insensibly begin to succeed the rigours of the Winter.

I have let a whole Month pass without writing to you, since we arrived in this City, that I might have time and opportunity to observe every thing that is remarkable, and to reflect at leisure upon what I see or hear. I will tell you nothing but what I have seen my self, or of which I have had particular Information. You are in the right to conclude, that I will not undertake to give you a description of *Venice* ; that would be a work too tedious, and foreign to my design. Yet I will not affect to tell you only such new and singular things as were never mention'd by any other. Being willing to be ignorant of what others have written ; I will speak as an Eye-witness, and represent to you, as naturally as I can, the principal part of such things as I shall judge worthy of Observation, without taking any notice of what others have said. You will

will perceive, that I take care to answer all your particular Questions: If you have forgotten any thing, you may acquaint me with it in your next Letter.

*Venice* is so singular a place, and so considerable in all respects, that I resolv'd to consider it with care: I have filled all my Memorials; and I hope I shall be able to give a satisfactory Answer to most of your Questions. But I must advertise you of two things, before I put an end to this little Preface. The first is, that I reserve some Observations, to be communicated to you on some other occasion. The other is, that I will not oblige my self to any order in my Remarks, but relate things as I chanc'd to meet with them, as I have already intimated to you in another place.

We parted from *Padua* on the twentieth of the last Month, and came hither betimes that Evening: There are many good Villages on the way, and a great many Houses of Pleasure, which belong to noble *Venetians*, and were contriv'd by *Palladio*. Our *Augsburg* Guide brought us to *Mestré*, which is a little City on the Bank of the Gulf, five Miles from *Venice*. I have read somewhere in *Mezeray's* History, that the *Adriatick*-Sea was frozen in the Year \* 860, and that they went in a Coach from the main Land to *Venice*. As for us, we were oblig'd to take *Gondola's* at *Mestré*, and were about an Hour and an half on the Water.

\* Others say,  
in 859.

VENICE,  
call'd the Rich.

That I may give you a true *Idea* of *Venice*, I must in the first place describe those Waters in the midst of which it is seated. The general Opinion of Geographers is, That *Venice* is built in the Sea, and this in some measure is true; nevertheless, it requires Explication: 'Tis certain it is not the main Sea, but in drown'd Lands, yet such as were drown'd before the Building of

*Venice*;

*Venice*; that is, at the least thirteen or fourteen hundred Years ago. The greatest Vessels float in some places on those Waters, and there are Channels by which those that are of no greater Burden than two hundred Tuns, can go up to *Venice* it self. The Sea there hath a free Communication with the main Sea, by the Ebbing and Flowing Tides. The Oysters and other Shell-fish stick to the Foundations of the Houses of *Venice* and *Murano*, as they do in other places to the Rocks; so that I think it may be truly said, that *Venice* is seated in the Sea. Yet since 'tis plain, that this drown'd Country was formerly a Marish; these Waters have but very little depth, and after all, this is not the true and ancient Sea: This Extent of Water is at *Venice* call'd only the Lake or Marish, and they gave it the name of *Lacuna*. I observe, that the greatest part of Strangers adopt this Word, every one disguising it according to his own Language, for want of a fit term to express it. *Lagune* hath another signification in *French*, which perhaps is the reason that they change here the C into G and call it *Lagune*. Tho' this be a barbarous Word, and newly invented, I am resolv'd to make use of it, such as it is, rather than give my self the trouble to frame a better.

They have Mills, and other Machines, to empty the Mud and Ouse, which gather continually, and discover themselves in several places, when the Sea is at the lowest Ebb: They have turn'd the Mouth of the *Brenta*, and some other Rivers, to prevent their throwing of Mud and Sand into the *Lagunes*; and that the Earth may not regain from the Sea, which would be very prejudicial to *Venice*, whose Strength and Security consists in its Situation. 'Tis true, that as this City is oblig'd to labour incessantly, to keep the

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Waters which environ it at a certain depth, to prevent its being re-united to the Continent; so it would not be for its advantage in every respect, that these Waters should have a great and general depth; because while things remain in or near the same Posture they are now in, it is, in a manner, impossible to approach to *Venice*, either by Sea or Land. When *Pepin*, Son of *Charlemagne*, King of *Italy*, undertook to expel the Doge *Maurice*, and his Son *John*, who was his Associate, he parted from *Ravenna* with his Fleet, imagining that he cou'd easily find a Passage thro' the Canals. But whilst the Doge's Ships steer'd their Course through the navigable Channels, without meeting with any Misfortunes, *Pepin's* Vessels stuck, and sunk in the Mud on all sides; so that after a great loss, he was constrain'd to fly with the remainders of his wreck'd Fleet. It is manifest, that could this Fleet have pass'd every where with full Sails, this Expedition had succeeded better. 'Tis about Three hundred and odd Years since the *Genoefes* receiv'd the like treatment.

I believe you do by this time sufficiently comprehend what is meant by the *Lacunes di Venetia*; Represent then also to your self the City of *Venice*, which rises out of the midst of these Waters, with thirty or forty large Steeples, and is at least a League and a half distant from the Land. 'Tis certainly a very surprising Object to see this great City without any Walls, or Ramparts, beaten on every side with the Waves, and yet remain on its Piles as firm as on a Rock.

I know that all Geographers agree, that *Venice* is compos'd of Seventy two Isles; nor will I controvert so generally receiv'd an Opinion: But I must confess, that I can by no means conceive what these Isles should be; and I dare assure

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you, that this Account gives a false Notion of the Platform and Situation of this City. It would seem by this Description, that there were Seventy two little Hills, one near the other, and that these little Eminencies being all inhabited, had at last form'd the City of *Venice*, which is not at all probable. *Venice* is all flat, and built on Piles in the Water: The Water washes the Foundations of almost all the Houses, to the height of four or five Feet, and the Canals are always of equal breadth. 'Tis true, they have made the best use of several Spaces, of a reasonable bigness, which may, indeed, give occasion to believe, that there was formerly some Land there, but not Seventy two Isles.

For the Streets, they are very narrow, and seem to have been fill'd and rais'd with Mud and Rubbish; for it is not at all probable, that they have natural Foundations; and besides, if all the Divisions which the Canals make, were reckon'd for Isles, we should find near Two hundred, instead of Seventy two. It might be farther observ'd, that the number of these Isles might be infinitely increas'd, and new ones made in any place, by fixing Piles, and building Houses upon them. There are Eighteen or Twenty such like Islands scatter'd up and down in the *Lagunes*, without counting *Palestrina*, *Malamoco*, and Eight or Ten others, which consist of solid Earth, and are truly Isles.

We are not to take notice of what is commonly said of the greatness of *Venice*; some give it Eight Miles Circuit, others allow but Seven. As for me, I assure you *Venice* is neither Eight nor Seven Miles in compass. They reckon Five Miles from *Mestre* to *Venice*, which way we came in an Hour and an half, with Two Rowers; and we sail'd round *Venice* in the same space of time, with

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Two other Rowers, who made neither more nor less haste than those of *Mestre*. Judge then by this, of the Circuit of that City: Consider too, that our *Gondola*, was frequently obliged to fetch a Compass, to avoid the little Capes which the City makes in several places, and by consequence the Line that it made was greater than the true Circuit of the City. Besides, to mark the Circumference of a City, without considering its Figure, is not a competent way to determine the largeness of its Extent. One might easily demonstrate, without the help of Mathematicks, that a City which is near Eight Miles in compass, for Example, may contain a less number of Houses, than another City which is only Four Miles, or less if you please. This depends upon the regularity or irregularity of the Figure. This Truth, which is undeniable, is the reason that I never will pretend to represent the bigness of Cities by the measure of their Circuit, for that might betray you into very considerable Errors. I shall usually content my self with telling you, that a City is either Large, or very Large; Little, or very Little: And I am persuaded that such Expressions as these, may give you a sufficient Idea of its Extent.

The number of Inhabitants is another thing which is hastily determined, but seldom well examin'd. It is commonly reported at *Venice*, that there are Two or three hundred thousand Souls in the City, and some have advanc'd the number to Four hundred thousand; but we must not rely upon these Computations. When the Trade of *Venice* flourish'd, 'tis probable, that the number of its Inhabitants was much greater than it is at present: But if we may give credit to the Report of a Person who hath been settled here for a long time, and assures me, that his Calculation

*This is what made Polybius say, That Sparta, which had but Forty eight Stadiums in compass, was twice as big as Megalopolis, which had Fifty. [A Stadium contain'd 125 Geometrical Paces.]*

is very exact; *Venice* does not at present contain more than a Hundred and forty thousand Souls, comprehending the Isle of *Giudeca*.

Those who please themselves with representing *Venice* as a very populous City, take great care to inculcate, that it has neither Gardens, nor void Places, nor Church-yards, and that the Streets are very Narrow: But when, on the other hand, they would describe the Beauty of *Venice*, they magnifie its Gardens, its Places or Squares, and the breadth and number of its Canals. I read the other Day in a *Venetian* Author, that he counted in *Venice* Fifty three Publick Places, and Three hundred and thirty five Gardens. Thus you may see how variously things are represented. But to speak the Truth, there is a mixture of Truth and Falshood on both sides: I will not deny, that there may be Fifty three Spaces, great and small, to which this Author hath thought fit to give the name of *Places*; and the same may be said of his Gardens. But if we take a particular view of these *Places* and *Gardens*, we must conclude him to be too prodigal of such honourable Titles. To speak properly, there is but one *Place* at *Venice*, the famous and magnificent *Place* of *St. Mark*. But let us allow him the liberty to bestow that name on Five or Six void Spaces more, which are neither large nor beautiful; yet all this comes far short of Fifty three *Places*. There are also some Gardens here and there, particularly towards *Santa Maria del' Orto*; but if we set aside Fifteen or Twenty, or should even allow Thirty, or Thirty five, to deserve to be so call'd, I can positively averr, that the Three hundred which remain, would not, one with another, be Ten Foot square; and are not these very noble Gardens? Nor is the other Account exactly true; for besides the Gardens and void Spaces that are



in *Venice*, there are many parts of it very thinly Inhabited. 'Tis true, indeed, there are no Church-Yards: And as for the Argument that is brought from the narrowness of the Streets, it is a petty Sophism that may be easily refuted, by saying, that it is nothing but a bare Assertion. The Streets are narrow, I confess, and so narrow, that the jostling of Elbows in the most frequented Places, is a great inconvenience; but I am of Opinion, that the Canals ought to be reckoned instead of Streets; and if the Canals were fill'd and pav'd, there would be no reason to complain of narrow Streets in *Venice*.

But I must tell you, since we are on this Subject, that all the City is so mangled with these Canals and Streets, that there are almost no Houses but what you may go to by Water as well as by Land: For every Canal is not border'd with a double Quay, as in *Holland*, for the convenience of those who go on Foot. There are, indeed, \* some of these; but very often the Canal takes all the Space from one Row of Buildings to another. The Streets are in the little Isles that are form'd by the Canals; and there are about 430 Bridges dispers'd among the Canals; so that there is not any part of the City, to which one may not go either with or without a *Gondola*. 'Tis true, all these little Passages, and all the Turns that must be made to find the Bridges, make *Venice* a true Labyrinth.

The famous Place of *St. Mark* was the first Place which our Curiosity prompted us to visit, after our Arrival at *Venice*; and it is really the Soul and Glory of that City. The Church of *St. Mark* fronts one of the Ends of this Place, and that of *St. Geminian* the other; and the *Procuraties* or Lawyer's Offices and Lodgings, which are built with a sort of Marble, and are both very

\* On the Canal Regio, and in several other places.

very regular and finely adorn'd; border the two sides of it with large Portico's or Piazza's; which much enlarge the Place, and at the same time contribute to its Embellishment and Conveniency. This Place is Two hundred and fourscore Paces long, and One hundred and ten broad. When you come from the Church of St. Geminian towards that of St. Mark, and instead of entering there, turn to the Right-hand; the Place turns also, forming a Square; and this Second Place, whose extremity reaches to the Sea, is Two hundred and fifty Paces long, and Fourscore broad: This is that which they call the *Broglio*. The Palace of the Doge is on one side of it, and the *Procuraties* are continued on the other. All this consider'd together, makes an admirable Show, and may pass for a most magnificent Place.

*The Galley over-against this Second Place is always kept in readiness for Action; and it lies constantly in that place, that it may be always at hand in*

*case of any unexpected Accident. 'Tis said, that the Galley-slaves learn their Exercise there.*

The Tower of St. Mark is near the Angle of the Square within, and does in some measure spoil the Symmetry of the place: This Tower is Three hundred and sixteen Foot high, comprehending the Angel, which serves for the Weather-Cock. It was formerly all over gilt, and when the Sun shined upon it, those at Sea might perceive the Tower at Thirty Miles distance; but now the Gold being gone, it scarcely appears. You go up to this Tower by a Stair, without Steps, like that at *Geneva*, of which I remember I have discours'd with you. You may easily judge of the Beauty, Variety, and Rarity of the Landskip which is discover'd from thence.

The *Broglio* is the Walk of the Nobles; They take up always one side of the Place; sometimes *The Word Broglio, is also us'd at Venice, to denote all sorts of Sollicitations and Negotiations that are carry'd on by Intriguing.*

for the Sun, and sometimes for the Shade, according to the Season. Since they are very numerous, and not usually to be seen any where else, the *Broglio* is the general Rendezvous, where Visits are made, and a great deal of Business dispatch'd. No Person is suffer'd to mingle with them, on that side of the *Broglio* where they walk; but the other side is free. This place is so particularly destin'd, and set apart for them, that when a young Nobleman is come to the Age requir'd for admittance into the Council, and to take the Robe, the first Day he puts it on, Four Noblemen of his Friends do ceremoniously introduce him into the *Broglio*; and when any of them are banish'd the Council, at the same time they are restrain'd from appearing on the *Broglio*.

It was about the beginning of the Ninth Century that the Merchants of *Venice* brought the Body of *St. Mark* thither; which, 'tis said, they had, by I know not what chance, dug out of the Earth, in the City of *Alexandria* in *Egypt*. And as there is a certain Tradition, that this Evangelist being in Prison, Christ appeared to him, and saluted him in these Words; *Pax tibi Marce Evangelista meus*: The Senate of *Venice* receiv'd the Body of the Saint with the same Words, when it was brought to their City: And the same Words are written upon the open Book, held by the Lion of *St. Mark*, in the Arms of *Venice*. You may imagine, there was great rejoicing for the possession of the Relicks of this Evangelist; of which it seems they could give no greater Testimony, than by preferring him, as they did, before poor *St. Theodore*, the ancient Patron of the Republick, who had not given them the least cause of Complaint. But they stopt not here; for besides divers other Honours which they paid to the Bones of the New-comer, they built the above-

above-mention'd Church to his Honour, where they placed that Sacred Treasure. It is true, they took so little care to set a mark upon the Shrine or Tomb, that at present they cannot positively tell where it is; which is no small Affliction to those who have an extraordinary Devotion for this Saint.

I will not stop to relate the Story of his Apparition, (which, they say, happen'd Two hundred and seventy Years after they had brought him to *Venice*) when he shewed his Arm to the Doge, and gave him a Ring of Gold, which is carried every Year in Procession, on the Twenty fifth Day of *June*. Nor will I trouble you with an infinite number of other Stories which are told on this Occasion.

The Patriarchal Church is dedicated to St. Peter; and that of St. Mark, as rich as it is, is but a Chapel: 'Tis the Doge's Chapel. The *Primerio*, who is the Dean of the Canons of St. Mark, wears a Miter and Rochet, as Bishops do, and depends not on the Patriarch. I have seen him officiate on *Christmas-day* in great Ceremony; the Altar being adorn'd with the richest Pieces in the Treasury: He is always a noble *Venetian*, and his Yearly Revenue amounts to almost a Thousand Pounds Sterling.

The Church of St. Mark deserves an exact Description; but that wou'd be too great a Work for a Traveller: And therefore I shall content my self with giving you some general Account of it. It is a square Structure, or almost square, built after the *Greek* fashion, dark, and indifferent high, but extraordinarily enrich'd with Marble, and *Mosaick* Work. The Roof consists of several Domes, and that in the midst is larger than the rest. Among all the Statues with which the outside of the Church is adorn'd, there are but

*The Church is a Cross shortned, Greek-wise. There are many Gothick Ornaments. 'Twas finish'd, Anno 1071. according to Alex. Mar. Vianoli.*

Two

*The Church of  
St. Mark has  
this peculiar  
privilege, that  
they say Mose  
in it at Six a  
Clock at Night  
on Christmas  
Eve, S. Did.*

Two Good ones; the *Adam* and *Eve* by *Riccio* which you see when you descend the great Stairs of the Palace. I speak not of the Four Brazen Horses which are over the great Gate, because they are foreign Pieces which were plac'd there accidentally. I learned from a skilful Antiquary, that these Horses belong'd to a Chariot of the Sun, that serv'd for an Ornament to a Triumphal-Arch, which the Senate of *Rome*, erected for *Nero*, after the Victory which that Prince obtain'd over the *Parthians*; which may be still seen, saith he, on the Reverse of some of his Medals. *Constantine the Great*, carried them from *Rome* to *Constantinople*, where he plac'd them in the *Hippodrome*; and at last the *Venetians* having made themselves Masters of that City, brought hither many of its rich Spoils, of which number were these Horses. One may still perceive, in some places, that they were gilded.

One of the things which seems to me most remarkable in the Church of *St. Mark*, is the vast quantity of *Mosaick* Work with which it is adorn'd. All the Pavement is made of it, and all the arched Roof is lin'd with it. Since you have not seen this kind of Work, and desire me to give you some account of it, I will explain it to you as well as I can. *Mosaick* Work came originally from *Greece*, but 'tis plain, that it hath been us'd in *Italy* for near Two Thousand Years. *Vitruvius* who lived in the time of *Augustus*, speaks of it under the terms of *opus sectile, pavimenta sectilia, opera musæa & musiva*: It was also called, *Tessellatum & vermiculatum opus*.

All Works compos'd of little inlaid Pieces, whether they be of Stone, Wood, Ivory, Enamel, or any other Matter; whether they be Representations of Natural Things, or only *Morisk* or *Japan*-Figures; all these are comprehended under

der the name of *Mosaick-Work* : So that there are several sorts of it. You know what inlaid Work is ; you have also seen some of those fine Works of *Florence-Stone* ; and in the general sence of the Word, all these are *Mosaick-Work*. 'Tis true, that which is more particularly call'd *Mosaick-Work*, and is one of the great Ornaments of the Church of *St. Mark*, is not all wrought after the same manner. For want of Natural Stones, which would have been hard to find for so vast a Work, and would have requir'd an immense time to polish and prepare 'em ; they were forc'd to use Pastes, and Compositions of Glass and Enamel, made in a Crucible or Melting-Pot ; this takes a most lovely and shining Colour, which never wears nor stains. Every Piece of the *Mosaick-Work* in this Church is a little Cube, which is not above Three Lines thick, or sometimes Four at the most. All the Field is of *Mosaick*, gilded with very bright Gold, and incorporated in the Fire, upon the Surface of one of the Faces of the Square or Cube : And all the Figures with their Draperies and other Ornaments, are coloured according to Nature, by the due laying together of all the Pieces of the Work. All these little bits are disposed according to the Design which the Workman has in his view, and are join'd close together, in the compound Matter, or Plaister that was prepar'd to receive them ; which presently after becomes hard. The best quality of this Work is its solidity. It has lasted more than Six hundred Years without the least diminution of its Beauty.

The Pavement of the Church is also extreamly Curious ; and tho' it is spoil'd, and in some places worn, it may be thought a kind of Miracle that such large Pieces remain still entire, after they have been trodden under Foot for so many Ages.



Ages. They are little pieces of *Jasper*, *Porphyry*, spotted green *Marble*, and *Marble* of divers Colours, which form Compartiments quite different from one another.

I pass by the Relicks, the miraculous Images, and other Holy Rarities, which are in this Church; and shall only mention one of them, which I thought the most curious, I mean the Rock which *Moses* struck in the Wilderness; 'Tis in the Chapel of *Madona della Scarpa*, or of Cardinal *Zeno*, at the end of the Baptistry: It is a kind of greyish † *Marble*; and there can be nothing more pleasant, than the Four little Holes out of which they affirm the Water issued: They are about Two Fingers from each other, and the Bore of each Hole is no bigger than the hollow of a Goose-Quill. 'Tis certainly doubly Miraculous, that so much Water, in so little Time, should issue out of such narrow Holes, as was sufficient to quench the thirst of an Army of Six hundred thousand Men, with their Wives, Children, and Cattle.

The *Madona* that gives the name to the Chapel, the Angel over-against her on the other side, and the little Manger which is to be seen in the same place, were all cut out of the Rock which *Moses* struck, if you think fit to believe my Informers, and the whole was brought from *Constantinople*. These Words are Engrav'd under the Stone, with the Four Holes. *Aqua quæ prius ex petra miraculose fluxit, oratione Prophetæ Moïsis producta est; Nunc autem hæc Michaelis studio labitur; quem serva, Christe & Conjugem Irenem.* That, *Nunc autem hæc labitur*, is a Passage which I must confess I do not understand; nor cou'd I meet with any Man that cou'd explain the meaning of it.

† They cannot positively tell whether it be a piece of the Rock Horeb, Exod. 17. 6. or of that of Kadez, in the desert of Zin, Numb. 20. 8.

They



They made us take notice of a \* piece of Por-  
phyry, enchas'd in the Pavement, in the middle  
of the Portico of the Church, over-against the  
great Door : It is to mark the Place where they  
say Pope *Alexander III.* set his Foot on the Neck  
of the Emperor *Frederick Barbarossa*, when that  
Prince came to submit to him for the obtaining  
of a Peace. I am not ignorant, that *Baronius*,  
and some others, have criticized this Story, and  
rejected it as a Fable : But I must take this oc-  
casion to tell you, by the bye, that what-ever  
probability may seem to be in the Reasons they  
alledge, they cannot pass for more than Suspicions  
and Conjectures, and can never amount to a con-  
vincing Refutation of a Story attested by so great  
a number of Authors.

\* *Father Ma-  
billon writes,  
in his Iter I-  
talicum, that  
Lapidi rubeo  
magno infixi  
est Lamina,  
in quo Alex-  
ander III.  
Fred. Aeno-  
barbi collo-  
pedem im-  
posuisse dici-  
tur ; his lite-  
ris incisus, su-  
per Aspidem  
& Basiliscum  
ambulabis.  
The Stone is  
not large, nei-  
ther is there*

any Plate, or piece of Metal fasten'd to it, nor any Words engrav'd upon it.  
'Tis somewhat strange, that the Father shou'd mistake so often in so small a com-  
pass. But perhaps he rely'd too much upon his Memory, which, it seems, was  
not a very faithful Guide.

You may see the whole Story at length in Bodin, l. 1. c. 10. J. Carion re-  
lates, in the fourth Book of his Chronicle, that Theodore, Marquess of Misnia,  
who was present, cou'd not forbear expressing his Indignation by some threatening  
Gestures, when he saw the Emperor thus trampil'd under Foot : And that the  
Pope was so alarm'd with these Menaces, that he treated the Emperor after-  
wards with great demonstrations of Kindness and Respect.

*Alexander III.* was a haughty Man ; his Ene-  
mies had provok'd him, and he had at last the  
Pleasure to Triumph over an Emperor, and Four  
Anti-Popes. At the very time of his flight into  
France, he was so proud as to suffer \* Two Kings,  
who met him, to alight, and both to take the  
Reins of his Bridle, and lead his Horse to the  
Lodging prepared for him. If he did this in his  
Disgrace, what might he not be suppos'd to do  
in his Prosperity ?

\* *Lewis the  
young King of  
France, and  
Henry II  
King of Eng-  
land.*

From

From the Church of *St. Mark* you enter into the *Treasury*; Three Procurators of *St. Mark* are the Administrators of it; and it is never open'd, but in the Presence of one of them. In the first place, you see some Relicks, as Pieces of the true Cross, Bones of dead Persons; the Hair and Milk of the Virgin, &c. From thence you pass into another Chamber, where the real Treasure is kept. The greatest part of the things to be seen there, were brought from *Constantinople*, at the same time with the Brazen Horses, which I mentioned before. I shall only name some of the most considerable Pieces.

The two Crowns of the Kingdoms of *Candia* and *Cyprus*; many fine Vessels of *Agat*, of the Root of *Emeralds*, and of *Crystal*: 'Tis said, that these Vessels belong'd to the Cupboard of *Constantine*. A kind of Bucket Eight Inches deep, and as many in Diameter, made of one piece of *Granat*; a very fair *Saphire*, which, they say, weighs Ten Ounces; Twelve Corslets of Gold, garnished with Pearls; Twelve Head-Tires in form of Crowns, which they say were worn in certain Ceremonies by the Maids of Honour of the Empress *Helena*. A Cup of one Turnoise, with *Egyptian* Characters; this Cup is Seven Inches in diameter, and Three and a half in depth: A Picture of *St. Jerome*, in fine *Mosaick*, consisting of Pieces that are not one Line square;

'Tis most certain, that these Stones are fine. The Republick had formerly, says S. D. a Gold Chain which was so long and heavy, that it requir'd Forty Men to carry it, besides 12

or 15 Millions in Gold, which was never touch'd but by those who were employ'd on certain occasions to tell it over. They caus'd the Chain to be extended along the Portico of the Palace, and plac'd a Cup full of Pieces of Gold betwixt each Column. The Republick added every Year some Links to the Chain, and laid up some Gold in the Treasury. But this Treasure was partly exhausted by the War of *Candia*; and some Venetian Families have also found a way to enrich themselves with the Spoils of it.

and

and many other things that are either remarkable for their Richness or Rarity. The Doge's *Corno* is, in my Opinion, the finest of them all; the Circle is of Gold, the Bonnet or Cap of Crimson Velvet, and the whole enrich'd with precious Stones and Pearls of great Value. *Charles Paschal* pretends to prove, that this *Corno* is nothing else but the *Phrygian Bonnet*, or *Trojan Miter*, which *Antenor* brought into this Country, the form of which may be still seen in divers Antient Pieces, as in the Statue of *Ganymede*, which is in the Porch of the Library of *St. Mark*; in some Medals of the God *Lunus*; in some others where you see *Aeneas* carrying the good Man *Anchises*: and in Miniatures of the ancient Manuscript of *Virgil* in the *Vatican*.

*Camerarius* saith, this *Corno* is not esteem'd worth more than Two hundred thousand Crowns.

You may see the form of this Coronet in the Figure of the Doge.

This Manuscript puts me in Mind of that which they call *The Gospel of St. Mark*, and is here esteem'd one of the most precious things in the Treasury. I was suffer'd to take a particular view of it, and consider'd it at leisure. It consists of old Leaves of Parchment, loos'd from each other, worn, torn, defaced, and so rotten with Moisture, and other Injuries of Time, to which this Book has doubtless been expos'd, that one cannot touch it without some Bits sticking to his Fingers; and it is a hard matter to discern any thing in it: This Manuscript was in 4to, about Two Inches thick. The Remainers of it are shut up in a Box of Silver, gilt.

*Mr. Payen*, writes, that it is of the Bark of a Tree; but he hath been mis-inform'd, as well as *P. Messie*, who said, they were Leaves. Nor was *Father Mabillon's* information better, that gave him occasion to write, that

the Manuscript which bears the Name of *St. Mark's Gospel* is never shown. *Sigillo obsignatur, nec cuiquam aperitur*. 'Tis probable, that those who shew'd him the Treasury, told him such a Story, that they might spare themselves the trouble of opening it: Or perhaps he rely'd upon the Authority of *M. de S. Didier*, who affirms the same thing, and seems to deserve more credit than other Strangers, who have describ'd this City, because he studied the Subject so carefully. I have seen that Manuscript twice.

ded,

ded, made in the form of a Book. There remain still some traces of imperfect Characters, but so little that scarce any thing can be distinguish'd; but by turning over the Leaves, I found Three or Four Letters well form'd: I also met with the Word KATA, written as you see. I was with the Abbot *Lith*, Library-Keeper of *St. Mark*, and we search'd as diligently as we could, without being able to discover any thing, only that the Margin was large, and the Lines at a considerable distance, and ruled with Two little Parallel Scores, to make the Writing streight and equal: This KATA, with a  $\Delta$  and a  $\Sigma$ , which I also observ'd in it, proves that it is a \* *Greek Manuscript*. But the bare Tradition is not a sufficient Demonstration that it was written by *St. Mark*: The manner of Writing, which I observ'd, wou'd rather make me inclinable to believe, that it is the Work of some professed Transcriber. Besides, we must rely on common Fame, to believe it to be a Gospel rather than any thing else, since one can hardly distinguish any Letters in it. † The Treasury was robb'd in the Year 1427, by a certain *Candiot* named \* *Stamati*, who made a Hole in the Wall; they recover'd every thing, but the Thief was sentenced to be hang'd; and, they say, he begg'd the Favour of the Judges, that he might have a gilt Halter, which they had the Charity to grant him. Upon the Wall, over the first Door of the Treasury,

\* *Alfonfus Ciaconius positively affirms that this Manuscript is Latin; and this was one of the Reasons upon which Baronius grounded his Opinion, that St. Mark wrote his Gospel in Latin.*  
 † *This History is reported by Sabellicus, Garon, Carrutti, and several others.*

\* *Stamati having communicated the Secret to one Zachary Grio, that Grio discovered the same, and receiv'd a great Reward; but the Thief was hang'd on the Two Columns or Marble Pillars which are at the Entrance of the Palace, over-against the Logietta. Lewis Garon affirms, the Theft was valued at Two Millions of Gold. They say, that the Well in the Court of the Palace cannot be Possessed, because Two Unicorns Horns were cast into it.*

are Two Figures in *Mosaick*, which, they say, represent St. *Dominick*, and St. *Francis*, and were made before either of them was born, according to the Prophecy of the Abbot *Joachim*.

The Palace of St. *Mark* is contiguous to the Church: It is a large Building, after the *Gothick* manner, but Magnificent: It hath been burnt Four or Five times; and the various Reparations of it have spoiled the Uniformity of the Structure. The side which is on the Canal, is built of a kind of hard Stone, brought from *Istria*, and the Architecture of it is highly esteem'd: Were the rest of the Building suitable, it wou'd be a very fine Structure. The Doge lodges in this Palace; and here it is that the Council of State, and all the Magistracy do meet. The Apartments are large, high, and well wainscotted, but dark in comparison of the Light that is now a-days required in Buildings. The Hall where the Body of the Nobles assemble, which, you know, composes the *Grand Council*, in which the Sovereignty of the State resides, is extreamly large, and adorn'd with fine Paintings; among which are the Pictures of the Doges; the History of the Conquest of *Constantinople*, which was taken in the Year 1192, and lost Threescore Years after; the Picture of *Frederick* and *Alexander* is there also, of the largest size, and they have not forgot the Circumstance of the Foot on the Neck. What

I observ'd in this Picture, gives me an opportunity to add something to what I have already said on the same Subject. I think we ought not to take it in a rigorous, and strictly literal Sence, what is commonly said; That the Pope \* set

*They say that the Will in the Court of this Palace cannot be poison'd; because there*

were Two Unicorns Horns cast into it. See Vol. II. Letter XXXVI.

\* The same Story is represented in the Church of St. James de Rialto.

† Deposte ste vedi d'oro,  
 Prostrato avanti l'e piedi  
 d' Alessandrio, chiedeva  
 misericordia; & il Papa  
 postoli il piede destrosù il  
 collo, disse quelle parole  
 del Salmo; *Super Alpides  
 & Basiliscum ambulabis, &  
 concutabis Leonem & Draconem.*  
 Al cui motivo l'Im-  
 peratore rispose; *non tibi,  
 sed Petro.* Et il Papa piu  
 forte Calcando il piede  
 Soggiunse & mihi & Petro.  
*Theodor. Velle Cit. di Pip.*  
*ch. 10. The same Story is*  
*unanimously related by a*  
*Thousand other Authors, a-*  
*mong whom I shall only cite*  
*Alex. Maria Vianali, and*  
*Giovanni Francesco Lau-*  
*redano Two Noble Veneti-*  
*ans. The first wrote a Hi-*  
*story of Venice, which is ve-*  
*ry much esteem'd, and the se-*  
*cond the History of Pope A-*  
*lexander. They are both*  
*positive on this Subject. But,*  
*instead of quoting that Pas-*  
*sage in the Psalms, they*  
*might have rather alledg'd*  
*the Example of Joshua, ch.*  
*x. v. 14.*

*Foot † on the Emperor's Neck.* This  
 Action would become less odious,  
 and more credible, if it were rela-  
 ted as it is represented in this ancient  
 Picture. For the Pope seems only  
 to put his Foot lightly on the Shoul-  
 der of the Emperor, without show-  
 ing any Motion of Passion. Tho'  
 the History of the Popes mentions a  
 great number of 'em that were guil-  
 ty of the utmost excesses of Pride,  
 Brutishness, and Fury; and tho' such  
 a haughty Prelate as this *Alexander*  
 was capable of the most spiteful Re-  
 sentments, when he was animated  
 with Revenge and Indignation, it  
 ought to be considered, that so vi-  
 olent an Action, on such an Occa-  
 sion, among Strangers, in a Publick  
 Place, and in the sight of such a  
 multitude of People, would have  
 been contrary to the Policy, as well  
 as the Gravity of God's Vicar; where-  
 as it was not only a noble Briskness,  
 but also the Duty of him who re-  
 presents the Master of the Universe,  
 and whose Government extends it  
 self over all the Kings of the World, on such an  
 Occasion to maintain the Dignity of his Cha-  
 racter. 'Tis true, that the Submission and Re-  
 pentance of the Vassal, ought to have been re-  
 ceiv'd with a Spirit of Meekness; but on the o-  
 ther hand, it was not just that he should be ac-  
 quitted for a single Reverence. It was requisite,  
 as I observ'd before, that the Lieutenant of *Jesus*  
*Christ*, should maintain the Interest of his Master,  
 and that, at least, he should make the Offender  
 feel his Power, the same time that he granted him



him a Pardon. If it be objected, that all this Discourse is founded only on the Fancy of a Painter, who represented the Story as he thought fit; I answer, first, that this is a meer precarious Assertion. Painters do not always give themselves a Latitude, nor do they usually allow themselves a Liberty that is inconsistent with an important Circumstance. And I must tell you, in the second place, that it is more reasonable to believe this Picture, than to form chimerical Notions on purpose to refute 'em. Some wrangling Disputer will perhaps alledge, that the Shoulder is not the Neck, but I think it not worth the while to reply to so frivolous an Objection. I hope you will pardon this little Digression, in which I was the more easily engaged, by reason of the discourse we had on this Subject.

I shall only add two Remarks on the Palace of St. Mark, which, in my Opinion, deserve to be taken notice of. The Rebellion of *Bajamonte*, Bajamonte Tiepolé, the Story of which you know, was the occasion of the erecting of a little Arsenal in the Palace, to which there is a Passage from the Hall of the Grand Council, by a Gallery of Communication; that if the People shou'd conspire against the Nobles, and make any Attempt against them while they are sitting, they might be furnish'd with Arms upon the Spot to defend themselves. And 'twas also for the same reason that they built the little Tribunal called the *Loggia*, which is at the foot of the Tower of St. Mark, in sight of the Palace, and of the Chamber of the Grand Council. There are always some of the Procurators of St. Mark there, upon the Watch, while the Council is Assembled, and at the same time are doing other business. This Arsenal is furnished with a competent number of Fusces and Musquets, which lie always ready



Charged, and a great many other good Arms. There is a Machine which serves to light Five hundred Matches at once. Besides these, they keep, in the same place, a considerable number of curious ancient Arms, among which they preserve, with great Care, the Sword of the Valiant Scanderbeg. I observ'd also the Bust of

\* Strangled at Padua with his four Children, by order of the Senate of Venice, in the Year 1405.

† The Countess Saccati. In January 1696. there were no more than two Guns in the Box.

\* Francis Carrara, the last Lord of Padua, so famous for his Cruelties. They shew a little Box for a Toilette, in which are six little Guns, which are so ordered with Springs adjusted in such a manner, that upon the opening of the Trunk, the Guns fir'd, and kill'd the † Lady, to whom Carrara sent it for a Present. They show also with this, some little Pocket Cross-Bows, and Arrows of Steel, with which he took pleasure to kill those he met, so suddenly, that they could hardly either perceive the Blow, or him that gave it. *Ibi etiam sunt seræ, & varia repagula, quibus turpe illud Monstrum, pellices suas occludebat.* I must not forget the two little Statues of Adam and Eve, which Albert Durer made in Prison, with the point of a Pen-knife, and for which he obtain'd his Liberty.

The other particulars which I shall yet observe about the Palace of St. Mark, are the Antick Mouths under the inner Portico; in several places of the Galleries, into the Throats of which any Body may cast a Letter or Note, as into a Trunk, to give what Advice he thinks fit to the Inquisitors of the State. They have the Keys of these Boxes, and make use of the Notices they find, according to their Judgment and Equity. This is what they call *Demontic Secrete*.

The Library is in the *Procuraties* over-against the Palace, and on the other side of the *Broglio*; there are several Greek Manuscripts in it, which were given by Cardinal Bessario, who you know

was

The Discoverers are sometimes rewarded. They make themselves known by a bit of Paper torn from the Billet, which they put into the Box.

was a *Grecian*. I could not learn that there was any thing rare in this Library, except another Manuscript, *De consideratione Dei*, which they ascribe to *St. Augustin*. I cannot tell what reasons induce them to believe it, but it is very certain, that the Title of this Treatise is not in the Index of *Possidius*. A Friend of mine, who travelled into *Spain*, told me, that there is in the *Escorial*, a Manuscript-Treatise of *Baptism*, which also passes for *St. Augustine's*, and is different from that which we have of that ancient Doctor against the *Donatists*. They say in that Country, that *Charles the Fifth* refused Fifty thousand Pistols for it. I believe that poor Prince would have gladly taken them, when at his latter End he was forced to sell his Jewels. But to return to the Library; tho' it is none of the most numerous, rarest, and best condition'd Libraries in the World; yet, to make amends, it is adorn'd with Paintings by *Titian*, and some other famous Masters, which are infinitely esteem'd. There are also many Greek Statues of admirable Beauty, particularly, the above-mention'd *Ganymede*, carried away by *Jupiter*, transform'd into an Eagle; a *Venus*; an *Apollo*; and two Gladiators. It must be acknowledged, that this Library is neither kept in good Order, nor much frequented. That of the *Be-nedictines* at *St. George Major* is more numerous and accessible, and more carefully look'd after: And

*Bessarion Nicenus Cardinalis*, Bibliothecam suam quam ex *Græcia* reliquis hinc inde conquissiverat, Templo *D. Marci Venetis* dicat. An. 1468. Calvif. Some think that *Calvinus* mistook the Year of this Donation, because he seems to contradict the date mention'd in that Prelate's Epitaph, which is to be seen at Rome. *Bassi Episcopus Tusculanus S.R. Ecclesie Cardinalis*, Patriarcha Constantinopolitani, Nobili *Græcia* erit, oriundusque, sibi vivens posuit, anno salutis 1466. But this Epitaph does not mention the Year of his Death; for 'tis plain, that the Date refers to the Words sibi vivens posuit. *Mozetay* says, that *Sixtus IV.* sent him to *Lewis XI.* in 1471. He was a Native of *Trebizonde*.

Procurator of *St. Mark*. They were set up in the place where they stand at present, Anno 1597.

N 3

that

that of the *Dominicans* of St. *John* and St. *Paul*, deserves the same Character. There are also considerable Libraries belonging to the *Theatins* of St. *Nicholas Tolentini*, the Canons of St. *Saviour*, the bare-footed *Carmelites*; as well as those at St. *Stephen's*, *La Salute*, St. *Anthony di Castello*, and in several other Convents. *Dominico Martinelli*, in a Treatise lately publish'd, Entitled *Ritratto*, &c. assures us, that one may find admittance into several private Libraries, which are kept open on certain Days for that purpose: Such as those of the Procurators *Baptista Cornaro Piscopia*, *Antonio Nani* of \* *Zucca*, and *Philippo Bono*; of the Nobles, *John Cornaro* of St. *Paul*, and *Marino Zani*, but especially that which belongs to the *Sarotti's*, where the Curious are entertain'd with a great deal of Civility and Liberty, on *Mondays*, *Wednesdays*, and *Fridays*, &c.

They give out, that there are as many fine Paintings at *Venice*, as at *Rome*, and we have already seen good store of them: But instead of undertaking to give you a particular Account of 'em, I will only tell you, in the general, that the three most celebrated Pieces that are to be seen in the Churches, or other Publick Places, are the Wedding of *Cana*, by *Paul Veronese*, in the Refectory of St. *George Major*. The Presentation of the Virgin by *Titian*, in the School of *Charity*. And the \* *St. Peter Martyr* at St. *John* and St. *Paul's*, by the same *Titian*. *Venice* is perhaps the only City of *Europe*, where young Painters may best Study the Beauties of Nature. There are two Academies, where there are always Naked Persons of both Sexes to be viewed, and which are often on the Stage together, in what posture they

\* This St. Peter was a Dominican, and Inquisitor-general in Lombardy. He was knock'd on the head with his

Companions by some Seditious whom he Persecuted. This happened near *Barlassina*, on the Road betwixt *Como* and *Milan*.

please to put them. Every body may come in there, and you cannot believe with what boldness these little Creatures will endure to be gazed on by all the World.

I shall answer in a few words your Question concerning the Ebbing and Flowing of the Sea, by confirming what you have doubtless heard from others. The Sea flows Six Hours, and ebbs as much : It is later every Day by Three quarters of an Hour, or thereabouts, as upon the Coasts of the Ocean which you have seen ; and the Tide rises usually at *Venice* Four Foot, or Four Foot and an half. But it is sometimes more, and sometimes less, and here, as well as in all other places, it agrees with the Moon, after the usual manner : I shall take care to impart to you the Observations I shall have occasion to make along the Gulf from *Ravenna* to *Loretto*.

The Shore is extremely pleasant beyond those long and narrow Isles, which make, as it were, Banks on the *East* side, and form a kind of Semicircle from *North* to *South*, round about *Venice*. This is properly called the main Sea : There you find Shell-fish, and the Walk is very diverting when the Weather is Calm. They get store of Oysters about *Venice*, but they want the excellent favour of ours. They are even thought to be hurtful, and Strangers especially abstain from eating so many as in other places.

You have reason to say, that *Policy* and *Liberty* are two Words, which make a great noise at *Venice*. But it must be acknowledg'd, that the *Venetians* are not the only Persons who magnifie their Policy. I think 'tis generally confess'd, that they have endeavour'd to refine this Study, and have succeeded in their Endeavours. This is an Opinion, which I neither can nor will contest ; I shall only offer Two Observations touch-

ing this Subject : The first is, that when we speak in general of the Policy of *Venice*, we run immediately to a particular consideration, which fills our Minds with false Prejudices. Before we proceed to take a nearer and more exact view of this boasted Policy, we judge of it by a deceitful appearance of a false and ill-grounded Experience. The Republick of *Venice*, say they, hath maintained it self for these Twelve or Thirteen hundred Years. What a wonderful thing is this, add they, and what greater proof can be desired of the excellency of its Government ? But by resting here, without further Examination, they draw a false Consequence from a very ill-grounded Principle. For this way of Reasoning cannot be just and solid, unless the Republick of *Venice* had always maintain'd it self under the same kind of Government : One might then admire the wise and happy Conduct of its Councils, which, by the various results of their Prudence, had thus preserved the State for so long a succession of Ages. But to deal plainly, this is not the case of *Venice* ; for to what purpose wou'd it be to dissemble, when the thing is obvious to the sight and knowledge of all the World ? The truth is, that the Government of *Venice* hath often changed its Constitution, without affirming what some maintain, that this Republick hath rendred Homage to the Kings of *Italy*. 'Tis in vain to deny, that the Dukes were for a long time absolute Sovereigns ; whether by Right or Usurpation it matters not. The Republick of *Venice* was no more a Republick, when its ancient Dukes govern'd with an *Arbitrary* Power, than the Common-wealth of *Rome* was a Common-wealth under the first *Cæsar's*, or during the Triumvirate. And therefore we must carefully observe the difference between these Two Propositions.

positions: *The Republick of Venice has maintained it self for Twelve hundred Years; or, Venice has been a State, or the Capital City of a State for Twelve hundred Years.* The first of these Propositions, in a strict sense, is really false, for the Reasons I alledged. The second is true; but nothing can be concluded from it. One might as well say, that *Rome* has been the Capital City of a State, for above Two thousand four hundred Years, but could not from thence conclude, that the State of *Rome* had maintained it self during all that time; for a Government cannot be said to maintain it self when the Form of it is alter'd.

My second Remark upon this Policy, which makes so much noise, is, that the Signiory of *Venice* being confin'd within so narrow Limits, in comparison of the great States of the World; and the main ambition of this Republick, I speak principally, as it stands at present, being only to live quietly and peaceably with all the World; I do not see what need it has of such an extraordinary nimbleness of Wit, or such high efforts of an exalted Genius, to maintain it self in quiet. When the Republick of *Rome* aspired to the Empire of the Universe, when it endeavour'd to fill the World with its Colonies, and had already made so many Kings its Tributaries, and was to find out the Secret, to make it self both feared and loved by the Provinces it had newly subdued; then it was that Policy was necessarily required. But there is no such occasion for it at *Venice*. If the little Republick of *St. Marin* should come to boast of its Policy on the *Broglio*, do you not think that such a Rhodomontade wou'd make a very diverting Scene. And, without derogating from the Glory and Power that *Venice* hath several times acquired; it is certainly true, that *Venice* is no more to be compared to old *Rome*,  
than



than *St. Marin* can come in competition with *Venice*.

I might add, for a third Remark, that the wonderful Policy of *Venice* cou'd not prevent the many declensions which that Republick has suffer'd.

The Republicans talk of nothing but their Liberty; yet these poor People are Slaves to their Masters, as all other poor People are, under what Government soever they live: And, in the mean time, they stuff their Heads with I know not what pretended Notions of Liberty, as if every one of them were a little Sovereign. But it must be confessed, that the Inhabitants of *Venice* have more reason than any other People to boast of theirs. I will tell you in Two words, what that Liberty is: You must never in the least meddle with Affairs of State: You must commit no enormous Crimes punishable by Justice, which, by their notoriety may oblige the Government to call you to an account; and in all other respects you may do what you please, without so much as fearing to be censur'd. This is the sum of the *Venetian* Liberty. I might tell you many things on this Subject, that are very particular, and might even seem somewhat incredible: But since these Reflections wou'd have carried me too far, we will deferr the further consideration of 'em to another opportunity.

As for the Questions you propose about the toleration of Religions, you must know, that the *Greeks*, *Armenians*, and *Jews*, are allow'd the publick Exercise of their Religions; all other Sects are suffer'd or conniv'd at, but they order their Meetings after so secret and prudent a manner, that the Senate hath no reason to complain of the Abuses or Indiscretion of any Person.

More-



Notwithstanding the Worshipping of Images and Relicks, and many other Superstitions reign at Venice; they prevail almost only among the common People, to whom the Government is willing to grant these amusements. Such things as these are beneath the regard of Persons of Wit and Sense. Formerly the *Venetians* were as silly as the rest of the Popish World. The Excommunications of the Pope scared them, and sometimes did them a great deal of Mischief. That of *Clement V.* for example, made a terrible pothor among 'em, and spoiled all their Trade: But now they trouble not themselves about 'em; and the Liberties of the *Venetian Church* are at present as great as those of the *Gallican*. They take notice of the Pope as a Prince, but do not much regard him as Pope. When the Jesuites, who are the most potent support of that which they call the Holy See, would have submitted to the order of Suspension, sent to the Clergy of *Venice* from Pope *Paul the Fifth*, they were driven out as Enemies and Disturbers of the State. And tho' for some Reasons at the instant sollicitations of the Court of *Rome*, they were afterwards recalled; it was on condition that they should not make such Disturbances as they do in other places. And even tho' they continu'd still to entertain such designs, the Republick knows how to order them: but considering the Precautions that are used, the toleration of the Jesuites at *Venice* can produce no ill Consequences. For, I am inform'd, they suffer none to live

*The Jesuites have neither a College nor Novitiate at Venice; and their Church makes a mean show. They have some good Paintings: Those in the Sacristy are by old Palma. In the Chappel of the great Altar there is a fine Piece of the Assumption, by Tintoret, and one of the Circum-*

*cision, by the same Hand; with the Visit of the Virgin by Andrew Schiavon. The Martyrdom of St. Lawrence is a famous Piece of Titian's; and the Beheading of St. John by old Palma. The Tombs of Horatio Farnese, General of the Venetian Army, of the Doge Paschal Ciconia, of the Procurator Priam Legio, and some others are very fine.*

there

there but such as are born Subjects of the State; and they assure me also, that the Superior must be a Native of the City. In a word, 'tis certain that the *Venetians* suffer themselves to be governed neither by Priests nor Monks. Men of that Profession may wear Masks during the Carneval, treat their Concubines, sing on the Stages, and take what other Liberties they please, but they must not thrust their Noses into Affairs of State. The Senate is wise enough to be sensible of the Disorders which happen when such Persons as these are permitted to meddle with the Government: Nor do they ever consult them when any thing comes under deliberation.

*The Greek Church is Dedicated to St. George. The Front is pretty handsome, and they have some coarse Paintings, after the Mode of their Country, on a Ground of Gold. The Church has but one Nave, without Pillars.*

I have taken particular care to examine the Sentiments of the *Greeks* who live here, touching the Articles of which you mention in your Letter. But to speak freely, though I find them to be declar'd Enemies to the *Roman* Religion, and tho' they exclaim furiously against the Usurpations of the Bishop of *Rome*, when they speak with freedom: I perceive by their Discourse, that either by Contagion, or some other reason, they differ in several Points from the other *Greek* Churches, which are at present under the Dominion of the *Turk*; at least if we may believe the relations of those Countries. So that from the Opinions of these we ought not to draw any Conclusion concerning the Belief of the *Greeks* in general. To deal plainly with you, they declare here, that they believe Transubstantiation; but this is not sufficient to decide the Question, which has made so much noise, and at the bottom makes nothing against those who will not admit that Doctrine. They make use of common Bread, they mingle Water with the Wine, and

and communicate under both kinds. There are Two Altars in their Church, one which they call the Altar of *Preparation*, and the other of *Consecration*. On the first, they cut the Bread with a Knife, fashion'd like the head of a Spear. They also mix Water with the Wine, and the Priest takes it with a Sponge out of the Vessel in which it was first mixed, and afterwards squeezes it out into the Chalice. They embrace one another before they receive the Sacrament: And the Communicants receive the Bread dipt in the Wine, the Priest putting it with a Spoon into their Mouths. All this we saw: The Arch-bishop who officiated, had a Mitre fashioned like an Imperial Crown, and all his other Ornaments were magnificent; and they were changed from time to time, according to the several parts of the Service.

There are among them an infinite number of Ceremonies and Mysteries. When the Bishop blesses the People, he holds in his Right-hand a Candlestick of Three Branches, with the Tapers lighted, which is as an Emblem of the Persons of the Trinity. The Candlestick which he holds in his Left-hand hath two Branches, to denote the two Natures of *Christ*. I will not engage further in the Intricacies of these mysterious Representations. Their Churches are divided into Four Parts; the Altars are in the Place which they call Holy, at one end of the Church. There are none but he who officiates, and those who serve him who commonly enter there. The second place is appointed for the other parts of the Service: The Men are in the third place, which is separated only from the second by little Ballisters, and the Women sit behind a Lettice, at the other end of the Church, or in the Galleries.

The

The whole Service is perform'd in vulgar *Greek*, which is their natural Language, and understood by the People. They highly condemn the use of unknown Languages in the Church: They worship standing, bowing their Heads, and laying their Hands upon their Breast. Those who are married, may be advanc'd to Ecclesiastical Preferments without quitting their Wives: But those that are received before Marriage, are not afterwards suffered to marry. They pretend that Christian decency permits not any Person to marry above thrice; so that they forbid fourth Marriages. They deny Purgatory, and you know upon what Principles, they pray for the Dead. There are very few here who believe a Temporary Hell from which the Elect are delivered; but they pray for the Souls which they say are in a separate State, expecting the last Judgment. The use of Confession is much practised among them, but not after the *Roman* manner. The Article of the *Procession* of the Holy Ghost, they put in the rank of those which are more curious than edifying; insomuch that it is now passed over with as much silence as formerly it made noise. They keep certain Relicks as precious and sacred Memorials, but never Worship them. I remember I have read in *Thevet*, That the *Greeks* of *Athens* excommunicate the Pope solemnly on *Good-Friday*. And the Monk *Surius* reports, That at *Jerusalem* they pray to God every Day in a certain part of the Publick Service, that he would keep them still under the Dominion of the *Turk*, rather than suffer them to fall under that of *Rome*.

I have also used my utmost endeavours to procure some particular account of the Creed and Worship of the *Armenians*, that I might know it from the first hand; but I have not hitherto had an opportunity to be acquainted with any of *The Armenians at Venice are all a sort of Pedlars, without either Leav- ing or Breed- ing. I have discoursed* them, nor have I yet been present at their Publick Worship, because they are at Work in the repairing of their Church, and so cannot yet assemble in it. One of my Friends, among other things, assur'd me of these Four or Five Articles. That they Communicate under both kinds: That they give the Sacrament to little Children: That they believe the sequestration of Souls as the *Greeks* do: That they give a Bill of Divorce: That they believe there will be no difference of Sexes after the Resurrection. And after all, there are so many particular Opinions among all these People, that 'tis not an easie matter to determine positively what they believe. *of 'em, and endeavour'd to get some Information, by asking 'em Questions, but could never obtain a reasonable Account from any of*

*'em. And even their Priest (for at that time they had but one) was as ignorant as the rest.*

There are several other particulars in my Journal, with which I might entertain you at present; but I had rather joyn them to those other Observations which I shall make hereafter, that I may have occasion to add also such new Instructions as I hope to receive.

I was just now with the Abbot *Lith*, whom I mention'd before; and it comes into my mind to inform you, before I finish my Letter, of a thing which he assur'd me of, and I should have been sorry to have forgotten, though it has no relation to *Venice*. We were discoursing of the few numerous Families which are taken notice of here, in comparison to other places; and he told me, on this occasion, that one of his Relations had Twenty four Sons by one Wife, who were all

all marry'd ; and that all the Twenty four with their several Wives, had been seen in a Company together : Though there is nothing in this but what is very possible, yet 'tis extreamly rare.

I hope I shall quickly receive a Letter from you ; and you may expect another from me before I leave this City. I am,

Venice, Jan. 20.  
1688.

S I R,

Your, &c.

## LETTER XVII.

S I R,

*This Bridge is  
founded on ten  
thousand Piles  
of Elm : And  
it appears by  
the Publick  
Registers, that  
it cost Two  
hundred and  
fifty thousand  
Ducats. S. Did.*

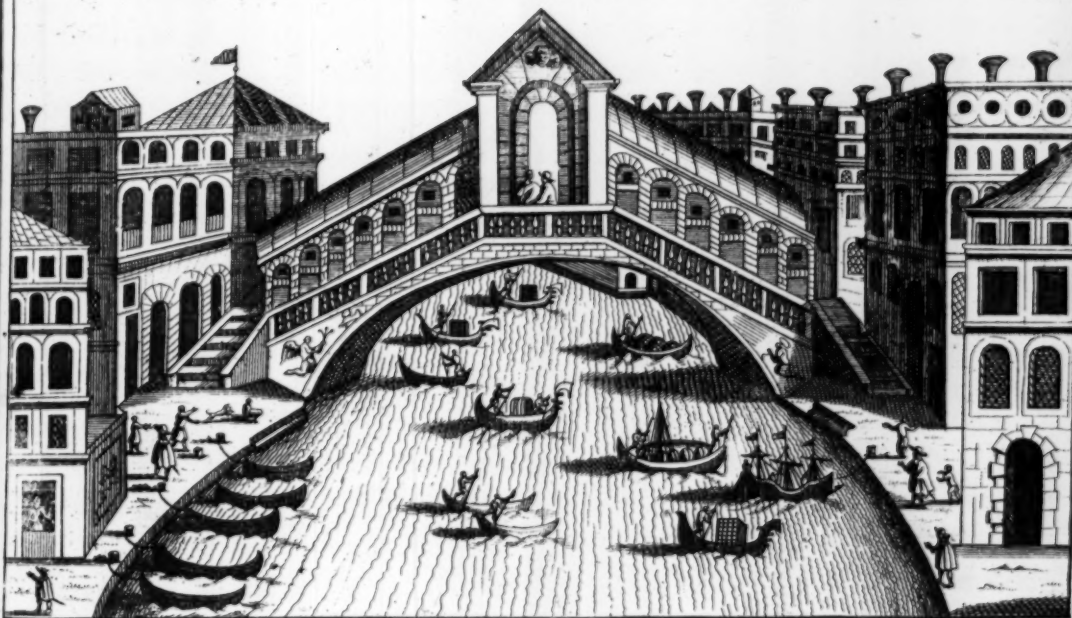
There are some Observations which I cannot forbear adding to what I have already sent you, concerning the City of *Venice* : For Example, the Bridge of *Rialto* is so famous a Piece, that I must not forget to say something of it. *Venice* is divided by a great Canal, of the Figure of an S, and the Bridge is about the middle of this Canal. When they begin to praise the Structure of this Work, they break forth into Admirations, and can find no Terms but what are too weak for expressing their Thoughts ; but all this is purely the effect of Prejudice. This Bridge hath but one Arch, and all the Wonder consists in the Greatness of this Arch. I took care to measure it, that I might give you a certain Account of it. The Compass of the Arch makes exactly the third part of a Circle, and there are Ninety five Foot from one End, or one Extremity of the Arch to the other, on the level of the Canal : From which we may gather, that



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the Arch is near Twenty four Foot high. It cannot be deny'd, but that a great Building of any kind soever, deserves more consideration than a smaller one; but, in my Opinion, it must also be confess'd, that when they are both of the same Nature, and when there is not a very remarkable difference in their Largeness, there is nothing more incomprehensible in the one, than in the other. This Bridge ought not to

stand in Comparison with those \* great Works, of which the bare undertaking, is, in some measure surprising: It is an Arch of a Bridge, which is somewhat bigger than those that are usually built; and this is all the Miracle. I might also put you in mind of a fault in the Structure of this Bridge, against that Maxim in Architecture, That to give the greater strength to an Arch, it is necessary that its Compass make an entire Semi-Circle, whereas this makes but a third part of a Circle, as I intimated before. But to speak freely, I cannot find any solidity in the Reasoning of those who establish'd this Principle. And I conceive clearly, that when an Arch makes any part of a Circle, let the Portion be never so little, if the Semi-Circle do not wholly appear, yet it must be understood, and really exists in the Piles or other Foundations which resist the Weight or bearing of the Arch; and so comes to the same thing. To be fully convinc'd of the truth of what I say, one need but consider, that if an Arch, which would describe an entire Semi-Circle, were walled up, and fill'd to such a height, that only the Sixth Part of its Circumference should appear; or if you will, a Sixth part of a

\* The Bridge of Civenchu in Japan is Three hundred and sixty Toises long, and Six and a half broad. It is all built of a black Stone, which is almost as hard and smooth as Marble; it is supported by Three hundred Piles. Every Stone of the Arches is Eighteen Foot in length, and Four in breadth; and there is a Row of Lions of an extraordinary bigness, on each side. The Bridge of Tinslem is not so long, but is more curious, as consisting but of one only Stone. Dutch Embassy to the Emp. of Japan. Part I.

O

Circle,

Circle, this top of the Arch would lose nothing of the force it had before. The Bridge of the *Rialto* is very solidly built, with large square pieces of a kind of white Marble; there are Two Rows of Shops which divide it into Three Streets, the great one in the midst, and Two little ones between the Rails and the back-sides of the Shops. Generally the other Bridges have no Buttresses; they are single Arches. You go up to them by Steps, which are almost all of a certain white Stone, hard and slippery; which partly gave occasion to the Proverb that advises us to beware of the Four P's of *Venice*, *Pietra Bianca*, *Putana*, *Prett*, *Pantalone*.

\* Above all the  
Palaces of  
Pisani, Moro-  
fini, Loreda-  
no, Rosini,  
Vandramino,  
Grimaldi.

The finest Houses in *Venice* are upon the great Canal; and there are some which appear very magnificent: They are great Masses or Piles of Building, which would have no Beauty, if it were not for the Mask which I mention'd in my Letter from *Vicenza*; I mean that Frontispiece which commonly consists of Two or Three Orders of Architecture, and covers the Building on that side, which is most in view; for all the rest of the Building is ill contriv'd, and no way pleasing to the Eye, I mean the rest of the out-sides.

The *Lagunes* may cause you to judge, that the Air of *Venice* is unwholesome; but they assure us of the contrary. However, they cannot say the same of the Water, which is almost all very bad. Of more than a Hundred and fifty Wells which are said to be in this City, there are but Two or Three good for any thing; and the best Water is the Rain-Water which some private Persons preserve in Cisterns. The common Wines are also very unpleasant; that which they call (*dolce*) *brer*, is of a pall'd, disgusting Taste; and the (*Giarbo* or *Brusco*) *lower*, on the contrary is ex-

extreamly sharp. After they have drawn off the pure Liquor, they mix Water with the Stalks, that they may squeeze some sharpness from them. 'Tis also mixt with *Lime*, *Allum*, &c. which gives it some piquant briskness, but makes it very harsh; besides, this Mixture palls and weakens the Wine, which was not very strong before. They have also a very ill way of making their Bread; let it be as fresh as you will, the Dough is so hard, that you must break it as they do Bisket, with a Hammer. In other respects the Entertainment is pretty good.

Strangers have so little Commerce with the Natives of this Country, that it is difficult to learn their Customs, and Manners of House-keeping: And therefore I can give you but a very imperfect Account of these things. I read the other Day in a Preface of *Henry Stephens*, that in his time, they had an ill Opinion in *France*, of a Woman who discover'd her Neck; whereas in *Italy*, and particularly at *Venice*, every old Hag expos'd her wither'd and swagging Breasts to view. But things are much \* chang'd since his time. At present the Women of Quality are shut up so close, that you can scarcely see their Face; not even in the Churches, which are the only places where they usually appear in Publick. When they go abroad, they are shut up in their *Gondola's*, and accompanied with Two or Three old Women, who never leave them. The ordinary Women cover themselves with a great Scarf, which opens only a little before their Eyes; and they go abroad but rarely, because the Men buy Provisions, and take care of all Business without Doors.

They send the Girls to Monasteries in their tenderest Infancy; and dispose of 'em in Marriage without their Knowledge; and even frequent-

\* There are none but professed Courtezans, who show their Necks bare.

quently, without letting them see their future Husbands. That you may not be surprized at this, you are to know, that they make not Marriages here on the same Accounts as they do in other places. They never trouble themselves with Love, Affection, or Esteem. If any of those Conveniencies happen, it is good luck; but they mind nothing but Kindred and Riches, not regarding the Person. The use of Concubines is so generally receiv'd, that the greatest part of the Wives live in good Correspondence with their Rivals; and 'tis that makes amends for the personal Defects of the married Women. There is also another way of keeping Concubines, very much used by those who are subject to some scruples of Conscience; which is indeed a great Rarity at *Venice*. It is a kind of clandestine Marriage, the Ceremony of which is not perform'd a long time after the Consummation; and commonly not till a few Days, or Hours perhaps, before the death of one of the Parties. The Men find this Method convenient, because it keeps the Women in perpetual awe, and constant complaisance, being in daily fear of being turn'd off. I know a rich Merchant who hath lived thus for above Twenty Years with his Female Companion; when he is in a good Humour, he promises to marry her before he dies, and make their Children his Heirs. But the most usual practice is, to live on the Common, at so long kept, so much paid, until the first desire of Change, without fixing on any certain Person either for Wife or Concubine. Those who are not rich enough to keep a Miss for their own use, join with Two or Three Friends; and this plurality, which would in other places be insupportable, does in this place serve only to tie the Knot of Friendship firmer between Companions in the same Fortune

tune. Libertinism, with respect to Women, is turn'd so common and general a Custom, that, to speak truly, it takes away all fence and remembrance of the Sin. As 'tis one of the Maxims of Politicks, to bring up all Persons in Effeminacy, and especially the young Nobility: The Mothers are the first who find out Courtesans for their Sons, that they may keep 'em from falling into Contagious Pits; and when they have made a Bargain with the Father and Mother for some young poor Maiden; all her Relations come, and in cold Blood, wish her Joy, as if it were for a Marriage lawfully contracted. You would be surprized to see a Mother deliver up her Daughter for a certain Summ of Money, to be paid by the Month or Year; and swear solemnly by God, and upon her Salvation, that she cannot afford her for less. We must not say, that all Mothers will do the same, but 'tis certainly a thing commonly practis'd. I was inform'd by a good Catholick, that the Confessors are not willing to be troubl'd with such *Peccadillo's*, they will not hear such Trifles, but ask presently, *qualch' altra cosa*. Besides, there are none but some Foolish Foreign Courtesans, who by a kind of nice Scruple, which they bring from their own Countries, have accustom'd themselves from time to time to hear a Mass. It is true, this costs them but little, because those whom they employ have sometimes need of their Assistance; so they are kind to each other; and it is not difficult so to order Affairs, that they may have no occasion to be out of Pocket. There are whole Streets of Ladies of Pleasure, who entertain all Comers; and whereas the Habits of other Persons are black and melancholy, these are drest in red and yellow, like Tulips; with their Breasts open, their Faces painted a Foot deep, and al-

ways a Nosegay above their Ears : you may see them standing by Dozens at the Doors or Windows ; and the Passers by seldom 'scape without torn Sleeves.

The Carnaval begins always the second Holiday in *Christmas* ; that is, from that time People are permitted to wear Masks, and to open the Play-Houses and Gaming-Houses : Then they are not satisfied with the ordinary Libertinism, they improve and refine all their Pleasures, and plunge into them up to the Neck. The whole City is disguis'd, Vice and Vertue are never so well counterfeited, and both the Nanies and Use of 'em is absolutely chang'd. The place of St. Mark is fill'd with a Thousand sorts of Jack-Puddings. Strangers and Courtisans come in Shoals from all parts of *Europe* : There is every where a general Motion and Confusion. You would swear, that all the World were turn'd Fools in an Instant. It is true, that the Fury of these Bacchanals does not rise presently to the height ; there is some moderation in the beginning. But when they begin to be sensible of the dreaded approach of the fatal *Wednesday*, which imposes an universal Silence, then it is that they celebrate their great Feasts, and all without reserve, revel on *Sbrove-Tuesday* Masquerade. Since it is true, that every thing must be ascrib'd to the Policy of *Venice*, you must suppose there are particular Reasons for the permitting of this Licentiousness during the Carnaval ; and perhaps we need not look for any great Mystery. Suffer me to tell you Two things that come into my Mind on this Occasion : The common People always love Sports and other Divertisements. As abominable as that Monster *Nero* was, he was lamented by the Rabble because of his Shows. I'm apt to think then, that the Nobility, who other-



otherwise are not well beloved, are glad to find some cunning ways to please and amuse the People. There is yet another thing which seems to be of some moment. I am credibly inform'd, that at the last Carnival, there were Seven Sovereign Princes, and Thirty thousand other Foreigners. Consider how much Money all this Multitude must bring to *Venice*.

I must, according to your desire, give you my Sentiment of the Opera's and Comedies that are acted here; tho' in the mean time, I must confess I cannot without reluctancy enter upon this Subject; because I fear I shall in your Opinion be esteem'd too singular in mine. You seem to me to be extremely prepossessed in favour of these famous Shows; and I perceive you expect something that may exceed the *Idea* of 'em, which you have already. I entreat you then, to set aside all your Prejudices, and to believe I will do as much; that I may be able to give you an impartial Account of things as I found them. I will do it in few Words, without criticising on Opera's in general, in which I have always been offended at some Passages which seem contrary both to Probability and Reason. But since you will have it so, let us suppose that the Representation of an Opera, is the best contriv'd thing in the World; and I will keep my self within the Bounds you have prescribed me, which is to speak to you with relation to the Opera's you have seen at *Paris*: It is undeniable Matter of Fact, that the Ornaments and Recreations of these here fall extremely short of the others, the Habits are poor, there are no Dances, and commonly no Machines, nor any Illuminations, only some Candles here and there, which deserve not to be mentioned. 'Tis dangerous for to magnifie the *Italian* Musick, or at least to say any thing

thing against it. Nor will I insist on this Subject, but confess, in the general, that they have most excellent Ayres, and that there are some good Voices among them. Thus, for Example, the *Vicentine* Singer of the *Hospitalettes* is a little enchanting Creature. But I cannot forbear telling you, that I find a certain Confusion and Unpleasantness in several Parts of the Songs in their Opera's: They dwell many times longer on one Quavering, than in singing Four whole Lines; and oftentimes they run so fast, that it is hard to tell whether they Sing or Speak, or whether they do either, or both together. Every one has his own Humour; and for my part, I must confess, among other things, their excessive Quavering agrees not with me, tho' it requires a great deal of practise and trouble to attain to it, and tho' 'tis extremely grateful to the Ears of those People. The Confort is much smaller than at *Paris*; but perhaps, it is never the worse for that. There is also one thing which charms them, which I believe would not please you; I mean those unhappy Men who basely suffer themselves to be maimed, that they may have the finer Voices. The silly Figure which, in my Opinion, such a mutilated Fellow makes, who sometimes acts the Bully, and sometimes the Passionate Lover, with his Effeminate Voice, and wither'd Chin, is not to be endured. It is impossible, that such Persons can have that Vigour and Fire which is necessary for the Beauty of Action; and indeed, there is nothing more cold and languid than the manner after which they act their Parts.

There are at present Seven several Opera's at *Venice*; which a Man that has no business is in a manner oblig'd to frequent, because he knows not how to spend an Evening any where else.

But

But since you would have me speak ingenuously, I must tell you, that we impatiently expect the end of the Piece, before we have heard a quarter of it. You must know there is a Buffoon in every Opera; and you may easily imagine what a Figure this Actor makes with his Fooleries in the most Serious, and even sometimes most Tragical part of the Play. I will say little of their Comedies; all the World knows they are but \* ridiculous and wretched Buffooneries, jumbld together without any Order or Coherency. Nevertheless, let them be never so silly, there is always some Grimace, with some Posture or Trick of *Harlequin*, that makes the Spectators laugh; the most luscious Bawdy thing is pronounced in the most expressive Terms, and the Damsels of those Societies never mince the Matter. When they are just ready to begin either an Opera or Comedy, they commonly open the Doors for the Gondoliers or Watermen, who make a considerable Body at *Venice*, and are very necessary Persons. Their Office on this Occasion is to applaud the Actors by clapping their Hands, and shouting like Madmen. I can neither express nor make you conceive what Terms they use when they congratulate the Women; who receive also other Applauses, by Sonnets made for them, and printed, which sometimes fly about the whole Theater. Before I finish this Article, I must tell you, that these Theatres belong to some Noble-men, who get considerably by them, tho' they continue no longer than the Carnival lasts.

The places which they call *Ridotti*, are properly the Academies of *Basset*: They are open'd at the same time with the Theaters; and there are none but Noble-men who keep the Bank. They dismiss the Gamesters when they please; and they

\*Formerly they compos'd regular Pieces, which Moliere himself made use of. Comedies are only acted during the Carnival.

At the Doors of the Theaters there are always some Bravo's who are ready to execute the Orders of the Noblemen to whom the Theaters belong.

There are a-  
bout 60 Ga-  
ming-Tables  
in all.

they have so much good Fortune joyn'd to their Privileges and Skill, that the Bank is almost always Fortunate. There are Ten or Twelve Chambers on a Floor, with Gaming-Tables in all of them. You can scarcely turn your self in them; but tho' the Throng is so great, yet there is always a profound Silence. None are permitted to enter into these places without Masks. The Courtessans come thither in Shoals; and other Ladies also, who under the shelter of their Masks may enjoy all the publick Pleasures of the Carnival; but they are still follow'd by Spies, or by their Husbands. Besides the Chambers for Plays, there are some Rooms for Conversation, where they also sell Liquors, Sweet-meats, and such like things. They never put off their Masks; and by the Privilege of this Disguise, provided a Man have good Cloaths, he may speak to the Ladies, and even to those whom he may suppose to be of the highest Quality. But you must carefully avoid either the saying or doing of any thing that may give Offence, for the Mask is Sacred; and besides, one will seem to take no notice of that is said to his Wife, and hath a great many *Bravo's* at his Devotion, for by that name they call their Hectors and profess'd Murderers. Not that it is absolutely impossible to act a successful piece of Gallantry with the best guarded Lady of 'em all, when they are not over severe. As the Difficulty augments Desire, so this Desire invents the Means; and those who understand the Practice of this Country, will do more with an Ogling Glance, than in other Countries we can perform by the longest Affiduities: But all these things are out of my Sphere, and therefore I must beg leave to go on.

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The greatest Masquerading is in the Place of *St. Mark* ; where the Crowd is sometimes so great, that one cannot turn himself : You may put your self in what Equipage you please, but to do it well, you must be able to maintain the Character of the Person you represent. Thus, for Example, when the *Harlequins* meet, they jeer one another, and act a thousand Fooleries. The Doctors dispute ; the Bullies vapour and swagger ; and so of the rest. Those who are not willing to be Actors on this great Theatre, take the Habit of Noblemen ; some *Polonian* Dress, or the like, which obliges them to nothing. The Maskers are not permitted to wear Swords. The Women are also Habited as they please, and some of 'em appear in most magnificent Dresses. At the same time the place is filled with Puppet-shows, Rope-Dancers, and all such sorts of People as you see at *Bartholomew-Fair*. But those which in my Opinion are the pleasantest of all, are a-kind of Almanack-makers and Fortune-tellers, who have their little Stages environ'd with Spheres, Globes, Astronomical Figures, Characters, and Conjuring Books of all sorts. These Pronouncers of Oracles have a long Tin Pipe, thro' which they speak in the Ear of the Curious, who stand below the Scaffold. They speak more or less according to the various Characters of their Customers, and without seeming to take any notice, observe the Countenance of the Consulter. When they perceive he Smiles, or by some other Gesture denotes his Approbation, they give over speaking a little, and ring a little Bell with wonderful Gravity, to intimate, that by virtue of their Art, they have dived into a very secret Affair, or succeeded very happily in their Conjectures. When they swear only *By God*, it signifies nothing ; that is only

only a common Phrase, which no body regards. But when they would be believed, they call to witness the Saint of *Padua*, or the most blessed Lady of *Loretto*, and then all the Spectators put on a serious Face and pull off their Hats as devoutly as if they were singing a Psalm at the Gallows. It is pleasant to see Priests and Monks of all Orders, so busie about that Pipe, that one wou'd think they fancie no body has business to enquire after but themselves.

Consult S. Didier's Book.

I will say nothing of the Bull-baitings, Goose-catching, Combats at Fifty-Cuffs, Balls, Races of the *Gondola's*, or of their Feasting on *Shrove-Thursday*, on which Day they cut off a Bull's-Head, before the whole Senate, in memory of a Victory obtain'd in the *Friul*. These Stories are too long to be related; and may be found in several Books.

Moreover, you must know, that the Carnival is not the only time in which they wear Masks at *Venice*. They use 'em in all Feasts of Pleasure: With the Mask they run to the Audiences of Ambassadors: And on *Ascension-Day* all are masked from the Noblemen in the *Bucentaur*, to the Mobb in the Streets. All these are admirable Times for the *Gondoliers*; not only because of the Profit it brings them by their *Gondola's*, but because it is a time of Intrigues; and a *Gondolier* will undertake any thing. They are acquainted with all the Turns and Windings; they pretend to know the critical Minutes, and the private Stairs, and to hold Correspondence with the Waiting-Women: They furnish Ladders of Cords on occasion; they promise in your Ear, to bring you to places esteemed otherwise inaccessible; In a word, they are for all Uses, and in case of Necessity would perform the Trade of *Bravo's*. Their great business is Pimping: They offer, without asking, to deposite a Summ of Money,

bl. I.

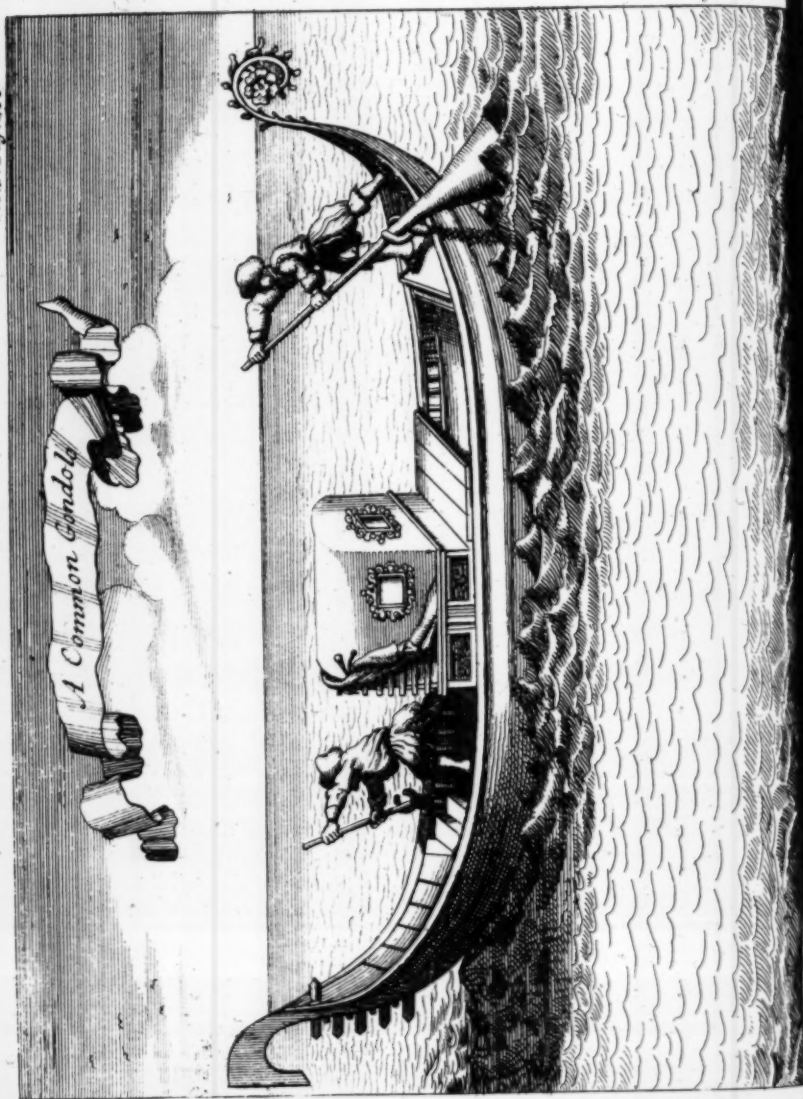
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they, and lose it, if their Wares prove un-  
bound.

You may have *Gondola's*, either for so much  
to such a place, or at so much an Hour, as you  
hire Coaches in *London* or *Paris*. But it is more  
convenient to keep one for your own use, and  
this costs but little: For you may have one of the  
best for the value of five or six Shillings a Day.

The *Gondola's* of *Venice* are very pretty things,  
they are light, and of a pleasant Structure; you  
are very conveniently seated in them, under co-  
ver, as in a Coach, with Glasses on every side.

*They are from  
30 to 32 foot  
long, and broad  
from 4 to 5.*

The Left is the place of Honour; and the rea-  
son which they give, is, because he who sits on  
the Right-hand, cannot see the *Gondolier* before,  
and consequently cannot so easily command him.

These Men are excellent Masters of their Trade:  
they turn, stop, and avoid one another, with a  
surprizing nimbleness and dexterity: They stand  
and manage the Oar in such a manner, that  
their Faces are turn'd towards the Place to which  
they go; whereas the Wherry-men on the *Thames*,  
and almost every where else, sit and advance, by  
going backwards. All the *Gondola's* are painted

black, in pursuance of an Act of the State; and  
the little Cabbin is also covered with black Cloath  
or Serge. But Strangers may have 'em of other  
Colours, if they will be at the Charge, which  
seldom happens; few staying at *Venice* longer  
than the time of the Carnival. Lent is no sooner  
come, but all that multitude begins to dislodge:  
Travellers, Puppet-Players, Bears, Monsters, and  
Courtisans; but by the Courtesans, I mean, those  
whom Devotion brings from the Neighbouring  
Kingdoms; for they take care that none of their  
own Country prove Deserters. Before I leave  
the *Gondola's*, I must tell you, that those which  
belong to Ambassadors are extremely fine; they  
are

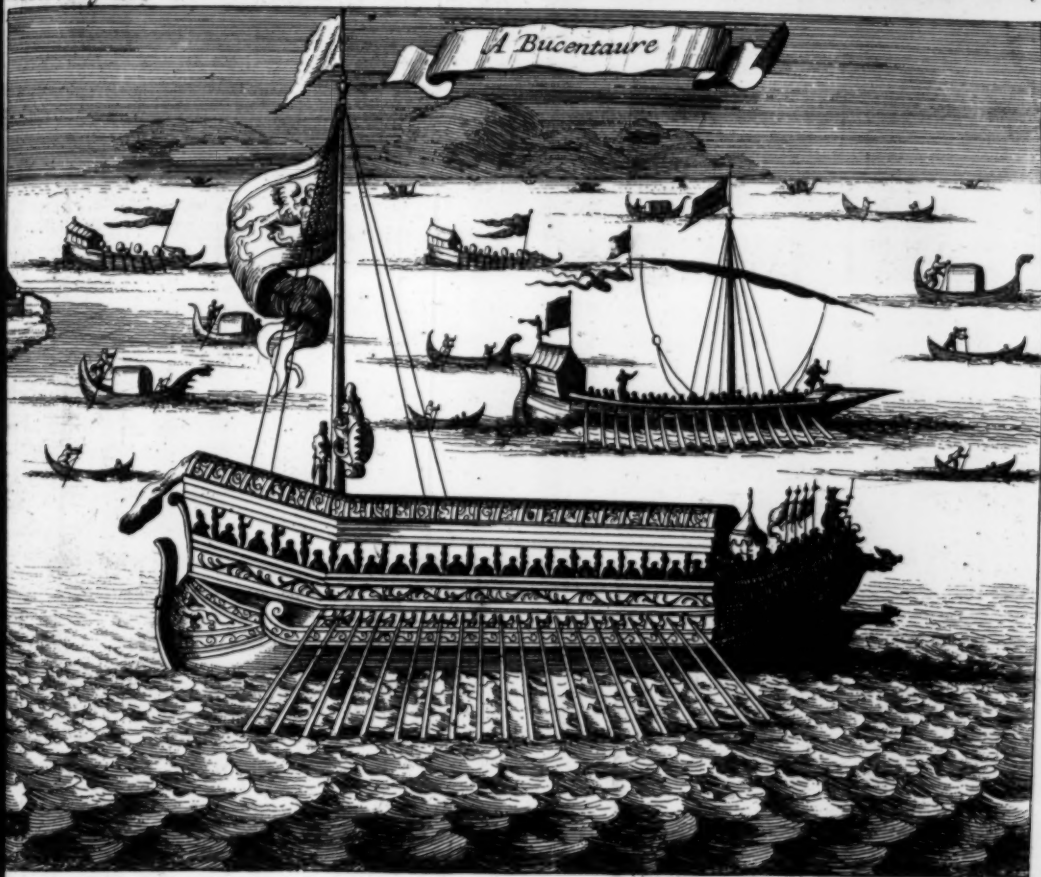
are larger than ordinary, and their Ornaments are as sumptuous as those of the most magnificent Coaches. These Ministers have commonly four or five; and 'tis in these *Gondola's* they make their Publick Entries.

The Arsenal of *Venice* passes for one of the fairest and greatest of *Europe*; and all the World agree, that it is a most important Place. But it is to be considered, that it is the only one which the *Venetians* have in *Italy*; and consequently that all the Ammunition they have is lodg'd there. And besides, half the Stories that are told of it are not true. Those who show it to Strangers would make 'em believe, that there are Two thousand five hundred Pieces of Cannon, good Armour for a Hundred thousand Foot, compleat Equipages for Twenty five thousand Horse; These are words soon spoken, but not so easily made good. You must further observe, that the inclosure of this Arsenal comprehends also the Magazines for the Vessels, Melting-Houses, Rope Yards, Forges, Lodges for the Galleasses, Gallies, and the Bucentaure, besides the Havens, and Docks for building and refitting of Vessels. This is what occasions the extraordinary largeness of the Arsenal. They have some Ships of War, of which the greatest called the *Redeemer*, hath, as they tell us, Fourscore Pieces of Cannon mounted, and Fourteen *Paterero's*; 'tis, at present, at Sea. The Galleasses have Three Batteries in the Prow, and Two in the Poop; the Crew ought to consist of One hundred ninety two Galley-Slaves, at Six on a Bench. The \* *Bucentaure* is

*They show a Piece of Cannon which was made while a Doge was at Dinner: It is in the 22 d. Lodge. Henry the Third was Treated in the 23 d. and during the time of the Collation, they built one whole Gallie, and cast three Cannon. Payen.*

\* *Navilio che dalle trombe, & altri Stro-*

*menti che risuonano dentro, ha conseguito il nome di Bucentauro. All Mar. Vianoli. Some say, that the first of these Vessels had the figure of a Centaur in the Stern, and that all that were built afterwards retain'd the same Name. They add, that the Particle Bu signify'd Great, in the Dialect then in use at Venice.*



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a kind of a vast Galleasse, very much adorn'd with Sculptures and Gilding. The Duke, accompanied with the Senate, and a great number of the Nobility, every Year, on *Ascension-day*, goes on Board this Vessel with great Pomp † to marry † *As if they became the Husbands of Thetis, or the Wives of Neptune, they wed the Sea every Year.* The Ship which they made use of when *Alexander III.* instituted this Ceremony, in confirmation to the *Venetians* of that \* Empire, which, they said, they were already possess'd of over the Gulf, was call'd the *Bucentaure*; and since that time, they have still kept this Name, and consecrated it to all the Vessels destined to that Ceremony. The Captain of the *Bucentaure* makes Oath, the Day when he is received, and engages his Life, that he will bring her back safe and sound, in spite of all Winds and Tempests whatsoever.

*concerning the Dominion of the State or Republick of Venice, in the Gulf, written by Cyril Michelli. And I know none that disputes this Right or Privilege with 'em.*

A considerable part of the Arsenal was consum'd by Fire, in the Year 1565. and 'tis said, that the cracks of the burning were heard at Forty Miles distance. There are Three Noblemen who govern it; and the Galleasses are also commanded by Noblemen: All considerable Employments passing through their hands.

I acknowledge, it is not an easie matter to return particular Answers to the several Questions you propose, concerning their Dignity, and the great Figure they made in the World. You know, that at *Venice*, as well as elsewhere, that which they call Nobility, according to the common acceptance of the Word, consists only in Fancy and Opinion, as almost all other things in the World do. 'Tis true, that the Noble *Venetians* are born with a certain Character of Sovereignty;

*It was burnt before the year 1507.*



because they compose the Grand Council, which forms and animates all the other Councils ; and on this score they deserve some consideration. But after all, this reason is not satisfactory ; for the Nobles of *Genoua* may boast of the same Privilege ; Things are usually esteem'd according to the Value which is put upon them : And the Noble *Venetians* are distinguished, because they knew how to distinguish themselves. They have found it to be their Interest, to carry on the value and honour of their Nobility, beyond all estimation. They have sometimes parallel'd it with Princes of Royal Blood. They pretend, that their Dignity swallows up all the Titles that are assum'd by o-

Henry III. of  
France receiv-  
ed the Quali-  
ty of a Noble  
Venetian.  
Alexander  
likewise ac-  
cepted the Title  
of Burges of  
Corinth.

thers : And even some Crowned Heads have ennobled it, by condescending to enter into that Body. These are the Methods by which they rais'd themselves to such a degree of Honour. Moreover, tho' there is but one Order of Noblemen at *Venice*, yet they bear not all equally the *Grande supercilium*, which *Juvenal* speaks of ; the Commands, the Offices, great Wealth, and ancient Extraction, make new distinctions among them. And though, as I told you, they value their Nobility at an infinite rate, you must not from hence conclude, that this Title may not be communicated for a certain Summ, when the great Necessities of the Republick require an immediate Supply.

The Nobles never appear publicly at *Venice*, but in their Robes of black Cloth ; these they wear at all times, and they ought to be \* lined with *Petty Gris* a kind of *Weefel* in the Winter, and *Ermins* in the Summer. The Stole is of the same Cloath. The Girdle is black also, Four Fingers broad, and

\* They may  
line their  
Robes with  
what they  
please, but the  
doubling or  
turning up of the Lining ought always to be of one of these Furs.



garnished with Plates and Buckles of Silver; and their † Bonnet is only a kind of Cap of black Worsted with a little Fringe of the same: But they wear long Perukes, and commonly carry their Caps in their Hands. The Procurators of St. Mark, the *Savii grandi*, and the rest, who are possess'd of the highest Offices, \* are distinguish'd by peculiar Habits. † Those among the Nobles, who have been Ambassadors, may wear a Stole of Cloath of Gold, and put Buckles of Gold to their Girdles: But usually they only adorn their black Stoles with a little Gold Galloon. The Physicians, Advocates, Notaries, and all those who are called *Cittadini*, are habited like the Nobles, without any distinction. It would not always be convenient for these to be known by their Habits; for such a distinction might expose them to great dangers, should any disorder happen. They assume the Title of *Excellency*, and the most submissive way of saluting them is to kiss their sleeve. The Elbow of this Sleeve is like a great Bag, and into that, those who go to Market put their Provisions. They are not followed by any servants, and no Person salutes them, but he who knows them, except those who wear the same Robe. The People fear them, and love them but little; but I will not say that this proceeds from any ill Treatment they receive from them. For since Friendship is usually the effect of Conversation we may suppose, that the reason is because the

† Barretta.

When it Rains they put their Cap upon their Head, and the Stole over all.

\* They wear such a Vest or Robe as the rest; but they may use Camlet in Summer. The Doge's Counsellors wear a Scarlet Robe, while they are in Office. The chief of the Quarantie Criminelle, use one of a Violet colour, and different fashion. The *Savii Grandi* wear a Violet colour'd Robe of another fashion.

They are call'd Knights of the Golden Stole. When they go Ambassadors to the Courts of great Princes, the Prince to whom they

are sent, in compliance with an ancient Custom, confers the Title or Quality of Knighthood upon 'em, and at the same time presents 'em with the Sword, with which the Ceremony was perform'd; so that these Knights of the Golden Stole, are not properly Venetian Knights, but English, French, or Spanish Knights. The Noble — Soranzo, one of the Ambassadors Extraordinary, sent to the King of England, Anno 1696. was Knighted by His Majesty. Venier, the other Ambassador, had receiv'd the same Honour before, in another Embassy.

Nobles are familiar with no body. They dare not make themselves popular, lest they should be accused of Caballing against the State. The same reason hinders them from visiting one another; and renders them inaccessible to Foreigners. It must be acknowledg'd, that this savage and fowre Policy is very troublesome. It is hard, that a Government cannot be happy without destroying the bands and communications of Society, which are the chief Pleasures of this Life! I must further tell you, on this Subject, that the Nobility is not entail'd upon the Elder Sons only, as in *England*; and that they are neither permitted to Trade, nor to marry with Foreigners.

I find you are puzzl'd about the Titles of Marquesses and Counts which you hear mention'd in the Countries depending on *Venice*. And therefore, to unriddle the Myſtery, you must know, that the Noble *Venetians* pretend to be equal to Princes, but never qualifie themselves by any particular Title: And that the Marquesses and Counts you speak of, are no Noblemen of *Venice*. These Gentlemen are of three sorts: some of them really enjoy'd these Dignities, before they became Subjects to this State, but have lost the Privileges of their Titles, and keep only the Name. The *Venetians* have always made it their business to humble them, and deprive 'em of every thing that might either tempt or enable 'em to shake off the Yoke, or return under the Dominion of their ancient Masters; and one of the ways which they have taken for this purpose was to create new Counts, who might make head against the others, and so take away the distinction by a confusion of Titles, which have the same sound. The other advantages which *Venice* draws from this Invention, would engage

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me in too long a digression ; and I only mention'd it, that you might understand what are the Marquessies and Counts of the second Order. Those of the third are founded on some Pretensions of their Ancestors. If they were not altogether Counts, in the time of the ancient Government, they had at least a great desire to be so. And when the face of Affairs was chang'd, they made themselves Counts, I know not how, without any endeavours used to hinder them, because they got no real advantage by it.

I find that you are misinform'd in some particulars relating to the Doge. You must conceive, that the Doge, considered as Doge, is but a meer Figure of a Prince, an animated Statue, and a Châmera of Grandeur. This puts me in mind of those Two Persons who at the Coronation of your Kings, bear the Name of the Dukes of *Aquitain* and *Normandy*. It is so far out of the Doge's Power to Pardon any Criminal, as you have been inform'd, that you may assure your self his new Quality diminisheth his Credit very much, if it doth not absolutely reduce it to nothing. 'Tis true, the Doge is encompassed with many Marks of Honour, but none of those properly relate to him : For they belong only to his Representative Quality, like the Privilege which Ambassadors have to be cover'd when they speak to the Princes to whom they are sent. The Doge is the Image or Representative of the Republick; whose pleasure it is to reflect its Glory upon him, as it were to ease it self of the trouble of it; yet appropriating to it self all the Honours he receives. And those Honours to which the Quality of Doge entitles him, are not paid to him who is invested with it, but that they may be immediately transferr'd to the State, which seems to have only set him up for that purpose. This

is so true, that to hinder the Doge from abusing those Honours which are only to pass from him, as through a Canal, they appoint Counsellors, who have a constant Eye over him, and may visit his Closet every Hour. He cannot take a Journey to the Continent, without permission from the State; and when he goes, tho' with leave, all his Honours vanish there, and he hath no more Authority than another Noble-man. From the first Moment of his Election, all his Relations who were in Offices are immediately turn'd out: And when he dies, the State wears no Mourning. This, Sir, is the true *Idea* you ought to have of the Doge of *Venice*. I will farther add, that if, notwithstanding all the Care they take to curb his Power, he should endeavour to break out beyond his Sphere, such Orders are taken as would presently restrain him. The Doge is as much subject to the Laws, as the meanest Person; and the Inquisition of the State is a Scourge, which seems to threaten him more particularly than others. I suppose you are acquainted with the unlimited Power of this Tribunal, which you must reckon to be as rigorous and severe, as the other Inquisition at *Venice* is patient, and free from rigour and severity.

To return to the Doge: You must know, that notwithstanding all his Slavery, and the smallness of his Authority, his Quality of Doge entitles him to Two or Three small Privileges. He hath Two Voices in the great Council: He bestows the petty Offices of the Palace; and hath the Nomination of the *Primicerio*, and Canons of *St. Mark*. As for his other Honours, they are given to the Republick, in the Person of the Doge. In this sense he is call'd *Prince*, and treated with *Serenity*, which is a term, of Honour above that of *Highness*, according to their Inter-

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pretation. There are some Marks of Royalty in his Apparel. When he marches in State, they carry a Torch before him, \* a Folding Chair, \* *This Chair hath Two Arms, and no Back.* the Cushion which belongs to it, Eight Silver Trumpets, some Hautboys, and Eight Standards, on which are the Arms of *Venice*: There are Two White, Two Red, Two Violet, and Two Blue, which, 'tis said, signifie Peace, War, Truce, and the League. They made us take notice, that the Two Red ones marched first; because the Republick was at present in War. In time of Peace, the White ones have the precedency; and so the rest in order. They carry also near the Doge, a kind of Canopy, made like an Umbrello. He is usually accompanied by the *Nuncio*, and the other Ambassadors which are at *Venice*, except the Ambassador of *Spain*, who never assists at any publick Ceremony, since the State gave the Precedency to the Ambassador of *France*. These Ministers have their Hats on their Heads. As for the Doge, he never pulls off his *Corno*, but on one of these Two Occasions; either at the moment when the Host is elevated, or when he receives a Visit from a Prince of Royal Blood, or from a Cardinal. I must tell you, by the way, that Cardinals sits in the same great Chair with the Doge; this Chair having a Spring or Machine made on purpose to let it out so as Two may sit together: And the Doge gives the Right-hand to Cardinals. But to return to the Procession: The Principal Senators march after, and the Sword of State is carried before them, to denote that the Authority resides in the Council, and not in the Doge. I am not well enough inform'd of the particulars of the rest of this Procession, to give you an exact Description of it; but it is not very material. I must farther acquaint you, that the Mo-

*There is no Canopy in the Doge's Apartment, not even in the Hall, where he gives Audience to Ambassadors. But there are Canopies every where in the Gonfalonnier of Lucca's Lodgings.*



ney bears the Name of the Doge : That the Letters of the Confederate Princes and States are directed to him : That he gives Audience to Ambassadors, and that Declarations are published in his Name. These last Particulars need some Explanation : 'Tis true, the Name of the Doge is, on the Money, but his Arms are not; and his Image is there only Historically. This Money is properly the Coin of *Venice*. On the Reverse is the Doge on his Knees, at the Foot of the *Primicerio*, who sits and represents *St. Mark*. The Doge takes an Oath of Fidelity to him, having one Hand on the Mass-Book, and with the other receiving the Banner of the State. By this you may perceive, that this is no Honour to the Doge; and that his Image has no more Marks of Authority, than that of the *Primicerio*. As for the Letters of Princes, the truth is, they are directed and presented to the Doge; but it belongs not to him to open them, without first communicating them to the Council; that is to say, the Council receives them by his Hands. And it is the same thing with respect to Ambassadors. For the Affair is consulted before, and the Answer is so exactly put, Word for Word, into the Mouth of the Doge, that if at any time he happens to forget, or perhaps to make a willing Mistake, he must expect to be corrected on the Spot. As to what concerns Acts of State, he is but the Herald; the Senate enacts, and the Doge publishes 'em.

'Tis plain then, that if in any case Gold and Purple are but glaring Pageants; and if the Grandeurs of the World are but Chimera's and stately Yokes; the Doge of *Venice* is an Eminent Instance of these Truths.

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When the Doge is Sick, or Dies, the Eldest of the six Counsellors, whom I mention'd before, takes his place, and represents his Person in Publick Ceremonies, and upon all other Occasions. But he neither wears his Habit, nor sits in his Seat. And as the Doge never takes off his *Corno*, so the Vice-Doge never pulls off his *Baretta*.

I have, in obedience to your Desire, insisted the longer on this Particular: But you must not think that I have reveal'd to you any Mystery, in the account I have given you of the Doge: For tho' these things are not agreeable to the *Idea's* you had conceiv'd, nor, perhaps, to those of the greatest part of the World; they are all generally known here. I will not meddle with the Article of Government, that would be too tedious and difficult a Subject for me to undertake; who neither have Time, nor Intelligence sufficient to be fully instructed in so many things.

*See what Mr. Amelot has written of it.*

I proceed in the next place, to answer your Questions concerning the Patriarch. This Dignity can only be possess'd by a Noble *Venetian*. He is elected by the Senate, and confirmed by the Pope; I need not tell you, that his Dignity is very eminent; but his Authority is extremely bounded. The Curates are chosen by the People; the Patriarch can nominate only to Two Benefices: And the Clergy in general, to speak properly, acknowledges no Superiority but that of the State. This Prelate wears a Violet colour'd Habit, I am assured that he only styles himself at the beginning of his Orders; *N— divina miserati-*

*The Curates are elected by the People of each Parish. The Day of Election, the Candidates present themselves, every one exalting his own*

*rits, and defaming his Antagonist. G. Burnet. If the Election be not made in Three Days, the State nominates.*

one *Venetiarum Patriarcha*. N—— by the Mercy of God, *Patriarch of Venice*: And adds not, as others do, & *sanctæ sedis Apostolicæ gratiâ*; And by the Grace of the Holy Apostolick See. The *Venetians* desire nothing more, than wholly to free themselves from the Authority of that which they call the *Holy See*. Knowledge, or Personal Merit, is no more requir'd in a Patriarch, than in a Pope: Such Qualifications as these are altogether needless in this Case; but 'tis by Interest and Intrigue that this Dignity is obtain'd, as 'tis the Habit which makes the Monk. You wou'd be extremely surpriz'd, and perhaps wou'd hardly believe me, if I shou'd attempt to give you a naked account of the Ignorance and Irregularity that reigns in this Country, among all those who call themselves Clergy-men. They say, Cardinal *Barberigo*, Bishop of *Padua*, who is a venerable Old Man, and a wise Person, sometimes takes the Pains to preach against those Abuses. He does what he can, to make the Priests understand a little *Latin*. And his Zeal has extended so far as to double the Grates of some Nunneries in his Diocese, in hopes they will follow his Example at *Venice*, where the Speaking-places are of too easie Communication: But all his Endeavours have produced no effect among a People who are not willing to give Ear to such Spoilers of good Company.

In the mean time I must not forget to acquaint you with a very pleasant Secret which was found out here, in favour of some Priests that are Musicians. You know it is a Law without Exception, that a Priest must be a Compleat Man; nevertheless, it has been observed, that this Perfection of the Body is sometimes the cause of the unpleasantness of the Voice; and, on the other hand, the sweetness of the Voice is of great

great use to insinuate things the better into the Minds of People, both in the Church, and at the Opera: They have found an Expedient to remove this Difficulty, and have concluded, that a Priest fitted for Musick, may exercise the Priestly-Office as well as another; provided he have his *Necessaries*, or, if you will, his *Superfluities* in his Pocket. I will not be bound to produce the Act for this Regulation, which, perhaps, was only given *viva voce*. But, however, I can positively assure you, from my own certain Knowledge, that what I have told you is Truth.

Father Mark Aviano, whom I mention'd in my Letter from *Augsburg*, is at present here: I went twice or thrice to hear him preach, but could not get admittance. One that wou'd secure a place must go three or four Hours before he begins. The Devotion of the People is so great for this pretended Worker of Miracles, that at first they tore his Cassock, and pluck'd off the Hairs of his Beard, and had certainly pull'd him to Pieces, that they might get some Relicks of him, if his Friends had not bethought themselves to make a Hole in the Church-Wall; by which he enters into the Pulpit thro' a Gallery, which leads directly thither from a neighbouring House, and so preserved him from these foolish Devotions of the superstitious People.

Mr. Scheibler, a Lutheran Minister, in the County of Juliers, hath writ a Book concerning the Miracles of this Capuchin. And you may see some Stories of him in the Treatise of J. Zwingerus, Prof. in Divin. at Basil, de festo Corporis Christi. This Holy Conjuror has not appear'd since

the Year 1691. And 'twas certainly time to withdraw after he had play'd such a difficult part so long.

It is just I should add something of the Illustrious *Fra. Paolo*: All that I could learn concerning him among the *Servite* Friars was, that they hold his Memory in great veneration. But, to tell the Truth, I believe those who spoke of him to me, knew but little of him, as I cou'd easily perceive by their Discourse; for they told me,

me, that they knew not where his Body lay, but God would discover it in due time. They have preserv'd the Dagger which that great Man call'd *Stylum Romanum*, on so just and true an Occasion. This Dagger is to be seen at the Feet of the Crucifix which is upon the \* Altar

\* Near the Tomb of Thomas Lipoma-

nus ; and almost over-against that of the Doge Andrew Vendrameno. This Church is of a Gothick Architecture, but large and well adorn'd. The Painting of the Organ, and the History of Cain and Abel above it, are by the hand of Tintoret. There is a very fine Piece of the Assumption, by Joseph Salviati, in the great Chappel ; and there are several Tombs in the Cloyster.

I should never make an end, should I undertake to speak of the Churches, the Cabinets of Curiosities, and a hundred other things ; and therefore I shall content my self with what I have said at present. We are resolv'd to lie to-morrow Night at *Padua*, where we have secured a Coach to carry us to *Loretto*. The Frost, which hath continu'd for two whole Months, without Intermission, hath so dried the Roads, that we hope to jogg on easily. I expect at *Rome* to hear from you : Pray let me not be disappointed, and believe that I am very sincerely,

Among the Cabinets, you may particularly see those of the Palace Rosini ; of the

Procurator Justiniani ; of the Family of Capello ; of M. G. Barbaro ; of Messieurs Morosini, Grimani, Justiniani, Garzoni, and Zani ; of the Baron de Tassis ; of Dr. Bon ; and of Francisco Rota. Spon.

Venice, Feb. 14.  
1688.

S I R,

Your, &c.

LET.

## LETTER XVIII.

S I R,

I Think I told you, in the end of my last Letter, that I wou'd not undertake to describe the *Venetian* Churches. I do not well remember, what Reasons I alledg'd to excuse my Silence: But, to speak ingenuously, I was somewhat weary, and 'twas meer Laziness that made me finish my Letter. There are so many fine Churches in this City, and they are generally either so magnificent, or so full of things, that deserve to be taken notice of, that if I shou'd not entertain you a while on so curious a Subject, you might justly suspect that I had forgotten the Promise I made you to give you an Account of all the Rarities I shou'd meet with in my Travels. And therefore to make amends for my late Neglect, I'm resolv'd to present you with a short Abstract of my large Journal; that is, of the most remarkable Observations I find in it; for if I shou'd transcribe all, my last Fault wou'd perhaps be worse than the first.

'Tis one of the Peculiarities of *Venice*, that some of the Churches are dedicated to Saints that were never Canoniz'd, such as the Holy Man *Job*, the Prophets *Moses*, *Samuel*, *Jeremiah*, *Daniel*, and *Zachary*, to whom perhaps there might be some others added. I had the Curiosity to visit the Temples that are Consecrated to these Illustrious Names; but cou'd not find any thing more extraordinary in them than their Dedicati-  
on.

One

\* Who dy'd  
Anno 1660.  
Aged 83 Years.

One of the finest of those Sacred Structures is that which is Dedicated to St. *Moses*. It has a Majestick Front which was built by *Alexander Tremignone* at the Charge of the Procurator \* *Vincent Fini*. They preserve several Relicks in this Church, and pretend, that they are both very authentick and effectual. However, since they consist only of Arms, Legs, and Jaw-bones, I will not trouble you with a Catalogue of 'em. But when I meet with some Holy Curiosity that deserves to be particularly taken notice of, as some Foreskins of a *Philistine*, some Peas of St. *Francis*'s Issue, or a Shooe of the *Trojan Horse* (for any thing is good enough to make a Relick) you may infallibly expect to hear of it. As for the Church of St. *Samuel* 'twill be sufficient to tell you, that there is nothing remarkable to be seen in it. St. *Job*'s is a pretty fine Building: In the Vestry they keep a Body of St. *Luke*, and the *Benedictines* of St. *Justina* at *Padua* have another. But since the † Pope declar'd for the former, the latter are forc'd to be silent. I believe there are above 300 Epitaphs in my Journal; for there is something so agreeable in these Elogies of the Dead, that I usually take the Pains to Copy all that I meet with, that I may afterwards cull out the best. Here is one that was made for a certain Doges; and tho' perhaps, you will find nothing extraordinary in it but the Name of the Person; yet I think the very simplicity of it will please you.

In the Cloister  
of St. *Job*'s.

*Dea rarissima mulieris, Illustrissimi Dom. Nicolai Throni inclyti Ducis Venetiarum Conjugis, humili hoc in loco corpus jussu suo conditum est. Animum vero ejus, propter vitæ virtutem, & morum Sanctitatem, ad caelestem patriam advolasse credendum est. An. Sal. M. CCCC. LXXVIII.*

At



At \* *St. Jeremy's* they have one of that Prophet's Teeth; and 'tis reasonable they shou'd have a Relick of their Patron. If the rest had imitated so judicious an Example, we might perhaps have had the pleasure to have seen one of *Moses's* Horns, or *Job's* Scabs. The great Altar, and the Tomb of *St. John the Martyr*, Duke of *Alexandria* are the most remarkable things I observ'd at *St. Daniel's*. *St. Zachary's* is a fine Building: The Architecture is not Modern, but the Front is enrich'd with fine Marble, and the Inside beautify'd with many Ornaments. There are also magnificent || Altars in it. Among the Tombs I took notice of that of *Alexander Victoria*, a famous Sculptor, with this Inscription.

*Alexander Victoria*  
*Qui vivus vivos duxit è marmore*  
*vultus.*

The famous Church of *St. Mark*, of which I gave you a large Account, is so enrich'd with *Mosaic-Work*, that in this respect the Churches of *St. George Major*, and *de la \* Salute* ought not to come in competition with it. But if we consider the Architecture, *St. Mark's* is an ugly obscure place, in comparison to these Churches. The best Judges give the preference to † *St. George's*; but common Eyes find something in the Church *della Salute* that is more agreeable to 'em. The Designs are perfectly different. *St. George's* is not unlike to *St. Justina's* at *Padua*; for the Contrivance is the same in both. 'Tis true, *St. Justina's* is larger, and perhaps more magnificent within: But its outside is Naked, whereas the other is adorn'd with an admirable † Front, on which there are three Inscriptions which 'twill not be improper to insert, because they are short and remarkable.

\* *A fine Church.*

† On the great Gate there is a fine Marble Statue which represents Zachary. || Particularly the Great Altar.

\* 'Twas he who made the Statue of Zachary below on the Floor, Alexander Victoria, *cujus anima in benedictione sit, 1605.*

\* *Santa Maria della Salute. The Monks are call'd Somaschi.*

† *Benedictin Monks. In the Isle of Giudecca. A fine Cloister. A large and fair Garden.*

† *This is one of the curious Pieces of Paladio.*

|| *Me-*

|| On the right hand.

|| *Memoriae Tribuni Memi optimi Principis, qui factiosis Urbe pulsus; inde Octonis II. Caesaris odio in Rempub. mirifice eluso, de eadem ubique promeritus, ut aeternam, eamque certiozem adipisceretur gloriam, abdicato Imperio, hanc Insulam Monachus incoluit, † ac ejusdem instituit Viris pie legavit. Idem grati animi ergo posuere L. DC. X. Decessit MCCCCXCII.*

† This passage seems to be defective, tho' I think I copy'd it exactly.

\* On the left.

\* *Sebastiani Ziani invicti Ducis cujus Armis fractâ prius Friderici Anobarb. Caesaris pertinaciâ, max offi- ciis delinitâ, eundem inter se & Alexandrum III. Pontif. Max. Pacis Arbitrum voluit, quâ nutans Christiana Resp. tandem sublato dissidio conquievit.*

† These two Epitaphs were with the Tombs in the old Church.

|| In the middle, over the Door.

† Leonardo Donato Doge.

*His Tomb is in the Church, with an Epitaph, which magnifies his Vertues extremely.*

† *Monachi pluribus obstricti beneficiis, celebriori loco monumentum posuere M. DC. X. Obiit M. D. LXXIII.*

|| D. O. M.

*Sacrum Georgii ac Stephani Protom. tutelâ, Monachorum ære M. D. LVI. à fundamentis captum, adjectâ fronte absolutum. Anno humanæ reparationis M. † DC. X. Leon. Don. Principe.*

|| By Jerome Campagna.

The great Altar of this Church is enrich'd with Marble of the finest sort, and curiously wrought. 'Tis also adorn'd with several Statues, the chief of which are the || Four Evangelists supporting a World, on which there is a Padre Eterno. The whole is of Brass gilt.

The Seats of the Canons round the Quire are of Walnut-Tree, on which the Life of St. Benedict is describ'd in very fine *Basso Relievo's*, where the Rules of † Perspective are well observ'd.

† *Perspective is little regarded in the most famous Antick Basso Relievo's. This is the Work of Alb. Brugle, a Fleming, who, if we may believe the Monks, was at that time but 25 Years old.*

*This is the Work of Alb. Brugle, a Fleming, who, if we may believe the Monks, was at that time but 25 Years old.*

In

In a Chapel, near the Tomb of the Procurator *Vincent Morosini*, those who have good Eyes observe on a Marble Pillar, and on some places of the Balisters, Fishes, Birds, and other things naturally figur'd; and even they perceive an entire Crucifix.

In this Church they have the Body of *St. Stephen* the Protomartyr, which a pious Woman, call'd *Juliana* brought from *Jerusalem* to *Constantinople*; from whence 'twas afterwards transported to *Venice*, by one *Peter* a Monk. The whole Story is describ'd at length in two long *Latin* Inscriptions, which I had the patience to transcribe, but I'm afraid you wou'd not have the patience to read. I have also fill'd my Journal with several Epitaphs of Doges, Procurators, and other Noblemen of the Country; but I shall content my self with inserting that of the Doge *Dominico Michel*.

\* At present  
they say *Micheli*.

*Terror Græcorum jacet hic, & laus Venetorum,  
Dominicus Michael, quem tenet Emmanuel.  
Dux probus & fortis, quem totus adhuc colit orbis.  
Prudens consilio, summus & ingenio.*

*Illius acta viri declarat captio Tyri:  
Interitus Syriæ, maror & Ungariæ.  
Qui fecit Venetos in pace manere quietos.  
Donec enim vixit, patria tuta fuit.*

*Quisquis ad hoc pulchrum venies spectare sepulchrum  
Genua ante Deum flectere propter eum.*

*Anno Domini M. C. XX. VIII. Indictione VII.  
obiit Dominicus Michael Dux Venetiæ.*

The Doges, in  
those days,  
were not Statues.

Flectere for  
Flecte. There  
are also some  
fauls in the  
quantity of the  
Syllables.

The Quire, Altars, Floor, Dome and Vestry of the Church *della Salute*, are all extreamly beautiful. The † Foundations of this Structure were laid *March 25. 1631*. The occasion is related in this Inscription, which was plac'd on the first Stone.

† Two Years  
were spent in  
fixing the  
Piles.

D. O.

## D. O. M.

*A Vow to the Virgin for Deliverance from the Plague. This Church was built by Balthasar Longhena.*

*Divæ Mariæ salutis Matri Temp! adificandi, ad pestilentiam extinguendam, Senatus ex voto, primus hic lapis. An. Dom. 1631. 25. Mart. Urbano VIII. Sum. Pont. Nicolao Contareno Duce. Joan. Theopala Patriarchâ.*

'Tis adorn'd both without and within, with about One hundred and thirty Marble Statues. 'Twas erected at the charge of the Publick; whereas most of the other Churches were built by private Families, and consequently may be look'd upon as so many Marks either of their Vanity or Piety (that is, of the Piety, which is in fashion at Venice) and of their vast Riches. 'Tis certain, that there is a considerable number of very rich Families in this City.

On the great Altar there is a Statue of the Virgin, holding the little Jesus in her Arms. On her right hand is Venice, imploring her Assistance, and begging her to stop the progress of that mortal and contagious Distemper. On the other side is Pestilence flying, pursu'd by an Angel with a Torch in his hand. St. Mark is also present, with the blessed Lawrence Justiniani, and several others. All these Statues are of fine Marble, and made by a curious Hand.

I dare not undertake to describe all the Embellishments of this Noble Structure.

*About the Year 421.*

St. James's de Rialto is said to be the first Church that was built on these Spots of Ground, on which Venice is founded. But it has been so often destroy'd and rebuilt, that it may be reckon'd a new Church, notwithstanding its boasted Antiquity. The Altar in the great Chapel is of white Marble, adorn'd with a fine Statue of St. James by Alex. Vittoria.

I think I told you, that St. Mark's Church is as it were a Chappel to the Doge's Palace. St. Peter's

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St. Peter's *di Castello* is the \* Episcopal and Patriarchal Church. 'Tis pretty large, and the † Front deserves to be taken notice of for its beautiful Simplicity. And tho' no extraordinary Care has been taken to embellish this Church, there are very considerable Ornaments, and several sorts of remarkable things to be seen in it.

Grade was united to the Bishoprick of Venice; and both these Dignities were conferr'd upon Lorenzo, by Pope Nicholas V.

† 'Twas built by Fr. Smiraldi, at the Charge of Lorenzo Priolo, Cardinal and Patriarch. I observ'd these two Inscriptions upon it.

D. O. M. Domus Domini ædificata super firmam petram, in longitudinem dierum. Anno Sal. 1596. Clem. VIII. Pont. M.

Laurentii S. R. E. Card. Priolo Patriar. Ven. pium Monum. Anno sui patr. VI. Marino Grimano Duce Venetiarum.

The Great Altar was erected by the Senate, in pursuance of a Vow they had made during the War against the *Turks*, 1649. 'Tis dedicated to the blessed *Lorenzo*; and the Body of that Demigiant is plac'd in a stately Marble Tomb, supported by Angels and ‖ Apostles. The Statue of the Saint stands upon the Tomb that contains his Bones. There is an Inscription over the Door of the Vestry, which not long since occasion'd a Quarrel betwixt two \* German Gentlemen. It runs thus :

St. Peter,  
St. Paul, St.  
Mark, S. John,  
fine Marble  
Statues. The  
whole by B.  
Longhena.

† About the Word *Tutelaræ Numen*.

\* The one was — Bloom. of Saltzburg, or thereabouts, a R. Catholick; the other — Kerglaw, of — in Silesia, a Lutheran. They drew their Swords in the same Place, over-against the Church, and were both Wounded. This Accident happen'd, Anno 1684.

D. O. M.

Beato Laurentio Justiniano, primo Venetiarum Patriarchæ; stirpis claritudine angusto; Sanctimonie viri longè angustiori, Tutelari Numini beneficentissimo, sacros cujus cineres Templum hoc illustrantes, Civitatem in pestilentia tanti Civis auxilium expertâ, quotan-

Q

nis

*nis ejus die perpetuâ festivitate celebrando, Senatus Religiosissimus venerationis ergo ex voto accedit. Fredericus S. R. E. Cardinalis Cornelius maximi cultus minimum argumentum dic.*

Near this Inscription, upon the Wall of the Church, there are two Epitaphs that are thought to be well written, and consequently will not be unacceptable to you.

† The Bust is  
over the Epi-  
taph.

\* Divi Marci  
Procuratoris.

*Majestas quam † suspicis  
Viator*

*Frontis Fran. Mauroceni \* D. M. Pro. refert.*

*Hic Ille at non Ille unus*

*Lingua & calamo disertè multiplex*

*Mente & manu impigre omnigenus*

*Moderandis Provinciis ter magnus*

*Imperandis Armis ter major.*

*Maturandis consiliis terq; quaterq; maximus*

*Feltria Tarvisium Brixia testes*

*Palma Candia iterum Candia*

*Pervicacium cæde feliciter cruentata*

*E Jovis monte importato in Forum fonte*

*Veneto sumptu Romano ausu*

*Immortaliter sed bilariter irrigua*

*Virtus benigniori semper imbre recreata*

*Fato irascere serò te adventasse, & abi*

*Obiit H. an. æt. XXCII. Sal. Hum.*

*M. DC. XLI.*

*Frontis* is distinctly written; but I think it shou'd have been *Frontem*; or perhaps some Word may be forgotten, such as *Frontis Effigiem*, *Simulacrum*, *Imaginem*, or the like. The End is somewhat obscure by reason of the bad Pointing.

Offa

Helenæ Capellæ,

*Omnigenis virtutibus insignitæ Matronæ,  
Francisci Mauroceni Conjugis prædilectæ,*

*Genere, Formâ, Vetustate,*

*Græcam ;*

*Fide, Pudore, Pietate,*

*Romanam Helenam referentis,*

*In hoc postremo humanitatis domicilio  
requiescunt.*

I have seen some Devout Persons kiss a Stone-  
Chair which is \* kept in this Church : They pre-  
tend that St. Peter made use of it when he was at  
Antioch ; and a Sacristan inform'd me, that 'twas  
a Present of Michael Paleologus, Emperor of Con-  
stantinople. The same Person told me a long and  
obscure Story of a brazen Cross, that was found  
floating in some part of the *Lagunes*, and brought  
with a great deal of Ceremony to this Church.  
They have a Veneration for it ; but it cou'd ne-  
ver tell 'em what kept it from sinking when it  
was in the Water : And tho' 'tis evidently mira-  
culous, I never heard of any Man that cou'd say,  
he had seen it work a Miracle. So that since  
every Church and almost every Chapel is abun-  
dantly provided with pieces of the true Cross,  
this brazen one, as extraordinary as it is, is some-  
what neglected. The Monks of St. Michael, be-  
twixt Venice and Murano, have \* a large Piece  
which is endu'd with a particular Virtue to ap-  
pease Tempests. The History of it is full of  
surprising Wonders : 'Tis written on a Scroll of  
Vellum, in so Antick a manner, that this con-  
sideration alone wou'd be sufficient to prove  
the Truth of the Relation, tho' there were  
no other Arguments to confirm it.

\* On the right  
hand as you  
enter, betwixt  
the second and  
third Altar,  
by the Wall.  
The Patriar-  
chal Palace is  
on the same  
side of the  
Church. 'Tis  
a convenient  
House, but  
makes no great  
Show.

\* In the Cha-  
pel of the Fa-  
mily of Priolo.

Q 2

'Twas



'Twas observ'd heretofore, that never any Vessel set Sail from the Port of *Venice* till the Pilot, and most of the Ship's Crew had recommended themselves to the Protection of this Miraculous Cross. But the heat of this Devotion is much abated; for it seems 'tis the misfortune of *Venice* as well as of other places, that good Customs are sooner forgotten than bad ones. The Quire of the Church is much commended for the Richness and Beauty of the Work. In a little Chamber near the Quire, there is a Map of the World drawn with the Hand, and adorn'd with Miniatures; which is certainly a curious Piece. He that made it was a Monk of the Order, as it appears by the Medals that were struck on that occasion, with this Motto, *Frater Maurus S. Michaelis Morianensis de Venetiis, Ordinis Camaldulensis, Cosmographus incomparabilis.*

*They have one in the Convent.*

\* William Bergamosè was the Architect of it.

The Monk who shew'd us these things carry'd us to a little, but magnificent \* Chapel near the Church. He said the People generally believ'd that 'twas built by a Courtesan, with the Profits of her lewd Vocation, but at the same time he assur'd us they were mistaken.

Anno 1497.

The Convent cannot be term'd a magnificent Structure; but 'tis certainly a neat Building, and agreeably situated. For from hence you have the prospect of *Venice*, *Murano*, the *Lido*, the *Terra firma*, and several places in the *Lagunes*, without mentioning the Walks and Gardens that belong to the Convent. About 200 Years ago, a *Spanish* Ambassador was so charm'd with the Beauties of this place, that he resolv'd to spend the remainder of his Days in it. They made us take notice of his Epitaph, which, they told us, was written by the famous *Aldus Manutius*.

*Letto*

*Lector parumper siste, rem miram leges. Hic Eusebii Hispani † Monachi corpus situm est. Vir unde † He turn'd  
 quaque qui fuit doctissimus; nostræ quoque vitæ Exem- Monk.  
 plar admirabile. Morbo laborans, sexdecim totos dies  
 edens bibens nihil prorsus, & usque suos manens, Deum  
 abiit. Hoc te scire volebam. Abi & vale.*

I will not trouble you with an account of the other Tombs and Epitaphs that are to be seen in this place. But since we are so near the Glass-houses at *Murano*, I shall take this occasion to give some Remarks upon 'em.

*Murano* is one of the \* largest and most agree- \* It contains  
 able Islands in the *Lagunes*, about a short Mile fifteen Chur-  
 from *Venice*. There are some fine † Houses in it, ches, compre-  
 and a great many more Gardens, proportionably, hending those  
 than at *Venice*. There is a Canal which runs cross of the Con-  
 the Island, which is larger than the other Canals vents. This is  
 in the same place: And the famous Glass- one of the most  
 houses, which you have heard so often mention'd, populous Islands  
 are seated on this Canal. You must not imagine, i Particularly  
 that there is any thing at all extraordinary in these that of M Ca-  
 Buildings. They are divided into several Lodg- millo Trevi-  
 ings, Halls, Ware-houses, Furnaces, &c. as in sano, with  
 other places. Formerly the Glass call'd *Venice- the Garden,*  
*Crystal*, was the finest in *Europe*; but at present *Fountain, &c.*  
 it does not merit that Title. Not that 'tis cour-  
 ser than before, but because they have found the  
 Secret in other places, to make Glass, at least, as  
 fine as that of *Venice*. Mr. de S. Didier writes,  
 that he heard a Master of a Glass-house at *Venice*  
 offer a Hundred thousand Franks to any Man  
 that wou'd teach him the Secret of making Glass  
 as white as that of a Cup that was brought from  
*Paris*. And one of my Friends assur'd me, that  
 a few Years ago having carry'd a Vial of the  
 finest Crystal of *Murano* to *London*, the Workmen

Venice Glass  
is prohibited  
in France.

\* They are  
white, and  
some of 'em  
are as big as  
one's Head.

He was carry'd  
from Venice  
to Murano in  
the Bucen-  
taur.

† A fine Church

† The People  
call it, St. A-  
ponale.  
By one of the  
Popes Bulls,  
they

have the Privilege of dressing the Curate of St. Matthew. And in the  
same Church 'tis the Custom to make Holy Water, by steeping one of St. Liber-  
tario's Bones in it.

there were so far from looking upon it as ex-  
traordinary or inimitable, that they said they  
cou'd, and sometimes did, make finer Work.  
The Skill they have acquir'd in other Countries  
and the Manufactures they have erected have al-  
most ruin'd the Trade of *Murano*. Their whitest  
and purest Glass is made of certain \* Flints that  
are found in the *Testino*, the Ashes of several Herbs  
that are found in the Country about *Tripoli* in  
*Barbary*, and the other usual Ingredients. They  
make use also of certain Stones that are found in  
the *Adige*, and the Sand that is gather'd on the  
Shore of the Gulf on the *Dalmatian* side: But this  
is only for common Glass. The Glass-makers of  
*Murano* stile themselves Gentlemen, since they  
were ennobl'd by *Henry III.* who had the Curio-  
sity to see 'em at Work when he past thro' *Venice*.  
And they enjoy all the Privileges of the *Citadin*.  
To return to the Churches.

I will not lose time in describing that which  
bears the Name of *St. Nicholas of the Lettuce*, which  
was founded by the Noble *Nicholas Leomo*, on  
the occasion of his being cur'd by the Sanctify'd  
Lettuces that were sent to him by the Monks;  
nor that of † *S. Maria Cœlestis*, which took its  
Name from an Image that fell from Heaven, and  
is enrich'd with a precious Leg of *St. Lawrence*,  
which serves to extinguish Fire. Nor will I trou-  
ble you with an account of *Jonas's Head*, which  
is kept at † *St. Apollinaris's*, of *St. Clara's Nail*, nor of  
the Coif at *St. Lawrence's*, and many other Rarities  
of the same Nature, which perhaps you would  
look upon as Trifles.

The

The *Redemptore* is a Modern Structure, and very considerable, but inferiour to those of St. George and *de la Salute*. 'Twas built Anno 1576. on the same occasion as that *de la Salute*, as it appears by this Inscription, *Christo Redemptori, Civitate gravi pestilentia liberata, Senatus ex voto. Prid. non. Sept.*

An. M. D. LXXVI. Palladio was the Architect of this Building, as well as of the beautiful Front of St. Francis *de la Vigne*, and of St. Lucia. These two Churches are rich in Altars; but the former deserves the preference in all respects. The last time 'twas repair'd, its lovely Front was adorn'd with several Figures, and particularly with the Statues of *Moses* and St. Paul in Brasses, with these words under the first, *Ministro Umbrarum*, and under the other, *Dispensatori Lucis*. The Chappels and Tombs are suitable to the richness of the other parts; and the time that is spent in visiting 'em, may be reckon'd well employ'd. I found some excellent Eulogies in the Epitaphs of several illustrious Persons, who lie Interr'd in this Church; Doges, Cardinals, Patriarchs, Generals of Armies, Ambassadors, &c. But they are purely Historical, and tho' they are finely written, they generally want that singularity of Style which is so becoming and necessary a Property of a good Epitaph. I will only present you with one or two, which pleas'd me better than the rest.

*At St. John's in Bregora, there is a Box in which they put Children that are very sick, and pretend to know, by certain Signs, whether they will die or recover. There is a Cloak of St. Zachary's that serves for the same use. There were two Madona's that stood on Chapiters, but when they began to grow famous for Miracles, there were Churches built for 'em by the Names of Madona*

*della Consolazione, or della Fava & Madona de Miracoli, which is a fine Church, &c.*

† Toziani Aspetti Pettaviniſopus. *In the Frize I observ'd these* **UNB** Deo utriusque Templi Ædificatori ac Reparatori.

*Bernardus Dandulus Ant. F. vir magni animi, ossa sua hoc loco, cum Patris ossibus voluit reponi; quod Elizabeth soror amantissima effecit; ut cum iis ex quibus semel est ortus, longissimâ exactâ ætate, iterum simul reviviscat.*

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† Doge.

He dy'd suddenly in this Church, as he was hearing Mass.

† Sylvester Valier, the present Doge, 1696. is the 109th.

\* A large and fine Church; but built, as they say, a la Todesca,

that is, after the Gothick way. The Convent is also large and beautiful. It belongs to the Regular Dominicans.

*M. Antonius Trevisanus* † Princeps integerrimæ vitæ, & Paternâ virtute, ac gloriâ semper clarus; omnibus honoribus egregiè perfunctus. A Patribus, invito ipsius genio, Princeps cooptatus; cum annum Remp. sanctè gubernasset, Religionis amantissimus, dum sacro in imaginum Aulâ interesset, nullâ ægritudine, flexis ante aras genibus, in gremio Patrum moriens, migravit in Cælum beatissimus. M. D. LV. I. Octobris.

There are at least eighteen Doges interr'd at \*St. John's and St. Paul's; and a great number of such Illustrious Persons as I mention'd just now. I took notice of the following Inscription under the Tomb that contains the Skin of the famous *M. Ant. Bragadino*, Governor of *Famagusta*, who was slay'd alive by order of *Mustapha*, the General of the Turkish Army.

*Marci Antonii Bragadini, dum pro Fide & Patriâ, || Famagusta. bello Cyprio || Salamine contra Tarcas constanter, fortiterq; curam principem sustineret, longâ obsidione † victi, † He Capitulated, after a long defence. But Mustapha was so far from observing adveçtâ; atque hic à Marco, Hermolao, Antonioque, the Articles, Filiis pientissimis, ad Junni Dei, Patriæ, Paternique neminis gloriam sempiternam posita. Anno Sal. Officers to be M. D. XCVI. Vixit annos XLVI.*

Massacred, and reserv'd Bragadino for a memorable Instance of his Barbarity. The Nose and Ears of that unfortunate Governor were cut off: He was loaded with Chains, and forc'd for some time to carry a Hottè or Basket in the Service of those who were employ'd in repairing the Fortifications of the Town. At last, after he had for a long time suffer'd all manner of Indignities, he was slay'd alive, in the publick place. He bore all those Torments with a surprising Courage and Resolution. The cruel Mustapha order'd his Skin to be stuff'd with Hay, and sent to the Arsenal of Constantinople; from whence 'twas retriev'd by the Brother and Child of this Illustrious Martyr for his Country, after it had lain there 25 Years. See Ant. Mar. Gratiani, de bello Cyprio.

To



To this Epitaph I will only add those of two of your \* Countrymen.

\* The one an English-man, and the other a Scotchman.

Odoardo Windesor, Baroni Anglo, illustrib. Parentib. pater; qui dum Religionis quadam abundantia, vitæ pietate, & suavitatem morum omnibus charus, clarisque vitam degeret, immatura morte correpto, celebris exequiis decorato, Georgius Lewbnor affinis sibi curavit. Obiit An. D. 1574. Die mens. Jan. 24. Etatis sue 42.

Illustri Domino Henrico Stwarto D. Aubigni secundo genito, Excellentissimi Principis Esmei Ducis Lævinie propinquitate, & generosissima indole præclaro; Hieronymus Usten Britanniarum Regis ad Sereniss. Remp. Venetam Legatus, suavissimo Affini M. M. P. 1637. Vixit annos 17.

This Church is also adorn'd with several Statues on Horseback, erected by the Senate, to the Honour of some Illustrious Generals. That of the famous Bartholomeo Coglione is most remarkable. It stands in the open place without the Church; 'tis of Brass gilt, and supported by a fine Marble Pedestal, with this Inscription:

Bartholomeo Coleono Bergemensi, ob militare Imperium optime gestum. S. C.

Johanne Mauro, & Marino Venerio Curatoribus. An. Sal. 1495.

The Arms of this Great Captain are very singular and significative, and hardly to be march'd with. † Coglione.

\* Sancta Maria Gloriosa is another of the principal Churches in Venice. 'Tis large, and very much embellish'd with Ornaments. They pretend, that the Seraphick St. Francis, in proper Person, mark'd the place where it shou'd be built. † J. Frari Conventual Franciscans. There are some magnificent Tombs in it.

I spent two whole Afternoons in viewing and decyphering the Epitaphs that are to be seen in it; but I only transcrib'd two of 'em. The one of a Woman, which is the only Monument of that kind I observ'd, and the other of a Doge, who is made to speak his own Eulogy.

† In one of the Cloisters, near the Madonna Miracolosa.  
|| A borrow'd Name:

† *Modestæ à Puteo, faminae doctissima, quæ varios virtutis partus, || Moderatæ Fontis nomine, Rhythmis Etruscis (quibus memoranda cecinit) & sermone continuo feliciter enixa, naturæ partum dum ederet, puellæ vitam, sibi vero mortem, prob dolor! ascrivit. Philippus de Georgiis Petri F. in Off. super aquis pro Ser. Dom. publici jura defendens amantissima Conjugi P. Obiit An. Dom. M. D. XCII. Kal. Novembrii.*

*Accipite, Cives, Francisci Foscarì vestri Ducis Imaginem. Ingenio, Memoriam, Eloquentiam: Ad hæc, Justitiam, Fortitudine animi, si nihil amplius, certè summorum Principum gloriam æmulari contendì. Pietatis erga patriam meæ satisfeci nunquam. Maxima bella pro vestrà salute & Dignitate, terrâ mariq; per annos plusquam triginta gessi; summa felicitate confeci. Labentem suffulsi Italiæ libertatem. Turbatores quietis compescui. Brixiam, Bergamum, Ravennam, Cremam, Imperio adjunxi vestro. Omnibus ornamentis Patriam auxi. Pace vobis partâ. Italiâ, in tranquillum, fadere redactâ. Post tot labores exhaustos, ætatis An. LXXXIV. Ducatus quarto supra trigessimum, salutisq; M. CCCC. LVII. Kal. Nov. ad æternam requiem commigraui.*

Vos

*fusitiam & Concordiam,  
Quo Sempiternum hoc sit Imperium,  
Conserveate.*

I shall take this occasion to observe, that by the Epitaphs I have seen in this place, I find that a considerable number of the Persons on whom they are written, dy'd above 80 Years old. A sign that the Air of *Venice* is not bad.

The Front of *St. Mary's of Nazareth* is of very fine white Marble; 'Tis a Piece of *Sardi's* Architecture, and extremely magnificent. \* Those of *St. Justina's* and *St. Saviour's* are also very much esteem'd. The last of these Churches is adorn'd with the stately Tombs of the Doge *Francisco Venier* (*Venerius*), *Catharina* † *Cornaro* (*Cornelia*) Queen of *Cyprus*, the Doge *Lorenzo*, and *Hieronymo Priolo*, the Procurator *Andrea Delfino*, and some others. Under the little Portico thro' which you descend from the Church to the Street, there is an Inscription by which it appears, that Pope *Alexander III.* when he was forc'd to wander about as a Fugitive, lay hid a whole Night in this place. \* *Alexander III. Sum. Pont. A. D. 1177. hic pernoctanti, Ecclesiam S. Salv. consecrati, & indulg. concedenti, Can. reg. S. salvat. posuere An. 1682.*

*At the bare-footed Carmelites on the Canal call'd Regio.*

*At the charge of the Noble Hieronymo Cavezzo whose Tomb may be seen at S. Mariadelle horto.*

*\* The Gift of Jacobus Gallus as it appears by these Inscriptions. D. O. M. Christo Servatori. eterna Inerustatio, Jacobi Galli*

*pietatem testabitur eternitati.*

D. O. M. Æternam hujus Frontis incrustationem, à Jacobo Gallo legatam, Marifnus Moschenius P. C. M. DC. LXXIII.

† *She set up the Standard of Venice at Famagusta, and resign'd her Kingdom to the Republick, An. 1487. But it seems the Duke of Savoy is not satisfy'd with that Resignation.*

*\* Upon the Wall, on the left hand as you go down.*

I have not seen any thing finer than the Great Altar of *St. Justina's* with the Tabernacle. The devout Adorers of that Saint are always careful to visit the Stone where she left the print of her Knees, when she said her last Prayer before her Martyrdom, as the Story is related in an

† In-

† Traditum est nobis ab antiquis indubiâ successione, hanc esse illam petram in qua Justina virgo impressit vestigium genu flexionis suæ factæ pro oratione habitæ ante martyrium, quam hic reponi fecimus ad fidelium devotionem. || Gassar Moranzone.

† An. 1470.  
The Front of this Church is enrich'd with Marble, and not meanly adorn'd.

\* There are some Busts in it by the hand of Alex. Victoria.  
† Of the Architecture of Joseph Sardi.

§ 'Tis said this Church stands in the midst of Venice.  
\* Peter.

† Inscription beneath the Stone. Those who chuse the huge St. *Christopher* for their Patron have an extraordinary veneration for a Statue of that Saint, which is to be seen in the Church of St. *Maria dell' borto*, on the great Altar. 'Twas made by an excellent || Sculptor, according to the proportion of a Bone of the Original, which was † heretofore brought from *England* by a very curious Person who was a nice Judge of Relicks. So that a devout Spectator has the pleasure to behold the exact dimensions of that Saint; and this consideration has so enhanc'd the Value of the Statue, that those who have most experience in affairs of this Nature, are confident, that it will quickly begin to work Miracles. In the same Church they take particular notice of the magnificent \* Chapel of the Family of *Contareni*, and the † Mausoleum of Count *Hieronymo Cavazza* whom I had occasion to mention before.

I believe I have gone twenty times on purpose to § St. *Luke's* to see the Tomb of the famous \* *Aretin*, but cou'd never find the Church open. That Satyrical Poet deserv'd to have been made the subject of a Satyr, I can hardly give credit to what I have heard affirm'd, that the biting Epigram that was made against him is plac'd as an Epitaph on his Tomb. However, you will perhaps read it with pleasure both in the Original and as it is translated into *French* and *Italian*.

*Condit Aretini cineres lapis iste sepultos,  
Mortales atro qui sale perfricuit.  
Iniaetus Deus est illi: causamque rogatus,  
Hanc dedit; Ille, inquit, non mihi notus es.*

*Le temps par qui tout se consume,  
Sous cette pierre à mis le corps  
De l' Aretin, de qui la plume  
Blessa les Vivans & les Morts.  
Son, Enere noircit la memoire  
Des † Monarques de qui la gloire  
Est vivante apres le trepas :  
Et s'il n'a pas contre Dieu mesme  
Vomi quelque horrible blaspheme,  
C'est qu'il ne le connoissoit pas.*

† He was call'd  
The Scourge of  
Princes.

*Qui giace l' Aretin Poeta \* Tosco,  
Che d' ogn' un disse malo, fuor di Dio ;  
Scusandosi col dir' Io no'l conosco.*

\* He was a  
Native of A-  
rezzo.

In English it may be express'd thus ;

*Here lies a Man, who no Man spar'd,  
When th' angry fit was on him.  
Nor God himself had better far'd,  
If Aretin had known him.*

I hope this Letter will make amends for my late neglect, which I acknowledg'd was the effect of my Laziness ; and that, I'm sure, is one of the most pardonable Faults of a Traveller. They wou'd laugh at me here, if they knew how immethodically I discourse of their Sacred Places, and perhaps wou'd be offended to see me skip to often from one end of the Town to the other. I must confess, I have observ'd no other order than that of my Journal ; and that I think is sufficient in a familiar Letter to a Friend. I cou'd easily reckon up a vast number of fine Paintings, with which the Churches are adorn'd ; but I know not whether you wou'd have the patience to read such a dry Catalogue. Nor will I undertake

*See the Instru-  
ctions to a Tra-  
veller, at the  
end of the Se-  
cond Volume.*

dertake to give you an account of those half-facred Places, which are here call'd *Scuole*. These are publick Edifices divided into Chapels, Halls, Chambers, and Lodgings, which belong to Fraternities of Monks, or some other particular Societies. I have seen at least 35, and I doubt not but that there are more. Among the rest there are \* Six, call'd *Scuole grandi*, which are embellish'd with so much Art and Cost, that they may vie with the finest Churches, both in the Richness and Beauty of their Ornaments.

\* 1. Of S. Mark, adjoining to the Church of St. John and St. Paul.

2. Of Mercy,

in the Quarter of the Canal regio. 3. Of St. John the Evangelist, in the Quarter of St. Paul. 4. Of Charity, in the Quarter of Dorsò d'oro.

5. Of St. Roch, in the Quarter of St. Paul. 6. Of St. Theodore, in the Quarter of St. Mark. The First and the Fifth are most considerable.

In many Churches and Fraternities there are Annual Funds establish'd to raise Portions, and procure comfortable Matches for poor Maids. And generally over all *Italy* care is taken by such Charitable Foundations, to provide for the Necessities of the Sex.

After I have given you my Observations on the Christian Churches, you will perhaps expect an account of the Jewish Synagogues. But all that I can say on this Subject, is that there are seven of 'em enclos'd in † Two § *Ghetti*, and that the best of the seven is not near so fine as that in

† The Old and the New.

§ So the *Italians* call those

*Quarters or Wards of the Cities, where the Jews are shut in every Night.*

If we give credit to the vulgar Computation, there are about Two Thousand \* *Jews at Venice*. Some of 'em are Rich, but few in comparison to the Poor. They are oblig'd to wear § Red

\* There are some rich Portuguese Families, but the Germans are Poor.

§ Their Hats are usually cover'd with Scarlet Cloth, but they are black underneath.

Hats.

Hats. They have a sort of Court that determines petty Suits among themselves. They are generally a sort of People that never refuse any kind of Employment, and are made use of on several occasions, especially by the Nobles, who are very kind to 'em, and do 'em considerable Favours. I know not whether I forgot to tell you in one of my former Letters, that they may take the Degree of Doctors in Medicine at *Padua*, and practice Physick any where in the City and State of *Venice*.

This is all that you must expect at present concerning the famous City of *Venice*. I am,

Venice, Apr.  
16. 1688.

S I R,

Your, &c.

## LETTER XIX.

S I R,

There is not any thing worth Observation between *Padua* and *Rovigo*, only that the Country is Even and Fruitful, watered with several Rivers, and well cultivated. It is every where full of Meadows, Groves, Vineyards, and well-till'd Spots of Ground. The *Venetians* have there some Houses of Pleasure; but the common Habitations, when you draw near to *Rovigo*, are but Huts made of Reeds, which a Fire would reduce to Ashes in less than an Hour; yet are they as Merry as if they liv'd in a Palace. We frequently observ'd several People in Masquerade, coming out of those Cabins, and dancing Gambols to the tunes of the Violin and Bagpipe. These Rustick Diversions perhaps  
are



are to be preferred before the Confusion of *Venice*.

**ROVIGO.** *Rovigo* is a poor little City, encompass'd with a ruinous Wall: Yet it is the Residence of the Bishop of *Adria*. That ancient and famous City, which gave its name to the Gulf, being now but a pitiful half-drowned Village.

**FERRARA.** *Ferrara* is very large, and pretty handsome, but ill peopled. Some say it was called *Ferrara*, *quasi ferè aurea*, because of its rich Trade: But at present it is so poor and desolate, that it cannot be view'd without Compassion. In a place where Four very large Streets meet, we stopp'd a while, without perceiving any one Person in any of them. It is generally acknowledged, that this City hath more Houses than Inhabitants. Nevertheless, the Territory of *Ferrara* is one of the best Parts of *Lombardy*; it is a plain and fat Country, which wants nothing but Tillage. You know this Desolation is an effect of the Severity of the Government. For every place that falls into the Pope's Hands, becomes immediately Miserable.

*In the Year 1570. in the Space of Forty Hours, Ferrara suffered One hundred and sixty jolts of an Earthquake and was almost all destroyed.* Schrad.

*Servierant tibi, Roma, prius Domini Dominorum. Servorum Servi tibi sunt jam, Roma, Tyranni.*

These Princes are usually old, and consequently are forc'd to do a great deal of Work in a little time to enrich their Families: And they rarely consider, what may become of the Estate after their Death. When *Ferrara* was \* united to the Holy See, under the Pontificate of *Clement VIII.* that Pope built a strong & Citadel which is still in

\* About the end of the Year 1597. the Dutchy of

*Ferrara*, returned to the Holy See, the Male Race of the Dukes being extinct. *Alfonso* was the last lawful Prince of the House of Est.

& *Du Val* writes, that this Citadel cost Two Millions of Crowns of Gold.

good

good Order: But the other Fortifications are quite neglected. The ancient University of Ferrara is at present reduced to a poor College of the Jesuits.

Over-against the Church there are Two Statues of Brass, on Horse-back; one of which was

erected in Honour of the good Duke, \* Borso. All

the Ground for Twenty Paces round was former-

ly a place of Refuge, or Sanctuary for Criminals;

and the Conditions of this Privilege were written

on the Pedestal of the Statue. But since the City

became subject to the Pope, this Statue has lost

its Immunities; and they have even encroach'd

so far on this privileg'd Ground, that the Pedestal

enters into the Buildings that are erected behind

it. However, to make amends, there is another

Sanctuary of the same extent about the fine

Column that supports the Statue of Alexander VII.

The other Statue on Horseback represents Nicho-

las, Marquis of Est, who is stil'd in the Inscription,

Ter Pacis Autor.

§ In the midst of a large open Plate.

§ These San-

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altogether use-

less; for the

wretched Cri-

minal cou'd

not avoid

erishing in the place of Refuge.

§ In the midst of a large open Plate.

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*Ter summus vates cui summi in vertice Pindi,  
Tergemina licuit cingere fronde comas.*

They carried us also to the Opera, where we saw nothing extraordinary. The principal Actress was a pretty little Songstress, about Twelve or Thirteen Years old; who that very Day was to make her first Essay on the Theatre and according to common Report, was that Evening to enter into the Service of one of the principal Gentlemen of the City. All the chief Boxes were filled with *Jesuits*, and such like People.

**RAVENNA** 'Tis fifty Miles from *Ferrara* to *Ravenna*: The Country is pleasant and fertile for the first Day's Journey, but afterwards becomes low, and full of Water, between the several Branches of the *Adige* and the *Po*. The Towns and Villages which we saw on the Road, deserve not to be mentioned. *Ravenna* is but half as big as *Ferrara*, yet it appears at a great distance, being situated in an open Champagne Country. You are not ignorant, that the ancient Geographers represented its Situation like to that of *Venice*, upon Piles in the midst of Waters. And 'tis known that this was formerly \* the Principal Harbour, which the *Romans* had on the *Adriatick* Gulf. But this Place hath suffer'd great Alterations since those times; for not only the *Lagunes* are dried up, but the Sea is also retired Three Miles from it; and these Plains, that were formerly drowned and barren, are at present the most fruitful Fields.

Sylvester Giraldus writes, that on the Day of St. Apollinaris all the Ravens in Italy meet at Ravenna, where they are treated with a dead Horse. He adds, that the City of Ravenna took its name from this Custom, RAB in the German Language signifying a Raven. This is one of the most ridiculous Fables that ever was invented; and besides, this City was called Ravenna before the German Language was spoken. I was inform'd, by a Learned Man at Ravenna, that he had found the same Story in some Authors who wrote before Giraldus.

\* *Classen Myseni alteram Ravennæ apud tutelam superi & inferi maris.* *Suet. in Octav. c. 49.*

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in Italy. It is not to be doubted, but that the present *Ravenna* is the *Ravenna* of the Ancients, as it appears evidently from several ancient Monuments. There are in the Walls towards the Sea-side, many large Rings of Iron, which formerly served to fasten the Vessels: And you may still see the remainders of the *Pharos* or Beacon. This City hath been so often ruin'd by the Wars, that there are but few Marks left of its first Antiquity: It is at present poorly built, and very thinly Peopled, as well as *Ferrara*; nevertheless, I found in it many things worthy of Observation. That Circumstance alone, of the wonderful Change which hath happen'd in its Situation is, in my Opinion, a sufficient Reason for a curious Traveller to give it a Visit by the way.

Without the Walls, near the ancient Haven, there is a *Mausolæum*, which *Amulafuntha* erected for her Father *Theodoric*, King of the *Ostrogoths*, who kept his Residence at *Ravenna*. They have turned this Building into a little Church, which they call the *Rotonda*. The most remarkable thing about it is, the hewn Stone with which this Church is cover'd: I measured this Stone, and found it to be thirty eight Foot in Diameter, and fifteen in thickness. The Tomb of *Theodoric* was on the top, in the midst of that little Dome, between the Statues of the Twelve Apostles, which were placed on the sides round about. These Statues were broken during the last Wars of *Louis XII.* and the Tomb which is of *Porphyry*, was also overthrown: They have set it since in the Wall of an ancient Palace in the City where we saw it.

*This Stone is not bor'd thro' the middle, as some have written. They say at Ravenna, that it weighs above Two hundred thousand Pounds.*

The Cathedral is an old Church, the Nave or Body of which is supported by fifty six Pillars of Marble, of the *Archipelago*, which make a double Row on each side. The Choir is arch'd with

Pliny ranks  
mention of a  
Status of Ju-  
piter, and a-  
nother of Ju-  
no, that were  
made of the  
Wood of the  
Vine-Tree.

fine *Mosaic*; and there they keep in great veneration, one of the Stones with which St. Stephen was stoned to death. But the greatest Curiosity in this Church is the great Door: It is made of Planks of Vines, some of which are twelve Foot high, and fourteen or fifteen Inches broad. The Ground hereabouts is so agreeable to the Vine, in that very place which the Sea formerly covered, that it makes them grow prodigiously big. I have read, as I remember, in the Travels of *Olearius*, that he found near the *Caspian* Sea, the Bodies of Vines of the thickness of a Man.

They shew in the Church of the *Theatines*, a little Window above the great Altar, in the midst of which is the Figure of a white Pigeon, which is placed there for a Memorial, that after the death of St. *Apollinaris*, first Bishop of *Ravenna*, the Priests being assembled to choose his Successor, the Holy Ghost, as they say, came in at that Window in the Shape of a Dove, and perch'd upon him, who was to be Elected: They add, that the same thing happen'd Eleven times after, successively; but since that time, they have done their Business without supernatural assistance. *Platina* after *Eusebius*, tells the like Story of the Election of Pope *Fabian*, or rather of *Fabian* Bishop of *Rome*.

There are very fine Pieces of Marble and Porphyry in the Churches of St. *Vitalis*, St. *Apollinaris*, St. *Romualdus*, and St. *Andrew*, which were brought from Greece, and probably during the time of the † *Exarchate*.

† The *Exarchate* comprehended *Ravenna*, *Bologna*, *Imola*, *Fayence*, *Forli*, *Cesena*, *Babia*, *Ferrara*, and *Adria*. The *Exarch*, or Governor, sent by the Emperor of the East, kept his Residence at *Ravenna*. There were 18 in all. The first call'd *Longinus* was sent by the Emperor *Justinus*, Anno 567; and *Eutychius* was the last about the Year 728.

The Tomb of *Galla Placidia* \*, Sister to the \* And Daugh-  
 emperors *Arcadius* and *Honorius*, is in the Church ter to *Theo-*  
 of *St. Celsus*, between those of *Valentinian* and dosius the  
*Honorius*. They assur'd us, that this is a very fine Great. There  
 Monument; but we could not see it, because he is another Tomb  
 who had the Key was absent. We saw the Tomb of this Prin-  
 of the Poet † *Dantes*, in the Cloyster of the Church of *St.*  
 of the *Con-* *Aquilin* at  
*tual Franciscans*. I transcrib'd the Epitaph, Milan.  
 principally for the Curiosity of the Rhimes, which  
 as follows :

† *Dante Dalighieri*, a Florentin, a Man of Quality and great Merit,  
 died in Exile at *Ravenna*, in the Year 1321, and the 56 Year of his Age. He  
 was banish'd because he sided with the Gibbelins of *Pioloja*.

*Jura Monarchiæ, superos, Phlegetonta, lacusq;  
 Lustrando cecini, voluerunt fata quousq;  
 Sed quia pars cessit melioribus hospita castris,  
 Factoremq; suum petiit felicior astris :  
 Hic claudor Dantes, patriis extorris ab oris,  
 Quem genuit parvi Florentia mater amoris.*

Another :

*Exiguâ Tumuli Danthes hic forte jacebas,  
 Squallenti nulli cognite pene situ.  
 At nunc marmoreo subnixus conderis arcu,  
 Omnibus & cultu splendidiore nites.  
 Nimirum † *Bembus* musis incensus *Hetruscis*,  
 Hoc tibi, quem in primis hæc coluere, dedit.*

† *Peter Bern-*  
*bo*, a Noble  
*Venetian*,  
 and a Cardi-  
 nal : A Man  
 of Learning  
 and great Me-  
 rit.

There is in the grand Place a very fair Brazen  
 Statue of Pope *Alexander VII*. And you may see  
 at the other end of the same Place, Two Columns,  
 upon which were the ancient Patron, and the  
 Arms of *Venice*, while *Ravenna* belong'd to that  
 State; it being their Custom to erect the like  
 Columns in all the Cities of their Demesnes : But  
 the Pope has plac'd on the same Pillars, the Sta-  
 tues

tures of St. Victor, and Apollinaris, who are the Patrons of Ravenna. They made us observe near this place, under a Portico, the Gates of Brass and some other Spoils which those of Ravenna took from Pavia: and which they preserve for a Memorial of the happy Success of that Expedition.

A good Hour from Ravenna we entred into a Forest of Pines, which is Four Miles long, and whose Pine-Apples, they told us, are distributed all over Italy. The Sea is not far off, on the Left-hand; and on the Right, are those Marshes which reach out of sight towards the Apennines. After we had passed the River Savio in a Ferry-Boat, we went thro' the little City of Cervia, which is in the midst of a Boggy Country, where they hardly make any thing but Salt. We stopp'd to Dine at Cesenate, on the Sea-side; and Three Miles from thence we found our selves on the Banks of the Rubicon, which they also call *Piscicella*. I confess I was somewhat surpris'd when I perceiv'd, that our Coach was going to pass the famous Brook; tho' I had learned from Lucan that it was no great River.

*Fonte cadit modico, parvisq; impellitur undis.*

An Hour after we took our way by the Sea-side. The Sand is firm and even, without any Rocks or Shells: We pursu'd this way till we came within a Mile of Rimini; where we were oblig'd to quit the Coast, that we might reach the River formerly called *Ariminum*, which bears the same Name with the City whose Walls it washes: But at present it bears the name of *Secchia*.

\* This was a ravaging place of the Bandits before the Pontificate of Sixtus V. who extirpated 'em out of his Dominions.

CERVIA.

Anno 1589.

These Salt-works were let for Sixty Thousand Crowns of Gold

CESENATE

\* Others say this is the Frumicino, about two hundred Paces from the Pissatello.



## RIMINI.

*This City is  
485 Years  
older than  
Rome, and  
was made a  
Roman Colony  
266 Years  
before the  
Birth of  
Christ.*

*Rimini* is a little poor City; yet the Country is rich, and well till'd. It was fortify'd by *Sigismund Pandolphus Malatesta*; but at present it has only a Wall, and that in no good Condition. You know the *Malatesta's* were formerly Lords of several places in this Province. The Bridge of Marble, on which there are Two very entire Inscriptions, by which it appears, that it was built by *Augustus* and *Tiberius*, and the Triumphal-Arch erected by *Augustus*, are the Two principal Monuments of this City. There are also to be seen, the Ruines of an Amphitheater, behind the Garden of the *Capuchins*. And Five hundred Paces farther, without the City, there is a Tower of Brick, which was the *Pharos* of the ancient Haven; but the Sea is fallen back half a Mile from this Place, and the *Pharos* is at present encompassed with Gardens. *P. Malatesta* finished the Destruction of the Harbour, which was once accounted one of the finest in *Italy*, to build the Church of *St. Francis*, with the Pieces of Marble which he took from thence. This Church, if it were finish'd, might pass for a fine Structure. There they keep a *Noſtre-dame*, which serves for nothing but to bring Rain, or stop it, when there is either too little or too much.

The Library of the Count *de Gambalunga* is very numerous, but there are no Rarities in it, if we may give credit to him who showed it to us. They made us observe, in the midst of the Market-place, a kind of Marble-Pedestal, on which these words are Engraved: *Caius Cæsar Dict. Rubicone superato civili bell. Commilit. suos hic in foro Ar. allocutus.* The Statue of *Paul V.* in Brass, is in another open Place; and near to that a Marble-Fountain of excellent Workmanship.

## CATHOLICA.

Departing from *Rimini*, we travell'd on the Downs for Fifteen Miles, between the Sea and the Fields. I observ'd, as we pass'd thro' the Village *Catholica*, over the Gate of the great Church, an Inscription, which says, That a Council of Bishops, who were almost all *Arrians*, being assembled at *Rimini*, in the Year 359, the Orthodox perform'd their Devotions in this Village, which has ever since born the Name of *Catholica*. You know the History of this Council, if it may be properly so call'd. Ten or Twelve Miles from thence, towards the *Appennine*, you may perceive the City and Republick of *St. Marin*, on the top of a Mountain; at the Foot of which are the Limits of that State. This little State has maintained it self very happily for several Ages: because 'tis neither expos'd to the Envy nor Jealousie of any of its Neighbours. It is about Six or Seven Miles from *Catholica* to *Pesaro*: All this Country is strewed with pleasant Houses, and is very well Cultivated.

## PESARO.

Col. Rom.

A.U.C. 569.

The Air of

*Pesaro* is good

in Winter, but

bad in Summer,

and extremely dan-

gerous in July

and August.

The Duke of

*Urbino* kept

his Residence

here in the

Winter.

*Pesaro* is larger, better built, neater and pleasanter than *Rimini*: Its Situation is upon a small Ascent, which makes the Air purer and freer: Nothing can be more pleasant than the little Hills that surround it, which form a charming Mixture of Pastures, Vineyards, and Orchards: The Olives are admirable; but the Figs are better, and more esteem'd than all the other Fruits; The Figs of *Pesaro* are famous over all *Italy*. The best Meat costs not above three *Boyoques* the Pound, which weighs Eighteen Ounces; that is, somewhat less than Two Farthings. The Bread and the Wine are proportionably cheaper; and so of the rest. The Sea and the Rivers furnish it also with all sorts of excellent Fish; so that in all respects this City is excellently provided with all the Conveniences of Life. It is tolerably well

For-

Fortified, tho' somewhat after the old fashion; \* *By John Storza.* and the Houses are generally handsome. We found no ancient Monuments in it. There is a very fine Fountain in the great *Place*; and a Statue of Pope *Urban VIII.* under whose Pontificate, this City, and all the Dutchy of *Urbino* were reunited to the Ecclesiastical State.

At our departure from *Pesaro*, we coasted along the Shore for Seven Miles, till we arriv'd at *Fano*: F A N O. The way continues still, as I represented it on the other side of *Rimini*; only the Sea casts forth great heaps of Acorns, Chestnuts, Cypress-Nuts, Rushes, Leaves, and divers other things which probably come from the Rivers, and are driven back from time to time by the Wind. One of our Company found on the Sand, one of those little Fishes which they call in this Country *Cavalletto*; in *France* some call it, *Cheval Marin*, or the Sea-Horse; and others the *Little-Dragon*. I have often seen it in Cabinets of Curiosities; and I believe you also know it. It soon grows dry, by which means it is easily preserved, without farther trouble. It is certain, this little Creature hath something of the Head and Neck of a Horse. 'Tis said the Female has no Hair on its Neck. This Hair falls off when the Animal begins to grow dry. They attribute several Properties to it; and they assured us, among other things, that it cures the Madness that is occasion'd by the biting of a Mad-Dog, being eaten Roasted, and applied to the Wound, beaten with Honey and Vinegar.

*Fano* is a little City: We found nothing remarkable in it but a Triumphal-Arch; the Inscriptions of which are almost quite defaced. This Arch has Three Gates, whereas that of *Rimini* is only a single Arch. They boast of the Earth-Nuts or *Truffs* of *Fano*; and pretend, that the Women are

are more beautiful in this Country than in any other place; but in my Opinion, this pretended advantage may be disputed.

SENEGAL-  
LIA.

A Mile from hence, we passed on a Wooden Bridge, about Five or Six hundred Paces long, over the several Branches of the Torrent call'd *Pongio*, which drowns all this extent of Ground, when the Snow on the *Appennine* begins to melt: And afterwards we took the Way on the Sea-side, for Fifteen Miles, to *Senegallia*. Tho' this is an old City, we could find no Marks of its Antiquity; it is enclosed with good Walls, which are defended by some Bastions, but the whole is very irregular.

By good fortune, and rather because of our weariness than for any thing else, we refused to go see a Play, which was acted at the Governour's House. The next Morning, which was the Day before Yesterday, they came to tell us, that a little before the end of the Play, the Arch which supported the Theater, with part of the Hall, and the first Boxes fell under the weight with which it was over-loaded: That thirty Persons were killed on the Spot, and a great many others wounded; and that all this little City was in a great disorder, and unspeakable Affliction on this occasion: There scarcely being any considerable Family which had not a share in this Misfortune.

Departing from *Senegallia*, we follow'd again the Sea-Coast, and travelled Seventeen Miles, without finding any Houses but an old Castle, and some Taverns about a Hundred Paces from the Sea; but near the little Village called *la Tarretto*, we got into the Land-way for Three Miles to

ANCONA.

*Twice surpriz'd by Clement VII. Anno 1532. and since that time has belong'd to the Ecclesiastical State.*

on a double Hillock, at the point of the Promontory. It is bigger than any one of the Four or Five Towns last mention'd, but not much richer; though its Haven is very good, and the Country about it very fruitful. 'Tis strange, that the Trade is quite ruin'd, in a place which was formerly so famous for it.

*Traders of all Religions may live at Ancona, provided*

*did they make no publick Exercise of any, besides the Religion of the Country. They whiten Wax very well at Ancona. Du Val.*

'Tis true, that after the like example of *Antwerp*, we ought not to be surpriz'd at any Accident of this Nature. The Streets of *Ancona* are narrow, and consequently dark: There are neither very fair Houses, fine Churches, nor considerable open Places in it; and the unevenness of its situation, renders it very inconvenient. The Citadel which you see on the first ascent, as you enter, commands both the City and the Haven. And on the other Hill, which makes the point of the Cape, is the Church of *St. Cyriack*, to which we ascended with a great deal of trouble and little satisfaction. It is a low and dark Edifice, the Front of which indeed is cover'd with fine Marble, but without any Order or Ornament of Architecture. That which is principally esteem'd in this Church, by the People of the Country, are the pretended Bodies of the Saints, and the number of Relicks. They boast they have *St. Ursula*, as well as those of *Cologne*. As for us, what pleas'd us best, was the prospect which we had of the Sea, of the City, and of a pleasant Country. At the entrance of the Mole or Peer there is a *Triumphal-Arch* of very fine white Marble. This Arch was erected for *Trajan*, by order of the Senate.

*Imp.*

*Imp. Cæs. Divi Nervæ F. Nervæ Trajano optimo  
Aug. Germanic. Dacico. Pont. Max. Tr. Pot. XVIII.  
Imp. XL. Cof. VII. P. P. Providentissimo Principi  
S. P. Q. R. quod ad usum Italiæ hoc etiam additæ  
ex pecunia sua portum tutiorem Navigantibus reddiderit.*

On the right side,

*Plotinæ August. Conjugi August.*

On the left,

*Divæ Marcianæ Aug. Sorori Aug.*

This Inscription, which is still very entire, let us know, that it was in acknowledgment of the Bounty of that Prince, who repair'd the Harbour at his own Charge. They told us, while we were considering this Monument, that certain Monks had oftentimes earnestly requested, that they might employ the Materials for some use in their Convent: And that at last they were fain to drive them away with Threats, to be rid of their Importunity.

The Exchange where the Merchants meet, resembles a Portico of a reasonable bigness. There were at the four Corners of the Arch, four Statues, which represented Faith, Hope, Charity, and Religion. But there happen'd an Earthquake some Years ago, which shook all these Statues, and threw down that of Religion.

I cannot forbear giving you some account of the Habits, which, thanks to the Festival, we saw here to Day. The principal Burghers usually wear a black Cloak, lined with green; blue or Feuillmort Stockings, Shooes whited with Chalk, and tied with coloured Ribbon; the Doubleds unbutton'd, adorn'd with Embroidery of several Co-

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Colours, and great Shirt Sleeves, which hang down to their Fingers ends. The ordinary Citizens Wives and Daughters wear a kind of Coif on their Heads, with a long Fringe which covers their Faces, and drives away the Flies like Horsetrappings. The Body of their Gown is red or yellow, lac'd before and behind, and on both sides, and all overlaid with Galoon, like a Suit of Livery: The Waistcoat short, their Petticoats of the same size, and the whole of fifty several Colours: The great Ladies are deck'd and trimm'd up as much as they can after the *French Mode*: But to speak the truth, their Apishness is more awkward and ridiculous than the others natural Dressing. All this does neither good nor hurt; but there is another Custom which prevails in this Country, especially from *Ferrara*, and as we were inform'd, almost all over *Italy*, and is very inconvenient, especially at this time of the Year. They have no Glafs-Windows, and their Chamber-Windows are made of Linen or Paper, which is always torn; so that they are forc'd to invent Machines every Evening, to shelter themselves from the Weather. This made us sometimes bewail the loss of our Straw in *Germany*, where, if we wanted Beds, we had at least a good Stove, well heated and closed. To compleat our Misfortunes, they commonly brought us a Fricacy of three Eggs, or as many Pilchards, for the Supper of five or six Persons. You must Fight for your Victuals, and yet pay as much as for the best Entertainment.

Polybius re-  
lates, that

in his Time (about the Year 550.) they had a good Meal in Italy for a Denier. Hospites, viatoribus honestè acceptis, & omnibus ad victum necessariis abunde ministratis, non amplius quam siliquam capiunt; hæc oboli tertia pars est.

I am



I am inform'd the Post is just going, which makes me finish my Letter, that I may not miss the opportunity of sending it to you. I will add only one word, touching the flux and reflux of the Sea. You must know, that it is more or less observable, according to the distance from the bottom, or extremity of the Gulf. At *Venice* the Tide rises four Foot and a half, or thereabouts; near to *Ravenna* three, at *Pesaro* two, and one at most at *Ancona*; so that at last it decreases to nothing.

I hope we shall arrive at *Loretto* to morrow about Noon, and you may assure your self I shall use all possible means to give you an exact account of the *Santa Casa*. I am,

Ancona, Feb. 24.  
1688.

S I R,

Your, &c.

## LETTER XIX.

S I R,

I Believe there is not in *Italy* a better Country, nor a worse Road, than between *Ancona* and *Loretto*; where we arriv'd yesterday like poor Pilgrims, weary and dirty, having been oftentimes forced to alight to ease the Coach.

All the World hath heard of our Lady of  
**LORETTO.** *Loretto*: But since there is a considerable Variety in the Accounts that are given of this Place, and the Matter of it self is very curious; I intend to give you an abridgment of all that I saw or heard on this occasion:

The

The House which is here call'd, *Sacratissimo Sacello. Gloriosa Cella. Domus aurea. Domus sapientiae. Vas insigne Devotionis. Sanctuarium Dei. Propitiatorium Altissimi. Civitas refugii. Puteus aquarum viventium. Terror Dæmonum. Spes desperantium. Gloria Jerusalem: Tabernaculum fœderis. Solium gloriæ Dei. Sacrarium Divinitatis, Sacrosanta Casa, &c.* is said to be the same in which the Virgin Mary was born, where she was betroth'd and marri'd to Joseph, where the Angel saluted her, and where the Son of God was Incarnated.

*Et tanta è la dignità di questo luogho, così sublime la Maestà, ch'è a tutti i sacri luoghi, che sono sotto il Cielo, e preferito il sacello di Loretto. That is, And so great is the Dignity of this place, so sublime is its Majesty, that before all the Holy Places under Heaven, the Chapel of Loretto is to be preferred. They pretend, that this House was transported by Angels, from Nazareth to Dalmatia, and there plac'd on a little Mountrain called Tersatto, May 10. 1291. It had remain'd there but three Years and seven Months, when the Angels took it away again, and brought it to the middle of a Forest, in the Territory of Recanati, which is in the Marquisate of Ancona.*

The celestial Melody awakened the Inhabitants of the Neighbourhood, who flock'd together from all parts, and saw the Miracle, by the favour of a great Light, with which the little House was surrounded. Nature her-self leaped for joy, and the very Oaks of the Forest, bowed themselves to pay Homage to it; they wanted only a Voice like those of Dodona. After this House had continu'd there Eight whole Months, it cou'd not endure the Thieveries and Murders that were perpetually committed about that place; so that it was taken up a third time, and carried a Mile further to the same Hill, on which it stands at present: But it was no sooner come thither, than

J. Cartageno,  
in the Book,  
Intituled, Arcani di Maria.

Terrible è questo luogho quali altro non è che casa di Dio, & porta del Paradiso. Jacobin, l. 1.

There is a Geographical Cart so be sold at Loretto, which describes all the Travels of the Santa Casa.

The Learned and Pious  
Laffels demonstrates the  
Truth of this Story by Four  
doughty Arguments. 1. By  
the Omnipotence of God. 2.  
By the probability of the  
Matter of Fact, by reason of  
the Intelligence, or Angel that  
moves the Primum Mobile.  
3. By the great number of  
rich Presents which so many  
Princes have sent. 4. By  
the Antiquity of the Paint-  
ings, of which there are  
some Fragments to be seen in  
the Santa Casa.

a Controversie arose between two  
Brothers, to whom the Land belong-  
ed, each desiring to have it in his  
Share. This was the Cause, that  
four Months after the Angels lifted  
it up a fourth time, and set it down  
some Paces from thence, in the  
midst of the High-way; from  
whence it has never stirred since.  
'Tis true, to prevent the Inconve-  
niencies to which this place, as well  
as the others, exposed it, and per-  
haps also to prevent the misfortune  
of a new Change, they built in the  
same place a magnificent Church, in the midst  
of which it remains free from all manner of Insults  
or Injury. And for its better preservation, they  
have since erected four Walls, which encompass  
it, and close it up as in a Box, without touching  
it at all, lest the two Walls being united, should  
one Day be confounded together. Some alledge  
another reason of this Separation; and say, That  
the Stones recoiled with violence, and wounded  
the Workmen, when they would have joined it  
to this Holy Building; so that they were forc'd  
to leave a space between them. All the beauties  
of Painting, Sculpture, and Architecture, were  
display'd on that occasion; or at least all the most  
curious Artists in the beginning of the last Age,  
were employed in this Work. It is of the *Corin-  
thian* Order, and of white Marble of *Carrara*,  
with excellent *Basso Relievs*, in which all the  
History of the Virgin is represented: There are  
also two Niches, one above, another between  
the double Columns. In the ten Niches below,  
are the Statues of the ten Prophets; and in the  
upper Niches, those of the ten *Sibyls*.

It is within this, that the *Santa Casa* is enclos'd, which consists of one Chamber, or rather of one Hall. It is forty four Spans long within, eighteen broad, and 23 high; a Palm and a half making just thirteen Inches, *English* measure.

*The Key of the Santa Casa is kept by the Dominicans of Farfa, 25 Miles from Rome.*

They would have those very People who live on the place, believe, that this House is built of certain unknown Stones, that the Story of its Travels may seem more probable; but this is an absurdity that can only be swallow'd by such as are willing to be deceiv'd. I examin'd the thing twice very nearly, and at leisure. 'Tis true, they have purposely made choice of Bricks of different Shapes, and unequal bigness, yet I perceiv'd very distinctly, that these Walls are made of Brick, and true Brick; together with some flat and greyish or reddish Stones, which are common every where. The whole is built with Lime and Sand, as our ordinary Houses, but the Pieces are ill joined and fitted together, which seems to evince, that this Work was done in haste.

I will beg leave to make a little digression, to acquaint you with a Thought which comes in my Head on this occasion. It was under the Pontificate of *Boniface VIII.* that this pretended Miracle happen'd. And if you make any Reflection on the Life of that famous Fox, who is represented in all Histories, as the most Cunning, the most Ambitious, and most Covetous of all the Men in the World; and if you add to these Considerations, that of his Power and Authority, you will grant, without difficulty, that he was a Man fit to undertake such a Cheat as this: After he had counterfeited Angels who frighted the good Man *Celestin*, his Predecessor, and obliged him to return to his Hermitage, after he had Abdicated the Popedom: It is not at all improbable, that he made use of the same Angels for the Ex-

*\* It is he of whom 'tis said that he rais'd himself to the Papal Dignity like a Fox, liv'd like a Lion, and dy'd like a Dog. It was he who invented, and first wore the Triple Crown. Intravit ut vulpes, regnavit ut leo, mortuus ut canis.*

See la Morale  
Prattique.

pedition of *Loretto*. Besides, 'twas a much easier Task to build such a little House in one Night, than to build a Mill with all its Appartenances, as the *Jesuits* once did. But let us return to the *Santa Casa*.

You may comprehend, by what I have said, that you cannot see the outside; and consequently what I speak of must be within. The Mason's Work is almost all open to view, but there are some fragments of Plaster covered with Painting, from which one might conjecture, that all the Walls were formerly cover'd with it. The Image of the Virgin holding the little *Jesus* between her Arms, appears in five or six places in the remainders of the Painting. This Holy Tabernacle is situated from *East* to *West*, tho' this manner of building Churches is not much observ'd in *Italy*: Towards the *East* is the little Chimney of the Chamber, and over it, in a Nich, stands the great Lady of *Loretto*. They say this Image of our Lady is of Cedar-Wood; and they have been inform'd, by a thousand Revelations, that it was the Workmanship of *St. Luke*; she is about four Foot high\*. The Ornaments with which she is deck'd, are of an inestimable Value. Her Triple Crown, which is all cover'd with Precious Stones†, was the Present of *Louis XIII.* King of *France*. They told me this Dishich was Engrav'd on the inside of it.

\* She hath a great number of Robes for change, and seven different Mourning Habits for the Holy Week.

Whenever they dress or undress her, they do it with a great deal of Ceremony.

† The King also gave a Crown to the Infant.

*Tu Caput ante meum cinctisti, VIRGO, Corona,  
Nunc Caput hinc tegit nostra Corona tuum.*

On each side of the Nich, there are Presses full of the ancient Ornaments of the Statue; and in the other little Window, which is made in the Wall on the South-side, they preserve some earthen Dishes, which serv'd for the use of the Holy Family

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mily. There are many of these Vessels which are cover'd with Plates of Gold; but we could see but one of 'em, which is cover'd underneath with Silver. They would make us believe, that this Porringer is made of a strange kind of Earth; and 'tis plain, they might have easily found such, but it is only Potter's-Ware, the E-namel of which is not so carefully scrap'd off, but that it appears still in some parts. Over-a-gainst our Lady, at the end which looks *West-ward*, is the Window at which they say the \*An-gel entred. This Window seem'd to me about three Foot in height, and a little less in breadth.

*\*They add, that the Vir-gin was say-ing over her  
Beads when the Angel enter'd.*

They could not tell me what was become of the old Roof, nor the little Steeple that is observed in the ancient Pictures which represent this House: For the present Arch is of a later Fabrick. As for Bells they have some, and their proper use should be to appease Storms immediately with their sound; but they never use them for fear of wearing them.

I must not forget two considerable things, which, they say, were transported at the same time with the House: The Altar made by the Hands of the Apostles themselves, and the Stone on which St. Peter celebrated his first Mass. This is covered with Silver, and is plac'd among the Relicks, under the Altar where they usually officiate. The Pavement is of square Pieces of white and red Marble. This is not the old Floor, for, they say, the Angels left that at *Nazareth*, with the Foundations of the House. To confirm the Story of the Translation, they insist on this Argument, that, as they affirm, it appears, that it has really no Foundation, but was fixed on the Earth just as it fell from Heaven.

None are permitted to come in with offensive Arms. B. Bartoli. People are suffer'd to lick the Walls, but they pretend, that those who have been so bold, as to take away the least Piece of 'em, have been punish'd with terrible Judgments.

the place called the Sanctuary ; that is, the space between the Altar, and the end of the Chamber where our Lady stands.

I will not pretend to give you an account of the Riches which are in this place : For such an Undertaking wou'd be equally tedious and difficult : And therefore I shall content my self with telling you, the Spectator is amaz'd to behold the infinite number of precious Stones with which the Mantle of the Statue is adorn'd : There is nothing all around but Lamps, Statues, Busts, and other Figures of Gold and Silver. Not to mention the Candlesticks of Silver and Vermillion, which are eight and twenty in number, there are twelve of massy Gold, of seven and thirty Pound weight each. The last rich Offering is always left for some time in a place fram'd on purpose, before the Eyes of our Lady : That which at present occupies that honourable place, is an Angel of Gold, holding a Heart bigger than an Egg, all covered over with Diamonds of great value. The *English* Jesuite who conducted us, told us, it was a Present of the Queen of *England*. This Reverend Father inform'd us also of a great piece of News, of which, you ought, in my Opinion, to have given us some Advice. He assured us, that that Princess was big with Child, and added, that undoubtedly it was by a Miracle ; since they had calculated, that the very moment in which the Present entred,

was

The Crown of Gold which Attalus sent to Rome, to be plac'd in the Capitol, weigh'd 246 Pounds.

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He made the following Verses upon this Sub-  
ject, and would needs give me a Copy of 'em.  
He introduces the Angel speaking to the Lady,  
and the Lady answering.

*Salve, virgo potens : En supplex Angelus adsum,* (Ang.)

*Reginæ Anglorum munera, vota, fero.*

*Perpetuus edit gemitus mæstissima Princeps,*

*Sis pia, & afflictæ quam petit offer opem*

*Castæ Maria petit sobolem; petit Angliæ; summi*

*Pontificis \* titubans Relligioq; petit.*

*Inculci miserere uteri : Sitientia tandem*

*Viscera, facundo fonte rigare velis.*

\* To wit, in  
Great-Britain

*Nuncie Cœlestis, Reginæ vota secundo :* (Virg.)

*Accipiet socii pignora chara tori.*

*Immo, Jacobus, dum tales fundo loquelas*

*Dat, petit amplexus; concipit illa. Vale.*

*Sed Natum, O REGINA, marem Regina peroptat,* (Ang.)

*Nam spem jam Regni † filia bina foret.*

*Dona, VIRGO, marem. (Virg.) Jam condunt* † The Princess of Orange and Denmar

*ilia natum.*

*Fulcrum erit Imperii Relligionis honos.*

*Reginam exaudit REGINA MARIA Ma-* (Ang.)  
*riam.*

*Alleluia ! O felix, ter, quater, Alleluia !*

Never were Verses repeated with a more luscious  
Tone, or pleasant Air. The Jesuits Companion  
thought them so well pronounc'd, that he hum-  
bly begg'd him to repeat 'em, though he knew  
them already by Heart: And this favour was  
presently granted him. My smiling Countenance  
seemed also to applaud them, but my silence did  
not please the Reverend Father. He suspected

there was something which I dislike'd, and entreated me so earnestly to tell him my Thoughts, that I could not possibly refuse him. At first, I praise'd several Passages of them, as the *fecundo fonte*, fruitful Spring, which the Angel begg'd, and the *Dat, petit amplexus*, which appear'd to me very significant. Yes, said he, the manner of expressing the thing, is not less sweet and fine, than emphatical and demonstrative; for it denotes a mutual fervency. I added, that since he permitted me to speak freely, I could not forbear telling him, that the beginning of the seventh Verse offended me as much as that of the twelfth seem'd excellent; that the *Uterus (Womb)* of which he spoke, did not, in all probability, want cultivating; that such an Epithet was injurious to her Royal Spouse; and, in a word, that I could by no means endure the Word *Inculci, Untilled*, which besides did not well express his Thought. At first he would have defended himself, but he submitted at last; and it was concluded, that instead of *Inculci miserere uteri*, it should henceforth be, *O humilem species uterum*, or something to that purpose. I would have pass'd over the *Vale*, but he confess'd, of his own accord, that he put it there only to fill a Gap. He admir'd the *Alleluja* beyond measure, and imagin'd, he could never have made a more happy Conclusion. It is true, said I, *Alleluja* is an angelical Word, it is an exclamation of Praise and Joy, which comes very seasonably where you have plac'd it: But you must remember, added I, that the three first Syllables of *Alleluja* are long, whereas you have made it a Dactylus; for this Hebrew Word is written in Greek, Ἀλληλουϊα: He excus'd himself for the *Antepenultima*, by citing \* *Prudentius*, who had made it short, notwithstanding the Greek *n*, which signified little,

Amen reddidit: Alleluia dixit; which is a Phaleucian Verse.

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the Word being *Hebrew*; and confessed the *Penultima* was naturally long. But he concluded, that the beauty of a Thought might excuse the neglecting of such Niceties of quantity; and resolved at any rate to keep his *Alleluja*. We had already alter'd our Discourse, when the young Brother desired leave to Criticize the *Natum* of the fifteenth Verse. He said, the Son was not yet born, and therefore ought not be called *Natum*: And that he could not think it possible, the Name of *Natus* or *Filius* should be given to an Embryo of half a Minute, or rather to the informed Matter of a *Fetus*. But the Father-Poet laugh'd at his Reflection, and told him, that the Word of the most Holy Lady was a sure Word; that *Born* or *to be Born*, *Natus*, *Filius*, or *Mas* signified the same thing on this occasion; that it was properly a Question of the Gender, and that we may speak of things that will infallibly happen, as of those that are already in Being. The Fryar had another Objection to make against *Natum marem*, but he only mutter'd a little, saying, there never was *Natus femina*, for he was afraid of giving Offence: And thus ended our Conference.

There is a great number of Candlesticks, with Branches and other Luminaries, all round the House without, that is, round the Walls which enclose it. But one of the greatest Rarities we observ'd, was the Proceffions of those who surround this House on their Knees: Some compass it five times, others seven, and some twelve, according to the Mystery they search for in the number. Imagine you see forty or fifty Persons, Men, Women, and little Children, all creeping on their Knees, and turning one way; and a like number meeting them, as they go to the other side. Every one is furnish'd with Beads,

and mumbles *Pater-nosters*: In the mean time they all strive to creep next the Wall, both to shorten their way, and to be nearest to the *Holy Place*; which makes them frequently juffle each other, and causes no small confusion. This is never done, but when there is but little Company there. The great resort of Pilgrims is at *Easter*, and about the Festival of the Virgin's Nativity, which they solemnize in the Month of *September*; at which times they are obliged to take other Measures. I dare hardly venture to tell you a thing, which may seem incredible; but it is reported for a certain Truth; which is, That in the Years of the greatest Concourse, they have several times counted two hundred thousand Pilgrims and upwards, during these two Festivals.

One can scarcely imagine a pleasanter sight, than the Caravans of He and She Pilgrims, when they come together, as bodies of Confraternities: Many Societies of *Bologna*, for Example, join together to go on Pilgrimage in Company. Each Society have their *Frocks* of ordinary Linen-Cloth, with a Cowl of the same Linen, made like a Strainer for *Hippocras*, which quite covers their Heads, and leaves only three Holes for their Eyes and Mouth. There are Fraternities of all Colours: They forget not their large Chaplets of Beads, Girdles, Pilgrims Staves, and the Arms of the Society, which are painted, or embroidered, before and behind, on the Back and Breast of every Brother. These Pilgrims, thus equipped, ride upon Asses, which are reputed to have some smack of Sanctity, by reason of their frequent Pilgrimages. They seldom fall, and when they happen to do so, they say 'tis without danger to the Pilgrim. So much for the Men. The Womens Habits are as rich as possibly they can procure: They fasten to the Body  
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of their Gowns, a little Pilgrim's Staff, about the length of ones Hand †. A Staff which gives occasion for many pretty Thoughts, and serves for Diversion to all the Company on the Way. These Societies of Ladies ride in Calashes, surrounded with whole Squadrons of As-Troopers. Is it not pleasant to see these Morrice-Dancers thus mounted and dressed, make an hundred Rounds, and Antick Postures, accompanied with foolish Songs to divert the Lady Pilgrims? Let not this Liberty of the Women surprize you. The Pretence of Devotion to our most Holy Lady, is a Reason sufficient to release them from their usual Prisons: And besides, I doubt not but every one hath a Brother, or some other Spy near her.

† Some are of Gold, Silver, Ebony, Ivory, Artificial Flowers, and many are enrich'd with Pearls, Precious Stones, &c.

I cou'd entertain you with a great many Remarks upon the Church, if I were not afraid of cloying you with such Stories: Only you must know, that all the Riches in the House are but of small Value, in comparison of what we saw in the Treasury-Chamber. This Chamber is a spacious place: Seventeen large Presses with folding Doors, serve as Wainscot to the Walls; the vaulted Roof is of a fine sort of Plaister, with gilded Compartments, adorn'd with fine Paintings. The Silver-work is not thought worthy of admittance into the Presses, it was allowed at first, but at present it is confusedly heaped up in several places, till they have occasion to use it. The Presses then are filled only with pure Gold, remarkable Jewels, or Vessels and Ornaments more precious than Gold\*: I will not attempt a Relation of the Particulars, for they exceed Imagination it self. To comprehend how these vast

\* Among these Jewels they set the highest esteem on a Pearl wrought

after the fashion of a Gondola; which they say was naturally mark'd with the Figure of our Lady. B. Bartoli.

Riches



Riches were thus amass'd, you need only remember, that all the People, Princes, and States, who acknowledge the Supremacy of the Pope, have continually, for these four hundred Years, been bringing them thither, and striving to out-do each other: You must also consider, that this Treasure is but a small part of the Presents they have received. They have built a Church, and a magnificent Palace. They have settled Revenues, and purchased Lands out of fight; and it is not to be doubted, but they have Chests full of Money. This is not all; the Boxes furnish them with prodigious Sums, and one of the Secrets they make use of, to stir up the Devotees to fill them, deserves to be taken notice of. They distribute a Printed Paper, by which they endeavour to perswade the People, that the *Holy House* has no more than 27000 Crowns of Revenue; and by another Computation which they annex to the former, they show, that they are obliged to disburse thirty eight thousand six hundred and thirty four Crowns, to pay the Officers Salaries, and other Annual Expences. Thus there remain above eleven thousand Crowns, which, according to this pretended Account they fall short every Year. This furnishes 'em with an excellent opportunity to make pathetick Representations of their Poverty, and to move the Compassion of devout Pilgrims, in favour of our good Lady, who, they say, loves nothing more than the Vertue of Liberality.

After we had seen the Treasury, they carried us to the Arsenal, which is not considerable: There they shewed us some Arms taken from the *Turks*, and relate, that these Barbarians having made a Descent to plunder the Treasury, about a hundred and fifty Years ago, our Lady struck them all blind as they were going to enter into it;

*The Crown is worth near Five Shillings Six Pence English Money.*

*Mahomet II. and after him Selim his Nephew.*

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it; at which time they seized on part of their Arms. From the Windows of this Arsenal, you behold the part of the Sea, over which, they say, the House was brought: They add, that ever since, there is a certain White Way on the Water; and our Jesuit protested to us with the highest Asseverations, that he had often observ'd it. Yesterday when we came hither, the Rabble flocked about us, and told us, That we must make haste to confess and communicate; without which, those who should dare to enter into the *Holy House*, would be shaken even to the Marrow in their Bones, and be in danger of sudden Death. There must be as well Impudence on one side, on such Occasions, as there is a great deal of Prejudice and Stupidity on the other.

After we had visited some Apartments in the Palace, they brought us to the Cellar, where we found one hundred and forty great Tuns, full of good Wine. From thence we went to the place where the Drugs are kept; where they shew'd us three hundred and forty five Vessels of Earthen-Ware, which they said were painted by *Raphael*, and are infinitely esteemed. On five of the largest, are *St. Paul*, and the four Evangelists; and on the rest, Sacred Histories, the Metamorphoses of *Ovid*, and Plays of Children.

*Loretto* is a very little Place, though it be well fortified, and has the Title of a City and Bishoprick. There is in the publick Place, an admirably Beautiful Fountain of Marble, enrich'd with Statues of Brass. There is also a Statue of *Sixtus V.* in the same Place, which the Inhabitants of *Loretto* erected in acknowledgment of the Privileges they had received from him. The principal Trade of this little City, consists in Medals, Rosaries, sanctified Beads, Images, *Agnus Dei's*

Chaplets of  
Beads were  
invented by  
Urban II.

*Dei's*, Measures of the Height of our Lady, and such like Commodities.

We saw some Chaplets whose Beads were like Goose-Eggs; these are for the great Days of Devotion. You must know, moreover, that there is no Person there, who affirms not himself to be descended from the Race of one who saw the arrival of the *Holy House*. All of them have heard their Grandfathers relate, that their Ancestors heard it from their Great-Great-Grandfathers; as those who live now fail not to transmit the same Story to their Children, and their Childrens Children. And must not one be very incredulous that refuses to believe such a Tradition? I am,

Loretto, Feb.  
26. 1688.

S I R,

Your, &c.

## LETTER XX.

S I R,

RECANA-  
TI.

**A**S we pass'd thro' *Recanati*, which is a little City on the top of a Hill, three Miles from *Loretto*, I stopt a while to see the great Church: I cou'd find nothing in it worthy of Observation, but the Tomb of poor Pope *Gregory XII.* who, you know, was deposed from the Pontificate by the Council of *Pisa*; together with *Peter de Luna*, who assum'd the Name of *Benedict XIII.* and was Pope of *Avignon*.

Ten Miles from thence, in a most fruitful Country, on the Bank of the *Potenza*, we pass'd thro' the Ruines of the City formerly called *Helvia Ricina*, where there are still to be seen pretty

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pretty large Fragments of an Amphitheater, which was built of Stone and Brick mingled together, like that of *Rimini*. On this side the River, we were enclosed among Hills for two Miles, after which we arrived at *Macerata*, where we lay. They told us this City was pleasant and indifferently large; but it was late, and besides the Weather was so bad, that we did not walk abroad. Between *Macerata* and *Tolentino*, there is a fat and well cultivated Plain, tho' the Country is very thinly Inhabited: They plant great Reeds to prop up the Vines, and make use of *Buffalo's* to draw their Ploughs: These Animals are far stronger than Oxen, and eat much less.

*The Buffalo's were brought to Italy, An. 595. Ciacon.*  
TOL-  
TINO.

*Tolentino* is seated on a Rising Ground; I could not learn there was any thing remarkable in it, but some Relicks, which are things that we take little notice of. From thence we came to the Town of *Belforte*, which I must tell you, by the bye, is the first place built with Stone, which we had seen in *Italy*. A large Mile on this side of it, we came into the Province of *Umbria*, where we began to enter upon the ridge of the *Apennine*.

A Gentleman of the Neighbourhood, who was going to *Foligno*, our way, accosted us near *Macerata*. I was glad of his Company, hoping to get information of several things relating to the Country. At first we discoursed of our famous Lady, of whom he related a hundred Stories. The Discourse being turned to Religion, he told me, among other things, that there was great rejoicing in *Italy*, that our King was become a Christian: And when I desired him to explain his meaning, I found he was possess'd with the strangest Notions that ever enter'd into the Mind of any Humane Creature. The Extravagancies he accused us of, were no less than those which

which the *Pagans* laid to the charge of the *Primitive Christians*. He would sometimes look upon me with some satisfaction, when I said any thing which pleased him: But he still suspected that I dissembled; and all my Rhetorick could not persuade him that we were Baptiz'd.

You must know, that this is the general Opinion of this Country. They know no more of our Religion than they who live among the *Tepinambouz*. But those Gentlemen of the Frock, who are best acquainted with News, think it meritorious to scandalize us, and render us odious, by the Follies and Impieties they impute to us.

Between *Tolentino* and *Foligno*, for near forty Miles, we were almost always among the Rocks, which oftentimes made the ways very difficult. The principal Villages which we saw by the way, are *Valcimara*, *Ponte di trava*, *Mutia*, *Dignano*, *Celfiorito*, and *Casa Nuova*. At our leaving the Mountains, near a little Village called *Pala*, we discovered from a height, the Plain of *Foligno*, which from thence makes one of the finest Prospects in the World. This great Bottom is encompassed with rich Hillocks, watered with several Rivers, adorn'd with many pleasant Houses, and perfectly well cultivated. We had scarcely escaped from the Snow and Rocks, and the cold and piercing Winds, but on a sudden we found our selves fanned by the Air of a mild Climate. The Almond-Trees were already Blossom'd, which in a moment succeeded to the Furzes of the Mountains: This, added to the Beauty of a fair and calm Day, gave us the delicious Prospect of a fine Summer. We could not give over contemplating this lovely Garden, whose extraordinary Beauties deserve the highest Praises.

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Bologna

After we had insensibly jogged on three or four Miles in a continual descent, we enter'd into a streight and level Way, on the side of which runs a pretty large Brook, which is extreamly clear. After we had travell'd a Mile in this Road we arrived at *Foligno*. Tho' this City is seated in a Terrestrial Paradise, it has nothing else considerable: Yet they say, it enjoys a better Trade than most of the other Cities of the Ecclesiastical State which we have seen. Their Trade consists in Cloth, Gold and Silver Lace, some Silks, and Spicery. The *Goths* plunder'd it several times; and there are no old Monuments remaining.

A little while after we left *Foligno*, we saw on the other side of the Plain, upon an Eminence, the Town of *Montefalco*, where the miraculous *S. Clara* lies Interred. We were inform'd, that they show there three Stones about the bigness of small Nuts, that were found in the \* Heart of that Saint, and upon which the History of the Passion is engraved. But that which is most admirable, is, that all the three Stones together, weigh no more than one of 'em singly; and consequently one weighs as much as all the three.

Not far from thence is the City of *Affisa*, where they keep the Bones of that Saint, who preached to the Swallows, and made himself a Wife and whole Family of Snow; and whose Legend is stored with Fables. You know the Man. || His Relicks are under the great Altar of the Cathedral; but no living Soul is permitted to see them. It is said, that a certain Bishop, of the Isle of

|| They pretend that his Body, and that of *St. Dominick*, are side by side standing on their Feet. At *Porciuncula*, five Miles from thence, they pretend to have the first of these Saints, (*St. Francis*); and at the great Convent of *Bologna* they affirm also they have the Body of *St. Dominick*.

*Corfica,*

*Corfica*, who believed himself to have a greater Privilege than others, about sixty Years ago, obstinately resolv'd to see them, and that by a Divine Judgment, he was presently struck with sudden Death. It is true, so much Intercession was made to this Saint, that a little after the Prelate came to Life again.

Near the Village of *Pesignano*, between *Foligno* and *Spoletto*, and at the Foot of the Hill which surrounds the Plain, a plentiful Spring runs out of four Outlets under a Rock, and instantly makes a little Lake. There the four Rivulets being united, send forth a River, which afterwards forms a vast number of Meanders; and doubtless contributes very much to the fruitfulness as well as Ornament of the Country it Waters. About two hundred Paces from this Spring, there is on the Way-side, a very little Temple of white Marble, of the *Corinthian* Order. One who seem'd to have some skill in Antiquity, told me at *Spoletto*, that this little River is the *Clitumnus*, spoken of by some ancient Authors, and among others by \* *Virgil*, in the Second Book of his *Georgicks*: And the Reasons alledged for this Opinion seem very probable. But that which is commonly added, that this little Temple was Consecrated to *Clitumnus*, as a Deity, is a Story without any appearance of Truth. For besides that, this Temple is built Cross-wise, and Eastward, as the most part of the Christian Churches are; and that there are Crosses, and the Cyphers of the Name of *Christ* in *Basso Relievo*, in divers places, which agrees not with the fashions of *Paganism*: The three following Inscriptions are Engraved on the Frises of the Front, and on both sides. (1) ✠ S C S Deus Profetarum qui fecit Redemptionem. (2) Deus Angelorum qui fecit Resurrectionem. (3) ✠ S C S

\* Hinc albi  
Clitumne  
greges, &c.  
Pliny says,  
that the Oxen  
which drink  
the Water of  
this River  
grow white.  
l. 2, c. 3.

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*Deus Aposto* \*\*\*\*, the rest is broken off. The Characters are not in the least *Gothick*, nor any other part of the Architecture. Perhaps this Temple was built out of the Ruines of that of *Clitumnus*. 'Tis at present call'd *S. Salvatore*; and the Bishop of *Spoletto* says Mass in it once a Year.

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*Corfica*, who believed himself to have a greater Privilege than others, about sixty Years ago, obstinately resolv'd to see them, and that by a Divine Judgment, he was presently struck with sudden Death. It is true, so much Intercession was made to this Saint, that a little after the Prelate came to Life again.

Near the Village of *Pesignano*, between *Foligno* and *Spoletto*, and at the Foot of the Hill which surrounds the Plain, a plentiful Spring runs out of four Outlets under a Rock, and instantly makes a little Lake. There the four Rivulets being united, send forth a River, which afterwards forms a vast number of Meanders; and doubtless contributes very much to the fruitfulness as well as Ornament of the Country it Waters. About two hundred Paces from this Spring, there is on the Way-side, a very little Temple of white Marble, of the *Corinthian* Order. One who seem'd to have some skill in Antiquity, told me at *Spoletto*, that this little River is the *Clitumnus*, spoken of by some ancient Authors, and among others by \* *Virgil*, in the Second Book of his *Georgicks*: And the Reasons alledged for this Opinion seem very probable. But that which is commonly added, that this little Temple was consecrated to *Clitumnus*, as a Deity, is a Story without any appearance of Truth. For besides that, this Temple is built Cross-wise, and Eastward, as the most part of the Christian Churches are; and that there are Crosses, and the Cyphers of the Name of *Christ* in *Basso Relievo*, in divers places, which agrees not with the fashions of *Paganism*: The three following Inscriptions are Engraved on the Frises of the Front, and on both sides. (1) ✠ S C S. Deus Profetarum qui fecit Redemptionem. (2) Deus Angelorum qui fecit Resurrectionem. (3) ✠ S C S

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greges, &c.  
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Departing from *Narni*, we found our selves again between the Mountains, which continue for eight Miles, to the Town of *Otricoli*: Near which, in a Plain, are the Ruines of the ancient *Otriculum*. \* We went a little aside to take a nearer view of these dismal Remains, but we could find nothing which might afford us any Instruction. A little further we passed the *Tyber*, over a fair Stone Bridge, which was begun under *Sixtus V.* and finished under *Urban VIII.* as it appears by an Inscription engraven on it.

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CASTEL-  
LANA.

It was late before we arrived at *Citta-Castellana*; and since we were resolv'd to proceed on our Journey early the next Morning, we were willing to give Credit to the Report of those, who told us, we should find nothing remarkable in it.

Near *Regnano*, we found the old *Via Flaminia*, with its Pavement of nineteen hundred Years continuance, which remains entire in this place to Admiration; tho we had not perceived any Footsteps of it since we left *Rimini*, to which place this Way extended it self. I shall give you a more particular Account of it on some other Occasion.

We dined at *Castel Nuovo*, which is but a paltry Town, as well as *Regnano*. Almost all the rest of the Country, as far as this place, is untill'd, and without Inhabitants: The Soil is bad, and the Land generally flat, tho' uneven. We saw every where an infinite Number of ancient Ruines. After we had repass'd the *Tyber* upon the

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Rome, Mar. 4.  
1688.

S I R,

Your, &c.

## LETTER XXI.

S I R,

IT is so pleasant to travel in good Company, that for this reason we were easily prevail'd with to undertake a Journey to *Naples* somewhat sooner than we design'd. There are many surprising Rarities in this excellent Country, which may be observ'd by those who have the Patience to wait till the Spring is a little advanc'd. Besides, in that Season the Fields begin to put on a more smiling Countenance; and all the Journey is extremely pleasant. 'Tis true, it has been so hard a Winter, that we could not expect a forward Spring; and we now find, that tho' we had taken their Counsel, who advis'd us to put off our Journey till *April*, we could not have expected any considerable Advantage by so long a delay, by reason of the continuance of the Cold. And besides, this would have spoiled all our Measures at *Rome*, where we intend to remain without interruption, since we design not to stay long in it.

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They commonly reckon five Days Journey from *Rome* to *Naples*: The Road is bad, and we met with few things worthy of Observation in it; But as Mount *Vesuvius*, and the Rarities of *Bajæ*, *Puzzolo*, and other neighbouring places, made amends for the rest.

Marino, or  
Villa Maria.

Having only rambled about *Rome* for two or three Days, and in some measure satisfied our Curiosity with a cursory view of some of its most considerable Rarities, we left it in order to our Journey for *Naples*. Twelve Miles from *Rome* we came to *Marino*, a large Town belonging to the Prince *Colonna*, formerly known by the Name of *Villa Mariana*. Here we left the level Country, and departing from *Marino*, ascended a stony Mountain, where there is nothing to be found but Woods and *Buffalo's*. I shall say nothing at present of the Lake of *Castel-Gandolfo*, which we coasted for near an Hour, because we intend to visit it at our Return, when we shall have more leisure for Observation.

As we descended the Mountain four or five Miles on this side the Lake, we discovered the Sea, and saw on a little Hillock on the Right-hand, the Town called *Citta de la Vigna*, which is the ancient *Lanuvium*, a Municipal City, and the place where *Antoninus Pius* was born; and not the *Lavinium* of *Aneas*, as the vulgar Opinion is. *Lavina Litora* are ten or twelve Miles from thence, towards that part where *Prattica* is now seated.

VELITRI.

In the Evening we reached *Velitri*, a little City enclos'd with a Wall, and seated on a little well-cultivated Hill. It was formerly an important place, and troublesome to the *Romans*, but at present it is inconsiderable.

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Valla.

'Tis the general Opinion here, and even the Servants at the Inn inform'd us at our Arrival, that the City of *Velitri* was honoured with the Birth of *Augustus*. One of our Company asked who that *Augustus* was, and was answer'd, that he was the first Christian Emperour. I expected that he should call him St. *Augustus*; for I observe here, that the People easily canonize all the Illustrious Men of old, *Pagans* as well as others. 'Tis plain that *Augustus* was born at \* *Rome*, as *Suetonius* positively affirms, tho' 'tis true, that his † Family was originally of *Velitri*, and that he was put to Nurse in the neighbourhood of that City. The same Author relates, that in his time, they spoke of the Chamber where that Prince was Nursed, as they are wont to do at present of the *Holy House of Loretto*: *Huc introire nisi necessarii & castè religio est. Temerè adeuntibus, metus & horror objiciebatur.*

\* *Natus est Augustus M. Tullio Cicerone & Antonio Coll. regione Palatii ad capita bubula.*  
† *Gentem Octaviam Velitris præcipuam olim fuisse multa declarant.*

In the midst of the publick Place at *Velitri*, there is a very fine Statue of Brass of Pope *Urban VIII.* I observed, that the Statues of the Popes always represent them sitting, which is done, without doubt, to denote the Empire which they have over all other Princes in the World. They carried us to the Marquis *Ginetti's* House, the situation of which is very agreeable, and the Apartments are adorn'd with a great number of Antiquities.

Coming down the Hill of *Velitri*, we observed a great number of Caves or Cellars dug under the Rocks to preserve the Wines cool. After which we entred into a Country poorly Inhabited, and all open, for about fifteen Miles, to the foot of the Mountain, on the top of which stands the little City of ‖ *Sermonetta*.

*Between Velitri and Sermonetta, we cross'd the two little Rivers Tepia and Nympha.*

*‖ Built upon the Ruines of*

*the ancient Sora. Sermoneta, quasi Sorella della Città di Sora, says Th. Valla.*

About

About four Miles further, they made us observe, on the Left-hand about fifty Paces from the High-way, some old Ruines, which, they say, are the Remains of the place called by St. Paul, *The three Shops*, in the twenty eighth Chapter of the Acts. This place is commonly called, *le Tre-taverne*; because the Words *Taβepvai* in Greek, and *Tabernæ* in Latin, have more relation to the Word *Taberna*, than to that of *Bottega*. It is something after this manner that they derive *S. Longinus* from *αβγζη*, and *St. Tiphine* from *τηφινια*.

*The Word Taβepvai is a Latin Word adopted by the Greeks.*

On the Right-hand we saw the Promontory, at present called \* *Monte Circello*, which according to some Naturalists, was formerly an Island. It was there, say the Poets, that the jealous *Circe* changed poor *Scylla* the Mistress of *Glaucus* into a Sea-Monster, and the Companions of *Ulysses* into Hogs.

\* *Mons Circæus*, antiquis famosissimus, in quo *Circes* habitasse fertur, & herbis efficacissimis ibi natis, homines in bestias commutasse. *Ant. Magin.*

*Credibile est Circe mutasse potentibus herbis, In Monachosque suos, inque suos Monachos.*

#### SETIA.

*Under this Mountain the Road lies very near the source of the ancient Ufene, which at present is call'd Portatore.*

The little City of *Setia* is on a Mountain a little on this side the *Three Taverns*. It was formerly famous for its Wines. *Setinum ardebat in auro*, says *Juvenal*. But at present the Soil is become of another Nature; for it produces scarce any thing at all. I observed among the Woods with which these Mountains are cover'd, many of the Plants called *Ficus Indica*. Some of them grow up to the height of thirty or forty Foot, with Trunks as thick as a Man. The Laurels and Myrtle-Trees are common in the Hedges; and here we begin to find Orange-Trees frequently in the open Fields. Near *Settia*, at the Village call'd *Casa Nuova*, there is a great Bog, on which you may take Boat, and go strait to

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*Habits of the Women at Strasbourg.*

*A Country Wife*



*A Pesant*



*A Tradesman's Wife  
in mourning*



*A Burgher's Daughter*



*A Burghers Wife in  
mourning*



*A Doctors Wife*



*A Woman in mourning*



Vol. 1

*Terrace*

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*Terracina.* But we turned to the Left, into a Valley which led us to the Mountain, and City of *Piperno*, where we lay. I observed in our *PIPERNO*. Way, a pretty large Church-yard, all planted with Orange-Trees, which is doubly contrary to the usual Custom. For first, there are no Church-yards in *Italy*: Every Family hath its peculiar Chapel or Vault in some Church or Convent; and if there be any publick place where they bury those who are very poor, which I have not yet seen; 'tis only some remote or private Corner without the City. And besides, it is the Custom where there are any Church-yards, to plant Pines, Yew-Trees, or Cypresses; but no Orange-Trees.

*Piperno* is a new City, built near the old *Privernum*, the Metropolis of the *Volsci*, and Residence of their King *Metabus*, the Father of the famous *Camilla*, (*Virg. lib. 11.*) Some say that *Privernum* was called *Piperno*, because (when they built it out of the Ruines of the other) they found in the place where *Piperno* now stands, a Tree which bore Pepper: From whence it comes, say they, that this City bears that Tree in the Scutcheon of their Arms, with the Head of *Camilla* carry'd by a Lyon. Others are not of this Opinion: They believe that *Piperno* is so called by corruption for *Priverno*, or *Privernum*; and that the Tree now discoursed of, is no Pepper-Tree, but a Laurel: From whence they draw great Consequences concerning the Bravery of the old *Privernates*.

The Bishoprick of *Piperno* was reunited to that of *Terracina* (by *Honorius III.*) because of its Poverty; *ob indecentem paupertatem*, says *Favonius Lea*. The Bishop's Chair is still kept in the Choir of the old Cathedral.

They



They have in the Church of St. *Benedict*, a famous Image of our Lady by St. *Luke*, which resisted the Fire at the Sacking of *Privernum*, and is the grand Object of the Devotion of *Piperno*, together with St. *Sebastian*, St. *Thomas Aquinas*, and the Illustrious *Camilla*.

'Tis said, that Lilies and Daffodils grow naturally on the Hill of *Piperno*, called *Colle Rosso*. There is a certain fine Earth found there, call'd *Buccaro*, excellent for making Potter's Ware. From the top of this Hill you discover the little City of \* *Maenza* ; near which there is a Lake, the Waters of which, by the Report of *P. Paolo Benvenuti*, rise considerably on a sudden two Days before Rain.

\* *Maenza*,  
*Roccagorga*,  
*Rocca Secca*,  
*Asprano*,  
*Prossedi*, *Son-*  
*nino*, and some

other little Towns in the Neighbourhood, are as it were so many Colonies form'd out of the Ruins of *Privernum*.

Leaving *Piperno*, we pass'd over some sandy Hillocks, full of those various sorts of Shrubs which are Green in all Seasons. In the Wood which we enter'd afterwards, there are a great number of Cork-Trees. This Tree extreamly resembles the Ever-green Oak ; and I believe we may very well call it a kind of Oak, since it bears Acorns. The Nature of this Tree is admirably well accommodated to the use which Men make of it. When you strip other Trees of their Bark, you at the same time take away their Sap and Life ; but on the contrary, when you take away the Bark from this Tree, it grows stronger, and presently produces a new Coat, as Sheep after Shearing bear a new Fleece.

After we had past the Wood of *Piperno*, we went out of the Way two or three hundred Paces, to see the Abby of *Fossa Nuova*. The Monks who

FOSSA  
NUOVA.

This Abbey is seated on the Ruines of the Forum *Appii*: of which *Benvenuti* assures us, that there are some Footsteps remaining.

car-

carry'd us to the Church, told us, that *Thomas Aquinas* going from *Fondi* to the Council of *Lyons*, and finding himself ill, alighted from his Mule, stuck his Stick in the Ground, fastened his Mule to it, and afterwards fell asleep in a Corner of the Wood, near the Church. 'Tis said, that the Mule getting loose, run furiously into the Church, those who were there not being able to stop it: They add, that the Beast was so insolent, as to set her Feet in the Choir; but immediately she sunk into the Pavement, and at the same Instant was punish'd with sudden Death. They show the pretended print of her Feet, and have put little Iron Grates over them, to preserve them. Moreover, as they searched for the Master of the Mule, to punish his negligence in not tying her better, they were surpris'd to find that it was \**St. Thomas*, who was ready to expire, for want of his Mule to carry him to seek Relief. They brought him to the Convent, where he || died some Days after; and his Body lay for some time in this Church, from whence it was afterwards removed to *Fondi*, and from *Fondi* to *Toulon*.

About ten Miles on this side *Fossa Nuova*, we found the old Way called *Via Appia*, which was pav'd by *Appius Claudius*, when he was Censor. The Alterations which Time makes on the surface of the Earth, is the Cause that the Roads are frequently changed also, as 'tis plain from daily Experience; but nothing more evidently demonstrates this Truth than this part of the *Via Appia* which we met with. It comes out of a deep Bogs, which at present is wholly inaccessible, whereas formerly it was the direct Road from *Capua* to *Rome*. And 'tis plain, they were oblig'd to fetch a great Compass, when they left this Way, and took that of *Piperno*. I observed the

*After you have pass'd the River Amalino you enter into a Valley, which as far as Torre della Mole was formerly part of the great Marsh or Lake, called Pontina, and was Navigable. The Road is extremely bad after great Rains.*

\* Others say, that the Mule wandred some days in the Wood, and at last running to the Tomb of his Master, died there for Grief.

|| Villani, and others, write, that he was poisoned by order of Charles I. King of Naples. Appius Claudius Censor, Aquam Claudiam induxit. Sc. viam Appiam stravit. Entrop. Appia Longarum teritur Regina viarum. Strabon.

the same thing between *Citta-Castellana* and *Rome*, on occasion of the *Via Flaminia*, of which we find great pieces preserved after we pass *Regnum*. In some places, and particularly towards *Castel Nuovo*, fifteen Miles from *Rome*, this ancient Pavement may be still observed, which sometimes mounts on Ascents that are now inaccessible, in other places loses it self in deep Valleys, which cannot be descended into, and afterwards appears again some Miles farther. 'Tis certain, that by Winds, Rains, great Floods, Earthquakes, and other Accidents, Plains are swell'd to Mountains, and Hills sunk to Valleys. The Land gains from the Sea in some places, and loses in others: The Sea furnishes the Land with Lakes, and receives Islands in lieu of 'em. Rivers are dried up, and change their Course; Mountains swell, and become level; and the Figure of the Globe is in perpetual variation. I could produce Examples of all this. 'Tis true, these Changes are not universal: This Pavement, for Example, for the space of about two Miles, to *Terracina*, is exactly level with the circumjacent Lands.

Of all the Antick Monuments I have seen hitherto, there is nothing in my Opinion, deserves so much to be admir'd, as these famous Roads. The Buildings that are preserved, have been exposed to few Accidents; and all things being well considered, 'tis rather matter of Astonishment, that Edifices so exceedingly solid, were so soon ruined, than to see them still remaining. But that an innumerable Number of Passengers, Horses, and Chariots, should perpetually tread on a Pavement for so many Ages, and yet such considerable Pieces of it should still be found entire, is a thing which seems almost incredible. The

\* Procopius  
saith they are  
all square, but  
he is mistaken.

\* Stones of this Pavement are of unequal bigness; their Colour greyish and reddish, almost like  
Iron

Iron when it begins to rust, extremely hard, and ten or twelve Inches thick. To speak generally, the greatest, in their largest Dimensions are little more than two Feet, and the smallest not less than one. Tho' the figure of these Stones is irregular, they are all so exactly join'd, and closely united, that it is impossible to thrust a Sword's Point between them, in those places where they have still retain'd their ancient situation. I have measured the breadth of these two Ways, *Via Appia*, and *Via Flaminia*, and found that they are every where twenty Roman Palms broad, with very little difference; which makes just fourteen Foot, four Inches less, of *English Measure*: This is not too much for the meeting of two Chariots. These Ways which they call'd *Via Consulares*, had on each side Borders of the same Stone with the Pavement; and these Borders were rais'd about two Foot: I observ'd them in some places very well preserved. These were called the \**Margines*, \**Cippi*. 'Tis or *Marginationes Viarum*; and 'tis between these Borders that one may measure the exact dimensions of the Ways. The Cart-Wheels have in some places made Ruts, which at the most are not above three or four Inches deep; and the manner in which the Rut reaches from one Pavement to another, is one of the Proofs of its ancient situation. The rest of the Pavement is even and whole, without any appearance that the Horses-shoes have worn it in the least. They told me, that there is another Lay of very thick Stones placed on a Bed of Sand, which serves for the foundation of this Pavement, and hinders it from sinking. As we approached to *Ter racina*, we saw on both sides, the Ruines of many ancient Monuments, which, according to the Custom of those Times, were erected near these great Roads, both for Ornament, and to give

*true, they were sometime called Marginationes. But Liptius pretends that these Marginationes, were the Pavements on the sides, which were made bigger than the rest. I remarked, that in this sense the Cippus and Marginatio are sometimes of the same piece.*

Tra-

Travellers some *Idea* of the Magnificence of *Rome*. After all, tho' these Ways were both very beautiful and useful; 'tis certain, that so hard and slippery a Pavement, was extremely inconvenient: And we took care to avoid it, at the same time we admired it.

Scopulosi  
verticis An-  
xur. *Sil. Ital.*  
TERRA-  
CINA.

Terracina  
being besieged  
by the Turks,  
the Inhabi-  
tants made a  
Vow to give  
twenty thou-  
sand Eels  
yearly to St.  
Benedict, if  
by his Inter-  
cession they  
should be freed  
from this dan-  
ger. The  
Turks raised  
the Siege a  
few Days af-  
ter. Their

Vow was accomplished, and the Eels are carried every Year to the Benedictines. Theod. Valla, and Ostiensis.

L. Alberti speaks of an ancient Theater, of which there are some Ruins remaining at Terracina. Perhaps he means the Square Theater, which, if one may believe, G. Brown is still to be seen on the highest Neighbouring Mountain, on the left side of the Road to Naples.

The ancient *Anxur*, which was afterwards called *Trachyna*, because it is seated upon a Rock of difficult access, is at present by corruption called *Terracina*. It is little, poor, and ill peopled; and all the Country about almost uninhabited. A little on this side *Terracina*, they were forced to cut the Rocks, to continue the *Via Appia*, between the Sea and the Mountains; as it appears in several places within the space of one Mile. The Rock, called *Pisca Marina*, is near a hundred and twenty Foot high; and the ancient Cyphers are marked from ten to ten, in a Capital Roman Character, on the Face of the Rock, which is cut perpendicular; so that the Cypher on the top is CXX. But an Antiquary who is no less exact than curious and learned, told me at *Rome*, that he had measured these Distances, and that he found them to be almost all unequal. Some conjecture, that the principal end of the Undertaker, was to measure his Work, and that he marked the Divisions only slightly, it being no advantage to him. Others believe, that every Distance comprehends ten Days Work; and that the inequality of the distances was occasion'd by the more or less diffi-

culty which the Workmen found in cutting the Rock. And that which gave occasion for this Thought is, that the distances above are greater than those below, the Rock still growing narrower towards the top. But I find one main Objection against this Sentiment; for 'tis probable they began to work at the top of the Rock; so that the first Tenth should have been marked above, and the Number CXX. found below. After all, the Controversy is in my Opinion not easily to be decided.

After we had past over some little Hills covered with Cork-Trees, having on the Right-hand the Marish and the Sea, and always following the old Pavement, we came in the Evening to *Fondi*. An old Wall which is three Miles on this side *Terracina*, makes the Separation between the Ecclesiastical State, and the Kingdom of *Naples*.

*Fondi* is in a flat Country, not far from a **FONDI** Lake which bears the Name of the City, and covers a large extent of Ground in a Moorish Bottom, between the Hills and the Sea. They say this Lake produceth Eels of an extraordinary bigness. \* *Hariaden Barbarossa*, King of *Algeir*, \* Others say, and Admiral to the Grand Signior, destroy'd this Chairadin, Caratin, and poor little City in the Year 1534. They have Cheireddin. painted the History of its Destruction, in the He carry'd away almost all the Church of the *Annonciata*. *Barbarossa* had a particular design on || a Princess of the House of the Inhabitants into Slavery. *Gonzaga*, who was then at *Fondi*: But that Princess, being inform'd by a Gentleman of || Julia de the City, of the Design of the Pirate got *Gonzaga*, immediately out of her Bed, and escap'd *Wife to Vespasian Conlonna*. *Bar-*

*barossa would have made a present of her to the Grand Signior. She was very beautiful. He destroyed the City out of spite, because he missed his aim. Schrad.*



in her Smock, by that Gentleman's assistance. The Story adds, that the Lady not being able to remember, without Indignation, that a Man had seen her in that Posture, she caused him to be stabbed some time after.

*Fondi* is all paved with the Stones of the *Via Appia*, but they are not joined so close as they were heretofore. Near the Castle there is a large Garden, which, according to Tradition, belonged to *Cicero*. I believe there are no other Proofs of it. The *Dominicans* have a great veneration for the Chamber of *Thomas Aquinas*, and for the Auditory where he taught. They also keep, with extraordinary care, an Old Orange-Tree, which, they say, this Doctor planted. He died *Anno* 1273. or according to the old Legend, 1274. by which you may judge of the Age of this Tree. There is a Story of a certain Tree of *Cochin-China*, which lived two thousand Years; and we have a Relation of *China*, which tells us of a Tree so old and so big, that fourscore Men could scarcely embrace it: But Orange-Trees are not of so long continuance. It is an incredible thing; for every body assures me here, that never any of these Trees attained to the Age of four hundred Years. It was necessary the *Dominicans* should have some miraculous Memorial of the Angelical St. *Thomas*, as well as of their great Patriarch St. *Dominick*, of whom they have another Orange-Tree, at St. *Sabina*, on Mount *Aventino*: But what may not a Man believe on this Subject, after what *Surius* relates of the old Olive-Trees of *Nazareth*, and of the accursed Fig-Tree, which was to be seen within these two and thirty Years? That this Trunk should last so long, after the Curse it received, is a thing not easily to be understood, and especially if we consider of the nature of the Tree, which allows it not so long a Life. They



They would have persuaded us at *Tarracina*, that we should find the Leaves of the Orange-Tree of *St. Thomas*, of another shape than those of other Orange-Trees; as they talk of the Almond-Tree of *St. Francis*, which is yet to be seen on Mount *Luco*, and of which the Leaves grow, as they say, with Crosses exactly figur'd: But we could not perceive this pretended difference; nor could we find that the Winter had been more favourable to the Oranges of this venerable Tree; for they were all frozen, as well as those of the Garden of *Cicero*, who I understand, by the bye, passes at *Fondi* for a kind of Saint, as well as *Augustus* at *Velitri*. When this Tree shall die, if at least it ever must, they resolve to make a Shrine of it, to contain some Relicks of the Saint who planted it. This is no ill Thought. It is thus, that they keep somewhere in a Village of *Tirol*, one of the biggest Nails of *St. Christopher*, in a Case which is made of the Palm-Tree which grew from his Pole, planted in the Earth after he had carried over the Child *Jesus*, from one side of the River to the other. Leaving *Fondi*, we were oftentimes forc'd to pursue our Way on the old Pavement, for ten Miles, to *Mola*. One is almost always among the Mountains; and this unevenness of the Soil joined to the hardness and smoothness of the Stones, renders the Way very troublesome. The Horses tremble as they go, as if they were upon Ice; and must be every foot new Shod. At our approach to *Itru*, which is a little City on a Rock, six Miles from *Fondi*, I observed in divers places of these Mountains, large Trees, called in this Country † *Soucellé*, † Carobtree, which bear Cods about half a Foot long, and thick as Bean-Cods. These Fruits are dried, and taste of Honey, somewhat like Manna; I learned here that their true name is *Carobba*.

## MOLA.

\* *Hormia*  
antedictum.  
*Plin.*

|| *O tempera-  
ta dulce For-  
mia* *Littus*,  
&c. *Martial.*

*Sugar-Canes  
are also plant-  
ed here.*  
*Schrad.*

\* *By the Cen-  
turiion Popili-  
us Lenas,  
whose Life  
Cicero had  
frus'd by his  
Interest and  
elegant Orations.*

*Cicero died sixty four Years old. The Murderer, (said  
Calvis.) received of Anthony the Sum of 44000 Crowns of Gold for his  
Reward. Appian Alexandr. says the Reward was not so great.*

We arrived about ten a Clock in the Morning, at the little City of *Mola*, on the Sea-shore. There are to be seen abundance of Marble-Stones, and other Ruines of \* *Formia*, that famous City which was built in this very place by *Antiphanes*, King of the *Lestrygons*. 'Twas pity that one of the most || delightful places of the World should be Inhabited by Man-Eaters. The Air is extremely sweet, the Fruits are admirable upon all the sides of the Hills that are watered by the Gulph, betwixt *Gaieta* and *Mola*; there are most excellent Wines; all things are plentiful, and the Sea very full of Fish. We took a Walk among the Ruines of an old Palace, which, they said, belonged to *Cicero*. It was the Sea partly which destroyed it. We found on the Shore many little Pieces of *Mosaick*, which sufficiently demonstrate that it was formerly a remarkable House. It passes for a certain Truth, that there were some Inscriptions taken away that made it appear to be *Cicero's*. I could not without Grief remember the sad Destiny of that Great Man, who being drawn from this House where he thought to secure himself during the last fury of *Anthony* against him, was at last \* murdered in his Litter, as he was endeavouring to find some other Refuge. The sight of a Place where a Disaster happen'd, does, in my Opinion, very much heighten our Sorrow for it.

After we had considered a little whether we should go to *Gaieta*, which is on the Point of the Promontory, over-against and in sight of *Mola*, the Sea being a little too brisk for the little Barks which waited for us: We at last concluded on the

the Passage. But to speak the truth, the Voyage was made with a great deal of Dancing, tho' some of the Company had little mind to the Sport. The Rain that over-took us, and a great deal of bad Weather, obliged us to stay but a little time at *Gaieta*; and besides, we were to Travel that Day, and to lye about fifteen Miles from *Mola*. The Passage over the Gulph is about four Miles.

*Gaieta* appeared to us of a reasonable largeness, **GAIETA:** and prettily || Fortified: Its Haven is good, and the Situation of the City on a high Rock, renders the Approach difficult. We cou'd not ascend to the top of it because of the bad Weather. There is to be seen the Tomb of \* *Charles* of *Bourbon*, Constable of *France*, who was killed at the sacking of *Rome*; and on the neighbouring Eminence the ancient *Mausolæum* of *Munatius Plancus*, by whose Advice, (as *Suetonius* reports) *Octavius Cæsar* preferred the Name of *Augustus* to that of *Romulus*; which some would have given him, as to the Restorer of the City of *Rome*. This *Mausolæum* is commonly called, *The Tower of Orlando*, or *della Guardia*.

|| Tu quoque littoribus nostris, O *Æneïa* nutrix,  
Æternam moriens famam Caieta dedisti. *Æneid.* 7.

\* His Epitaph is thus related by *Arnold Ferron*:

Aucto Imperio, superatâ Italiâ, devicto Gallo, Pontifice  
oblesso, Româ captâ. Borbenii hoc marmor cineres con-  
tinet.

Another:

Francia me dio la leche,  
Elpanna fuerte y ventura.  
Roma mi dio la muerte,  
Y Gaeta la sepultura.

Our Guide carried us in the first place, to a cleft Hill, call'd *la Spaccata*, or the Mountain of the Trinity. That great Rock is separated both above and below, from the Top to the Sea. The distance of this Separation is four or five Foot at the Entrance, but enlarges it self a little towards the Heiglith. It is manifest from the meeting of the Concavities and Convexities on each side of the Rock, that it was really divided. They say this was one of the Prodigies which happen'd when our Saviour gave up the Ghost. And they show against one side of the opening of the Mountain, the print of a Hand on the Rock, which softned under it: They affirm, that it softned on the Challenge which an Unbeliever made: and they have grav'd this Distich below it:

*Improba mens, verum renuit quod fama fatetur  
Credere; at hoc digitis saxa liquata probant.*

*All the Barks,  
Gallies, and o-  
ther Vessels,  
which pass  
that way, ne-  
ver sail pay-  
ing their re-  
spects to the  
Holy Mountain.  
It is a famous  
Pilgrimage.*

They have made Steps to go down into this double Rock, and have contrived a little Chapel, which is Dedicated to the Trinity, St. Ann, and St. Nicholas of Bary. The following Verses are Engrav'd near the Door, on each side,

*Una fuit quondam hæc rupes, nunc dissita; Montes  
Exitium Domini cum gemuere sui.*

*Durior es saxis, ferior feritate ferarum,  
Sin Lacrymis cernas hoc pietatis opus.*

*Rumpere cor, ô mortalis homo, velut ardua rupes  
Rupit: in arce crucis compatiare Deo.*

*O hominum durum genus! Ardua saxa debiscunt;  
Saxea corda hominum stant moriente Deo.*

The Curate of the Chapel took the pains to find out a Hammer to break off some pieces of the Rock, to bestow on us as Relicks; but we told him we were already troubled with too much Baggage; and the poor Man was highly offend-  
Re-

Returning from thence, we visited the † Cathedral, where they showed us, among other things, a pretended Pillar of the Temple of *Solomon*. There are four of the like at the great Altar of the Chapel of St. Mark at Venice. \* The ancient Vessel of White Marble, which serves for a Font in the Baptistry of this Church, is a curious Piece of Work, and most entirely preserved: It is made in the form of a Bell, and is about four Foot high. The *Basso Relievo's*, with which it is adorned, are admir'd by the best Judges. The little *Bacchus* just come out of the Thigh of *Jupiter*, is by *Mercury* put into the Hands of *Ino*, and all round the Vessel are represented Satyrs and *Bacchantes*. There is a *Fann* which plays on two Pipes at once. I have seen a Shepherd of *Tirol* do the same. The Workman hath put his Name on the Vessel, ΣΑΠΙΩΝ ΑΘΗΝΑΙΟΣ ΕΠΟΙΗΣΕ.

† They say the Emperor Frederick Barbarossa built the Steeple of this Church, by way of Penance for his Sins.

\* P. Rosetto writes, that this Vessel was found at Mola. 'Tis supported by four Lions, made of one piece of Marble.

The same thing was observed of Herodotus of Megara.

Going up by the little Door of the Bishop's Palace, over-against the Altar of the *Holy Sacrament*, there is a Marble Statue of an Old Man, who sets his Feet on a little Dog; under the Dog is a Death's Head; a Serpent whose Tail is placed on the Dog, wraps it self about the Legs of the Old Man, rests on his Head, and hath an Eagle on his. There are a hundred different Opinions concerning this Piece. That which is most generally received is, That the old Man represents *Asculapius*, with his Serpent: That the Dog signifies the Vigilance and Attention required in Physicians; and that the Eagle represents the Empire of GOD over Men, or perhaps the God of Physick particularly: And the Death's Head is an Emblem of Humane Nature, sadly subjected to that Deity. The *Groupe* is four Palms in height.

Near the Garden of the *Franciscans Zoccolanti*,  
V 4 there

there is a Bush of Thorns, which are most without Pricks, which, they say, hath grown so ever since the Seraphick St. *Francis* rolled himself there, to extinguish his Concupiscence. Towards the Place named *Della Foglia*, they also show us the place whence he \* preached to the Fishes.

\* Uscissero  
col capo dell'  
acqua, *saith*  
*Rosetto*, &  
l'ascoltassero.

When we landed at *Cajeta*, the Officers of the Garrison made strict inquisition whether there were any *Frenchmen* amongst us; and after they had assured themselves that we were all *English*, they told us, that since the Quarrel of *France* with the Pope, they were always apprehensive of those *French Cannibals*. This puts me in mind of what happened two Years since, at our coming to *Mons*, another *Spanish City*. There was a Report, that an Army of *French* was coming, under pretence of guarding the Post erected near *Namur*, to make an irruption into the King of *Spain's* Territories: Upon this, the People of *Mons* opened their Sluces, drowned all the Meadows, and spoiled all the Ways: The *French* knew nothing of all this; the poor Travellers were the only sufferers: And we were forc'd to undergo a Thousand Fatigues, to get out of their drowned Ways.

#### MINTUR- NA.

*Marius* pursu-  
ed by *Sylla*,  
hid himself  
among the  
Reeds in the  
Marsh, which  
is between the  
Sea and *Mintur-  
turna*. A Soldier who was sent to kill him, not daring to undertake it, *Mari-  
us* put himself into a Bark, which cast him on *Africk*, where he stayed till he  
was recall'd.

The River *Liris* bounded the Country of the *Latins* on this side.

Departing from *Mola*, we coasted the Sea for some Hours, always following the *Appian Way*, for eight Miles together, to the Ruines of the City of *Minturna*. We saw in our Passage the Remains of an Amphitheater, and a considerable length of an Aqueduct, which came from the little City of *Trajetto*, two Miles from thence on the Left hand. The River which was formerly known by the Name of *Liris*, and at present is called *Garigliano*, washes the Walls of *Minturna*.

We

We passed this River in a Ferry-Boat, and took a new way over the Meadows, leaving and quitting altogether the old and troublesome Pavement, which loseth it self in those places, which are no more frequented. We came the same Day to the Village of St. *Agatha*, where we lay.

From St. *Agatha* to *Capua* 'tis sixteen Miles. The **CAPUA** Country is level, particularly when we come near to *Capua*, and the Fields are fair and fruitful. Leaving St. *Agatha*, they showed us some Hills a few Miles to the Left, where grew, as they told us, the famous *Falernian* Wines. The *Vulturnus*, which is the principal River of the Kingdom of *Naples*, tho' but indifferently large, washes the Ramparts of *Capua*, on that side we entred into it. This City is small and inconsiderable in all respects. There you may see several Inscriptions, and many Marble-Stones, which were brought thither from the ancient *Capua*, and we turned aside to visit some Ruines of that. It is two Miles from the other near the Mountains to the Eastward. And the Town which is called *Santa Maria*, is almost wholly built of the deformed Ruines of that delicious and proud City. We saw there many little Temples, an old Castle, the Remains of two Amphitheaters, one of the Gates of the City, with a great number of broken Pillars, and other Fragments of Architecture.

*Ipsa caput  
urbium Ca-  
pua, quon-  
dam inter  
res maximas,  
Romam, Car-  
thaginemque  
numerata.  
L. Florus.  
Omnium o-  
lim felicissi-  
ma Civitas.  
Polyb.*

*Urbs Capys hoc campo? ambitiosa hic æmula Romæ,  
Parvula quam magni corporis ossa jacent!*

The Country People brought us several Medals, which we took without looking on them, because we were in haste, and they asked but little for them: But we found afterward nothing rare among them. They dig them often up here, and in divers other places which they shewed us,

as



as well as towards *Mola*. But being informed of the search that is made for such things, they are not so simple to give all to the first Comer, at the same price; they know the curious Persons of the neighbouring Cities, from whom they receive Rewards, when they bring them Pieces, which are not common: So that these Peasants bring nothing to Travellers but what is ordinary, or the Refuse of others.

From *Capua* to *Naples* 'tis sixteen Miles; and this Champagne Country is part of the Province called *Terra di Lavoro*. It is really an admirable Soil. *Dives arat Capua*— says *Virgil*. They pretend, that there is not a more fruitful Soil in the World; and they also call it *Campagna Stellata*, to signifie, that it is highly favoured with the benign Influences of the Stars, and to let you know, that the Air which they breathe has a constant sweetness. We passed thro' the little City of *Aversa*, which they say was \* built by the *Normans*, when they drove out the *Saracens* and the *Greeks*, and seized on the Kingdom of *Naples*.

AVERSA.  
\* Of the Ru-  
ines of Atella.

I will not spend much time in giving you the  
NAPLES. Etymology of *Naples*. It was destroyed, says  
called the the History, and afterwards rebuilt by the *Ca-*  
Gentile *mani*, who called it *Nedropolis*, to distinguish it  
from the rest of the upper Town, which they  
named at the same time, *Παλαιόπολις*; you know  
that both of them formerly bore the name of  
*Parthenope*, because some say, that *Ulysses* and his  
Companions having escaped the enchanting Songs  
of the Syren *Parthenope*, that Sea-Nymph in de-  
spair, threw her self down headlong, and was  
Interred at *Palaeopolis*. Others pretend, that one  
*Parthenope*, Daughter of *Eumelus*, King of *Thessaly*,  
and Grand-daughter of *Admetus* and *Alceste*,  
brought a Colony thither from her Father's Do-

The Council of  
Lateran, under  
Innocent III.  
in the Year  
1215, took  
away the  
Greek Bishop,  
who was Col-  
legiate to the  
Latin Bishop.

mi-

minions, and gave her Name of *Parthenope* to this City, which had then another Appellation, now unknown. However, it appears by these Greek Names, that *Naples* was built by the *Græcians*. It is very large, and well peopled, but I cannot give you an exact account of the number of its Inhabitants, nor of its Circuit, the Figure of it being most irregular. The Curious, who have walked round the Walls, reckon that it is nine Miles in compass, and eighteen if you include its seven Suburbs. Tho' it hath often endured terrible Assaults, 'tis still one of the most noble, and perhaps finest Cities in the World. It is paved throughout with great square Stones, Chequer-wise. The Streets are strait, and most of them broad. The Houses are high, with flat Roofs, and uniform. At *London*, *Paris*, *Rome*, *Venice*, and many other Cities, there are fine Noble mens Houses; but these Houses are mingled with a great number of ordinary ones, whereas *Naples* is generally beautiful. The Sea makes a little Bay, which washes it on the *South-side*. Towards the *North* there are rich little Hills, which rise insensibly into *Campagna Felice*. Eastward there is a Plain which leads to *Vesuvius*; and in the *West* is the upper Town, where is the Monastery of the *Carthusians*, and the Castle of *St. Erasmus*. The Prospect which we have from this Ascent is very charming: I will give you an Account of it afterwards.

One of their  
Poets said  
pleasantly,  
That *Naples*  
seems to have  
fallen from  
Heaven.

Besides, that the Houses of *Naples* are generally large, and well built, there is a considerable number which deserve the Name of Palaces. For Example: Those of the Dukes of *Matalone*, *Gravina*, *Airola*, and *de la Tour*; of the Princes of *St. Agatha*, *Mont-milet*, *Botera*, and *Cellamara*. The Palace of the Vice-Roy is in a great open Place; the Front is regular, and adorn'd with three

Or-

\* Fontana,  
Fonseca.  
Font. di Nola.  
Font. Medina  
Their Spring is  
at the foot of  
Mount Vesu-  
vius.

Orders of Architecture. It is near four hundred Feet in length of *English* Measure, and is the Work of the famous *Fontana*. The three Castles which defend *Naples*; the Academy, which they call *Studii Nuovi*; the Academy for riding the Great Horse; the Convents; the Hospitals; the Arsenal, and the Magazines for the Gallies, are so many Edifices of very great Note. There are many Fountains, which contribute as well to the great Conveniency, as Embellishment of the City: And \* three of these Fountains are of an incomparable largeness and beauty. But that which seemed to us most extraordinary at *Naples*, was the Number and Magnificence of the Churches. It may be justly said, that in this respect it surpasses Imagination. If one would take a view of the fine Pieces of Architecture, the Churches must be visited, you must behold the Frontispieces, the Gates, the Chapels, the Altars, and the Tombs. If you would look upon rare Pictures, Sculptures, and the rarity of Vessels of Gold and Silver, you need but go to the Churches; the Roofs, the Wainscots, the Walls are all covered with pieces of precious Marble, most artificially laid together, or with Compartiments of *Basso Relievo*, or of Joyners-work gilded, and enriched with the Works of the most famous Painters. There is nothing to be seen but *Jasper*, *Porphyry*, *Mosaick* of all fashions, all Master-pieces of Art. I visited five and twenty, or thirty of these stately Edifices, where one still finds himself surprized afresh. If it were possible to unite eight or ten together, and make a regular Composition out of 'em all, I believe it would be the most magnificent Structure in the World.

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I dare not venture on an exact Description of so many Particulars, yet I cannot forbear to mention at least some of these Churches, which we found most remarkable, since perhaps it may be of use to you hereafter. The Church of the *Jesuits* is an admirable Piece: The *Dome* was painted by the Cavalier *Lanfranc*; and which way soever you turn in this stately Temple, all parts are enriched with most costly Ornaments, from the Pavement to the Roof. The same Character may be given to *St. Mary's della Annuncziata*, which is extremely beautiful. There you may also see that famous Hospital, whose Revenue amounts to above two hundred thousand Ducats of Gold. These Four Verses are over the Door:

*Lac Pueris, dotem innuptis, Velumq; Pudicis,  
Datq; med:lam agris hæc opulenta domus.  
Hinc meritò sacra est illi, quæ nupta, pudica,  
Et lactans, orbis vera Medela fuit.*

The Churches of *St. Philip of Neri*, *Santa Maria la Nuova*, *St. Severin's*, *St. Paul's*, *St. Dominick's*, the Church and Monastery of *Mount Olivet*; the Church of the *Holy Apostles*, *St. John Carbonara*, the Cathedral, the little Hospital, and *St. Mary's of Health*, are all beautify'd with the richest and most surprizing Ornaments. I omit above three hundred others to avoid a tedious prolixity: Nor will I take notice of their Treasures and Vestries, which are replenished with prodigious Riches. Two of the *Theatines* having carry'd us to their Church of the *Holy Apostles*, those good Fathers declared to us, by way of Discourse, the poor condition of their Order, who have, say they, more reason than any others to complain: For if the *Mendicants*, for Example, are not permitted

*Part of this Church was ruin'd by an Earthquake, June 5. 1688. But they have been ever since at work in repairing it.*

*The Religious may purchase from right to left, all the neighbouring Houses, till they come to be bounded by some Street; so that there being no Street without a Convent, they may purchase the whole City.*  
G. Burnet.

mitted to possess any Goods, yet, at least, they have liberty to beg: Whereas, the poor and unhappy *Theatines* live only on God's Providence, possessing nothing, and not daring to ask any thing. Arguing after this manner, after they had made us observe the various Magnificencies of their Church, they brought us into the Vestry; where we found fourteen great Cupboards, with double Doors, all filled with Vessels of Gold and Silver, and other precious Ornaments: A Treasure of poor People, sufficient to satisfy the most inordinate Ambition.

The great Convent of the *Carthusians* at *St. Martin's*, is full of magnificent Rarities: The Monks who conducted us thither, affirmed to us, that under one Priorate, there were laid out among them five hundred thousand Ducats in Silver Plate, Pictures, and Sculptures alone. Their Church is none of the largest; but every part of it deserves Admiration: Nothing can be added either to the value of the Matter, or excellence of the Workmanship; the whole is of a finish'd Beauty. The Nativity of *Christ*, by *Guido*, is an inestimable Piece: The four Pictures of the Lord's Supper, which are to be seen in the same place, were done by *Espagnolet*, *Hannibal Carache*, *Paul Veronese*, and *Cavalier Massimmo*. The — has thought fit to represent *Jesus Christ* standing, giving the Sacrament to his Apostles, and putting the Bread into their Mouths, they being on their Knees. There are a great many other Pieces highly valued, too many to be here recited.

The Cloyster is one hundred Paces square: All the Pavement is of Marble, inlaid, representing Boughs, and other Ornaments of the like nature; and the four Galleries are supported by sixty Pillars of one entire piece, of fine White Mar-

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Marble of *Carrara*. The Monks are magnificently lodged; every one has his Chamber, his Cloſet, his Library, and his little Garden. The Prior's Apartment might well befit a Prince: There, among other things, you may ſee the famous Crucifix of *Michael Angelo*, drawn, as they ſay, after the Life, from a certain Peaſant whom that Painter crucified for that purpoſe. This Story has the Air of a Fable; but here it paſſes current for a certain Truth. This Picture is upon Wood, and is not above half a Foot high. I obſerved that the Crucifix holds his Head exactly ſtrait, which agrees not very well with the Poſture of a Man expiring on a Croſs. They have alſo a Saint *Laurence* by *Titian*, and ſome Deſigns of *Rubens* and *Albert Durer*, which they prize very highly.

The various Proſpects which are diſcovered from this Aſcent, ſtrike the Beholder with Admiration. You behold the Sea, and many Iſlands, among which are the *Capreae*, the famous *Seraglio* of *Tiberius*. From thence you may diſtinctly view the Greatneſs, and Ground-Plot of *Naples*, with its \* Caſtles, Haven, Mole, and \* *The Caſtle of the Egg, the new Caſtle, and the Caſtle of St. Elmo. In the Caſtle of the Egg, there is a Braſs Cannon, called the Magdalen, which carries a Ball of ſixſcore Pound weight; and weighs twenty one thouſand Pound.* Lanthorn. It is a pleaſure to look on the Gardens which ſurround it, and the fruitful Hills which aſcend to *Campania the Happy*. If you caſt your Eyes on the other ſide along the Sea-ſhore, the ſmall Bays or Creeks which reciprocally mix with the little Capes, waſhed by that peaceful Sea, and the pretty Villages with which the Coaſt is ſtrewed, make it a moſt charming Object. A little farther the Air is thickened by the horrible Smoak of *Veſuvius*, and you may have a full view of this terrible Mountain.

I ſhall not ſpend much time in deſcribing either the Relicks, Statues, or miraculous Images, they call 'em: But 'tis reaſonable you ſhould have



have some Account of 'em, according to my wonted Method, of saying somewhat of every thing. They keep at *St. Lewis* of the Palace, a considerable quantity of the Virgin's Milk, which becomes liquid on all our Lady's Festivals. At *St. John Carbonara*, the Blood of *St. Januarius* boils up, when one comes near the Shrine in which his Body is kept; and the Blood of *St. John Baptist*, which is at *St. Maria Donna Remita*, makes a like Ebullition, while they are saying the Mass for the beheading of that Saint. I will say nothing of the Pieces of the true Cross, the Nails, the Branches of the Crown of Thorns, the Images of the Virgin, made by *St. Luke*, nor an infinity of such like Rarities, whose number would tire both you and me. At *St. Dominick Major* you may see the Crucifix, which said one Day to *St. Thomas Aquinas*, *Bene scripisti de me, Thoma, quam ergo mercedem accipies? Thou hast written well of me, Thomas, What Reward wilt thou have?* To which *St. Thomas* answered, *Non aliam nisi teipsum: None but thy self.* The Legend adds, That this Holy Man being then in a Rapture, the fervour of his Zeal lifted him three Foot from the Earth, and so sustained him. They say, another Crucifix, which is in the Church of the *Benedictines*, had twice a long Conversation with his Vicegerent, *Pope Pius V.* That of *St. Mary of the Carmelites*, bowed his Head at the sight of a Cannon-Bullet which was coming full against him; this was in the Year 1439, when *D. Pedro of Arragon* besieged *Naples*. The Bullet only struck off the Crown of the Crucifix; they

*At St. Restituta's, which was formerly the Cathedral, they keep a miraculous Crucifix that was made by a Blind-Man; and an Image of the Virgin, in Mosaick-Work, which is the first Image that was honour'd with Religious Worship in Italy. At the Church of St. Lawrence, belonging to the Conventual*

*Franciscans, in the Chappel call'd Ecce Homo, there is an Image of Christ, which being struck with a Ponyard bled, and laid its hand upon the Wound. At St. Marcellines there is another, which being plac'd on the Trunk or Body of a Column grew so heavy, that they were oblig'd to leave it there.*

shew



shew it every Year on the first *Friday* in *March*, and the second Holiday in *Christmas*. At the Church of *St. Agnello*, in the Chapel belonging to the Family of the *Monaci*, another Crucifix which spoke, is to be seen; the Story of which you have in the following Inscription:

*Anno Domini MCCC. Regnante Domino Carolo II. sacra hæc Imago Crucifixi, dum pro mutuata pecuniâ Compadres ad invicem altercarentur, divino splendore fulgente, verbo facti veritatem aperuit: Quod alter indigne ferens, debitorem se esse negavit, durissimâq; petra Imaginis faciem continuò percussit, quæ statim livore conspersa, miraculum omnibus enituit, atque Sacrilegus ipse tanto crimine immobilis factus, creditoris precibus Deo fufis, iterum incolumis redactus quamdiu vixit, penitentiam egit.*

In the same Church, the Image of *St. Mary of Intercession*, has often held long Discourses with the blessed *Jane*, Mother of *St. Agnello*, and with *St. Agnello* himself. Nor is it now a-days only, that such things have happen'd. Do you not remember you have read, that among the Prodigies which appeared at *Rome*, sometime before the *Triumvirate*, several Statues of the Gods sweat Blood and Water, and that there was an Oxe which spoke? And they were doubtless no less astonish'd under the Empire of *Caligula*, when the Statue of *Jupiter*, which was at *Olympia*, burst forth into such loud fits of Laughter, that those who were taking it down to carry it to *Rome*, fled away affrighted, and left their Work. You know the History of the Crow, which prognosticated Misfortune to *Domitian*, by its *ἑρως πέντε γὰρ ἔτος*.

Corvus qui salutabat Tiberium Drusum, & Germanicum, Cæsares, à quodam futuro interficitur; jubetur funebri pompâ offerri. Plin. l. 10. c. 43.

The great Number of Churches which we visited, and the Multitude of Tombs I observed in 'em, gave me an opportunity to transcribe many Epitaphs; and if you please to vary our Subject a little, I will communicate to you some part of my Collection: 'Tis true, they are written in a mournful Style, but, in my Opinion, agreeable, because 'tis so moving and pathetical.

In the Church of *St. John the Evangelist*, there are six or seven Epitaphs, made by the famous Poet *Johannes Forianus Pontanus*. I am of Opinion, that 'tis hardly possible to find any thing more tenderly or happily expressed: Take Four only:

*Tumulus Luciae Filiae.*

*Liquisti Patrem in tenebris, mea Lucia, postquam  
E luce in tenebras, filia rapta mihi es.  
Sed neque tu in tenebras rapta es, quin ipsa tenebras  
Liquisti, & medio lucida sole micas.  
Caelo te natam aspicio, num nata Parentem  
Aspicias? an fingit hæc sibi vana Pater?  
Solamen mortis miseræ, te nata Sepulchrum  
Hoc tegit, haud Cineri sensus inesse potest.  
Si qua tamen de te superat pars, nata, fateri  
Felicem, quod te prima juvenia rapit.  
At nos in tenebris vitam luctuque trahemus,  
Hoc pretium Patri, filia, quod genui.*

*Musæ, Filia, luxerunt te in obitu, at lapide in bo-  
lugeat te Pater tuus, quem liquisti in squallore, cruciata,  
gemitu, heu, heu! Filia, quod nec morienti Pater ab-  
sai, qui mortis cordolium tibi demerem; nec sorori  
ingemiscenti collachrymarentur misellæ; nec Frater sin-  
guis, qui sitiienti ministraret aquulam; nec mater  
ipsa, quæ collo implicita, ore animulam acciperet, in-  
felicissima; hoc tamen felix quod haud multos post annos*

revisit, tecumque nunc cubat. Ast ego felicior, qui  
brevis cum utraque edormiscam eodem in Conditorio.  
Vale Filia. Matri frigescenti cineres, interim cale-  
face, ut post etiam refocilles meos.

Joannes Fovianus Pontanus L. Martiæ, filiæ dulciss.  
P. quæ vixit Ann. XIII. Men. VII. D. XII.

Pont. Pater. L. Franc. Fil. infelic.

Lucili, tibi lux nomen dedit, & dedit ipsa

Mater Stella tibi, stellæq; luxq; simul.

Eripuit nox atra, nigræ eripuerunt tenebræ :

Vixisti vix quot litera prima notat.

Hosne dies ? breve tamne tibi lux fulsit, & auræ

Maternum in nimbis sic tenuere jubar ?

Infelix fatum, puer heu male felix, heu ! quod

Nec puer es, nec lux, nec nisi inane quid es.

Floreat ad pueri tumulum, verbalet, & urnæ

Lucili, & cineri spiret iniustus odor.

Dies L. non implesti, Filiolæ, breve naturæ specimen,  
æternus parentum maror, ac desiderium.

For his Wife.

Illæ thori bene fida Comes, custosq; pudici,

Cuique & acus placuit, cui placuere coli.

Quæque focum castosq; Lares servavit, & aræ

Et Thura, & lachrymas, & pia sarta dedit.

In prolem studiosa parens, & amabilis uni

Quæ studuit charo casta placere viro,

Hic posita est Ariadna ; rosæ, violæq; nitecant,

Quo posita est Syrio spiret odore locus :

Urna crocum Dominiæ fundat, distillet amomum,

Ad tumulum, & cineri sparsa cilissa fluat.

Quinquennio postquam uxor abiisti, dedicatâ prius  
ediculâ monumentum hoc tibi statui, tecum quotidianus  
ut loquerer, nec si mihi non respondes, nec respondebit  
desiderium tui, per quod ipsa tecum semper es : Aut

obmutescet memoria, per quam tecum non loquor. Ave igitur, mea Hadriana, ubi enim ossa mea tuis miscueris, uterque simul bene valebimus. Vivens tecum vixi. Ann. XXIX. D. XXIX. Victurus post mortuus eternitatem eternam. Joannes Forianus Pontanus, Hadrianæ Saxenæ, Uxori opt. ac bene merentiss. P. quæ vixit Ann. XLVI. Mens. VI. obiit Kalend. Mart. Ann. M. CCCC. LXXX.

## For Himself.

*Vivus domum hanc mihi paravi, in quâ quiescere mortuus. Noli obsecro injuriam mortuo facere, vivens quam fecerim nemini. Sum etenim Joannes Forianus Pontanus, quem amaverunt bonæ Musæ, suscepere viri probi, honestaverunt Reges Domini, scis jam qui sum, aut qui potius fuerim: Ego vero te, hospes, noscere in tenebris nequeo, sed te ipsum ut noscas Rego. Vale.*

• A large and fair Church, built by King Robert, An. 1310. The Nuns are all of Noble Families; and their Number usually amounts to 350.

At \* *Sancta Clara*, for a Maid who died after being betrothed :

*Nata, heu miserum ! misero mihi nata parenti,*

*Unicus ut fieres, unica nata dolor.*

*Dum tibi namq; virum, tædas, thalamumq; parabam,*

*Funera, & inferias, anxius ecce paro.*

*Debuimus tecum poni materque, paterque,*

*Ut tribus hæc miseris urna parata foret.*

In the same Church, for King Robert, who was the Founder, and was Surnamed the Good, and the Wise :

*Cernite Robertum regem virtute refertum.*

This Panegyrick is somewhat short, for a Prince of such Wisdom and Knowledge, and so great a Captain : But the longest Elogies are not always the best : There are two others of the same Style, at St. Pietro & Ara.

D.O.M.

D. O. M. *Fabritio Francipano, cui nec virventi  
Romana virtus, nec morienti vera pietas defuit. He-  
redd. ex testam. B. M. &c.*

At St. Domin. Maj. for a Lord of the House of  
*Caraffa* :

*Huic  
Virtus Gloriam,  
Gloria immortalitatem,  
comparavit  
M. CCCC. LXX.*

In the same Church, for a Person who is not  
named :

*Terra tegit terram.*

In the same Church, for the Cardinal d' *Ariano*,  
of the Family of *Caraffa* :

*Vivat adhuc quamvis defunctum ostendat imago,  
Difcat quisq; suum vivere post tumultum.*

In the Vestry of the same Church, there are  
several Tombs of the Kings and Queens of Naples.  
They have there represented Death, with these  
Words under it :

*Sceptra lignibus aequat.  
Memoriae Regum Neapolitanorum Aragonensium, &c.*

For King *Ferdinand II.*

*Ferrandum mors secula diu fugis arma gerentem,  
Mox, illum positus, impia, falce necas.  
Obiit anno Domini 1496.*

For *Isabel of Arragon*, Daughter of *Alphonfus I.*  
and Wife of *John Galeacio*, Duke of *Milan* :

X 3

*Hic*

*Hic Isabella jacet, centum fata sanguine Regum.  
Quicumq; majestas Italia grisca jacet.  
Sol qui lustrabat radius fulgentibus orbem  
Occidit, inq; alio nunc agit orbis diem.  
Obiit die 11. Febr. 1524.*

In the same place, for the Marquess of Peim,  
by *Aristo*:

*Quis jacet hoc gelido sub marmore? Maximus  
Piscator, belli gloria, pacis bonus.  
Numquid & hic pisces cepit? Non. Ergo quid*

*Magnanimos Reges, oppida, Regna, Duces.  
Dic quibus hæc cepit Piscator retibus? Alio  
Consilio, intrepido corde, alacrique manu.  
Qui tantum rapuere ducem? Duo numina, Mars*

*Ut raperent quisnam compulit? Invidia.  
At nocuere nihil; vivit nam fama superstes,  
Quæ Martem, & mortem vincit, & invidiam.*

For *John Aleselt*, a Danish Gentleman, who  
died at Naples, in his Travels: His Sepulchre is  
at Mount Olivet:

*Ut flos mane viret, tepidâ productus ab aurâ,  
Languescit flaccus vespere, nocte cadit.  
Sic nos mortales erimur, merimurq; miscui,  
Certaq; vivendi non datur ulla dies.  
Præsentis vitæ est cursus labyrinthus, in illum  
Ex utero intravi, morte vocante abii.  
Erravi hic quantum Deus, & mea fata volebant  
Lustra;q; transmissi quinq; diesq; decem.  
Nobilibus tribui studiis hæc tempora vita,  
Ut sic nobilior, nobilis ipse forem.  
Horum & Liligeri me visere Regna Monarchæ,  
Fecit, & in Latium bis pius egit amor,  
Nunc jaceo, Patriæ longè tumulatus ab oris;  
Juvenis expectans ætæ suprema Dei.*

*Cimbrica me genuit Tellus Arctoa, sub Austro,  
Parthenope rapuit, Parthenopeq; tenet.  
Obiit XVI. Kal. Jul. an. M. D. LXXXI.*

In the same Church :

*Constantia Davala, & Beatrix Piccolominea filia,  
redditis quæ sunt Cæli Cælo, & quæ sunt Terræ Terra,  
ut semper uno vivere animo, sic uno conditumulo vo-  
luerit. O beatam & mutui amoris constantiam !*

I forgot the Epitaph of *Joan the First*, Queen of *Jerusalem*, and both the *Sicily's*. *Charles de Duras*, whom she had first adopted, and who afterwards rebelled against her, caused her to be strangled in Prison, accusing her that she had strangled *Andrew of Hungary*, her first Husband ; concerning which Historians vary. The Intrigues of a Landress and a Cordelier, were the cause of all her Misfortunes. The Tomb of *Andrew* is in the Cathedral. This is the Epitaph of Queen *Joan* :

*Inclita Parthenopes jacet hic Regina Joanna  
Prima: prius felix, mox miseranda nimis :  
Quam Carolo genitam, multavit Carolus alter,  
Quâ morte illa virum sustulit ante suum.  
M. CCC. LXXXII. 22. Maii.*

She was the Daughter of *Charles of Sicily*, Duke of *Calabria*. I remember I have read somewhere, of a certain Fortune-teller, who looking in her Hand, told her, when she was very young, *Maritaberis cum ALIO* ; and that it was observed afterwards, that the Word *ALIO*, was composed of the first Letters of her four Husbands Names, \* *Andrew*, *Lewis*, *James*, and *Otho*.

\* *Andrew of  
Hungary :*

*Lewis, Prince of Tarentum ; James, Prince of Majorca, and Otho of Brunswick.*



*Hic Isabella jacet, centum sata sanguine Regum,  
 Quâcum majestas Italæ præscia jacet.  
 Sol qui lustrabat radiis fulgentibus orbem  
 Occidit, inq; alio nunc agit orbe diem.  
 Obiit die 11. Febr. 1524.*

In the same place, for the Marquess of Pescara,  
 by Ariosto:

*Quis jacet hoc gelido sub marmore? Maximus ille  
 Piscator, belli gloria, pacis bonos.  
 Numquid & hic pisces cœpit? Non. Ergo quid?  
 (Urbes)*

*Magnanimos Reges, oppida, Regna, Duces.  
 Dic quibus hæc cœpit Piscator retibus? Alto  
 Consilio, intrepido corde, alacrique manu.  
 Qui tantum rapuere ducem? Duo numina, Mars,  
 (Mors)*

*Ut raperent quisnam compulit? Invidia.  
 At nocuere nihil; vivit nam fama superstes,  
 Quæ Martem, & mortem vincit, & invidiam.*

For John Alefeld, a Danish Gentleman, who  
 died at Naples, in his Travels: His Sepulchre is  
 at Mount Olivet:

*Ut flos mane viret, tepidâ productus ab aurâ,  
 Languescit flaccus vespere, nocte cadit.  
 Sic nos mortales orimur, morimurq; miselli,  
 Certa; vivendi non datur ulla dies.  
 Præsentis vitæ est cursus labyrinthus, in illum  
 Ex utero intravi, morte vocante abii.  
 Erravi hic quantum Deus, & mea fata volebant  
 Lustrâq; transmisi quinq; diesq; decem.  
 Nobilibus tribui studiis hæc tempora vitæ,  
 Ut sic nobilior, nobilis ipse forem.  
 Horum & Liligeri me visere Regna Monarchæ,  
 Fecit, & in Latium bis pius egit amor,  
 Nunc jaceo, Patriæ longè tumulatus ab oris;  
 Judicis expectans acta suprema Dei.*

*Cimbrica me genuit Tellus Arctoa, sub Austro,  
Parthenope rapuit, Parthenopeq; tenet.  
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In the same Church :

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ut semper uno vixere animo, sic uno condi tumulto vo-  
luere. O beatam & mutui amoris constantiam !*

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\* *Andrew of  
Hungary ;*

*Lewis, Prince of Tarentum ; James, Prince of Majorca, and Otho of Brunswick.*

At *St. Mary of Concord*, for a King of *Fez*, who embraced the *Roman Religion*, and died a Hundred Years old.

D. O. M.

B. M. V.

*Gaspar ex serenissimâ Benemerinâ familiâ, vigesimus secundus in Africâ Rex, dum contra Tyrannos a Catholico Rege arma rogat auxiliaria, liber effectus à Tyrannide Machemeti, cujus impiam cum lacle benigam legem, in Catholicam adscribitur; Numidiam promissa exosus, pro Philippo III. Hispaniarum Monarchâ, pro Rodulpho Casare quibus charus, præclare in hæreticos apud Belgas, Pannonosque servit armatus. Sub Urbano VIII. Eques commendatur, Immaculatæ conceptionis Deiparæ creatur, & Christianis, Heroicis, Regiisque virtutibus ad immortalitatem anhelans, centenarius hic mortale reliquit, & perpetuum censum cum penso quatuor in hebdomade, incruentum missæ sacrificium ad sumum offerendi mentem. Anno Dom. M. DC. XI.*

Pope *Innocent IV.* died at *Naples*, in the Year 1254. His Tomb is to be seen in the Cathedral, with two Epitaphs, too long to be here recited: The first is in *Leonine Verses*, and hath no great Spirit in it: The other is in *Prose*, and therein it is observed, that this Pope, *Purpureo primus pileo Cardinales exornavit*; First adorned the Cardinals with a purple Cap: He thought fit to make them this Compliment, the more to engage their Friendship, during his Broils with *Fr. Barbareffa*. About fifty Years after *Boniface VIII.* bestowed the Purple Robe upon them: *Paul II.* the Red Cap, and some other marks of distinction: And *Urban VIII.* the quality or honour to be stiled, *Their Eminencies*. I observed in the same Church, on the Tombs of several Canons, that they had the Title of *Cardinals*, not above two hundred Years ago. *Raymundus Barrilius, Neap. Presbyter, Canonicus*

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*desius Ne-*  
*arones, C*  
*what wa*  
*Presbyter*  
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*it wa*  
*us, T*  
*after*

*nicus Cardinalis, &c. Do. Petrus Nicolaus de Mar-*  
*chessis Neap. Sacerdos, almae Ecclesiae Canonicus, Di-*  
*aconus, Cardinalis, &c. anno 1472.* You know  
 what was formerly the sense of this Expression,  
*Presbyter Cardinalis*, or *Presbyter Principalis*. There  
 is some appearance, that the Canons of this  
 Church had the privilege to make use of this  
 Term, according to old Custom, for a conside-  
 rable time after it was altered.

In the Chapel of the Family of *Alesia*, at  
*St. Agnello* :

*Que miser imposui lagnbria saxa Sepulchro,*  
*Mi pater, innumeris accipe pro meritis.*  
*Quod si marmoream licuisset sumere formam*  
*Te natus tegeret non alio lapide.*

*Inscitq; notæ legerentur ; Gratus ALEXIS,*  
*Reddidit ossa Patri, sitq; Patri Tumulus.*

It is so rare a thing for a Bishop to prefer his  
 Condition before that of a Cardinal, that I must  
 not forget the following Epitaph :

*Sigismundo Pappacudæ Franc. F. Tropejensium Præ-*  
*juli, viro opt. & Jurisconsulto ; qui cum in cætum*  
*Cardinalium fuisset à Clemente VII. adscitus, maluit*  
*in Patriâ Episcopus vivere. Hæredes pos. Vixit. An.*  
*LXXX. M. VI. D. X. obiit 1536.*

Does not this Man put you in mind of *John*  
*angelico de Fiesole*, that honest *Dominican*, who  
 was skilful in Painting, and chose rather to work  
 in his Cell, than to be promoted to the Archbi-  
 shoprick of *Florence* ? The Church where *Sigismund*  
 is Interr'd, is called *St. John de Pappacodi*, because  
 it was built by one of his Ancestors. They told  
 us, That this Gentleman, being buried for dead  
 after a Fit of Apoplexy, one of his Kindred, who  
 was

was in the Country, hearing of it, came Post immediately, and caused the Tomb to be opened. The Body was found dead; but it appeared that he had chang'd his Posture.

At St. Severin of the *Benedictines*, for J. Bapt. Cicaro.

*Liquisti Gemitum miseræ lachrymasq; Parenti,  
Pro quibus infelix hunc tibi dat tumulum.*

For *Andrew Banifacia*, a young Infant in the same Place. The Verses were made by *Sammarivius*.

*Nate, Patris Matrisq; amor, & suprema voluptas,  
En tibi quæ nobis te dare fors vetuit.  
Busta, eben! tristesq; notas damus, invida quando  
Mors immaturo funere te rapuit.*

Both these Tombs are Magnificent. The Chapel that belongs to the Family of *Sanseverino* in the same Church, is an exquisitely beautiful Structure. There you may see the Tombs of Three young Lords, Brothers, who were poysoned by their Uncle, and all three died in the same Hour. There is something so moving in this Tragical Accident, that I cannot forbear to send you their Epitaphs, together with that of the Countess their Mother.

1. *Hic ossa quiescunt Jacobi Sanseverini, Comitis Saponariæ, veneno miserè ob avaritiam necati, cum duobus miseris Fratribus eodem fato, eâdem hora commorientibus.*

2. *Facit hic Sigismundus Sanseverinus, veneno inpiè absumptus, qui eodem fato, eodem tempore, percunctos Germanos fratres nec alloqui nec cernere potuit.*

3. *Hic*

3. *Hic eodem v. nec alloqui*

4. *Hic En Hippo quæ Ugonis filio milia, p dacia, C plexibus agritud am man jus req omnis i les ob a rum ser*

Hen in the Church

O F Rynal Præsid dulciss simul cium, sede ci um p

O lites, of C King Prin

3. *Hic Situs est Ascanius Sanseverinus, cui obeunti eodem veneno, iniquè atq; impiè, commorientes fratres nec alloqui nec videre quidem licuit.*

4. *Hospes, miserrimæ miserrimam defleas orbitatem. En Hippolita Montia, post natas fœminas infelicissima, quæ Ugon. Sanseverino conjugitres maximæ expectationis filios peperit: Qui venenatis poculis (vicit in familia, proh Scelus! pietatem cupiditas, timorem audacia, & rationem amentia) unâ in miserorum complexibus parentum, miserabiliter illicò expirarunt. Vir, ægritudine sensim obrepente, paucis post annis in his etiam manibus expiravit. Ego tot superstes funeribus, cuius requies in tenebris, solamen in lachrymis, & cura omnis in morte collocatur. Quos vides separatim tumulos ob æterni doloris argumentum, & in memoriam illorum sempiternam. P. Anno M. D. XLVII.*

Here is an instance of another afflicted Mother in the Chapel of the Family of Coppola, in the Church of St. Aug.

*O Fata præpostera! O miserrimam pietatem! Clarix Rynalda Tiberii Coppulæ Furis-Cons. & cameræ Regiæ Præsidis Uxor amantissima, sepulchris turbato Ordine VII. dulcissimis infantibus filiis, posthabito paterno tumulto, simul cum iis sepeliri voluit. Et materni Amoris officium, quod viventibus maluisset, saltem in communi sede cineribus parandâ, exiguum doloris ingentis solatium præstaret. M. D. LXXXI.*

Over against the great Church of the Carmelites, in the Piazza del Popolo, there is a kind of Chapel, which was built by order of Charles I. King of Naples, in the same place where that Prince caused the Head of the unfortunate \* Con-

\* He was not  
bury'd in Con-

secrated Ground, because he was excommunicated.

radin

† And five or  
six Lords more.  
Oct. 26. 1269.

There is a piece  
of Marble in  
the Floor of  
the Chapel,  
which marks  
the place where  
the Execution  
was perform'd.  
They pretend,  
that this Stone  
sweats perpetually, and  
from thence  
conclude, that  
Conradine  
and his Companions were  
Innocent.

\* See the beginning of the  
following Letter.

radin to be cut off, † and at the same time to  
his Cousin Frederick, Marquis of Baden, and Duke  
of Austria. This Tragedy is painted in Fresco, on  
the Walls within the Chapel, they keep there  
also the Pillar of Porphyry, which was erected  
in the middle; and round about this Distich is  
written;

*Asturis ungue Leo, pullum rapiens Aquilinam  
Hic deplumavit, acciphalumq; dedit.*

The Body was at first plac'd in the little Chapel,  
and afterwards removed into the Church of the  
Carmelites.

*Infelix juvenis, quoniam tibi fata superstant,  
Dum patrium Regnum subdere Marte paras?  
Te fugat hinc Gallus, fugientem intercipit Astur,  
Parthenopeq; ab \* aquo decutit ipsa suo.  
Omnia post hæc, quid mirum, si captus ab Hoste  
Carnificis ferro victima caesa cadas?  
Heu! nimium completa manet sententia vulgi,  
Quod Caroli tandem mors tua vita fuit!  
Hinc leges sileant, rerum invertatur & Ordo,  
Si Rex in Regem jam tenet Imperium.*

These Verses are quoted by the Abbot Sarnelli, in  
the account he gives of this Tragical History.

Commonly cal-  
led Massani-  
ello.

They shew'd us in the Convent of the Carme-  
lites, the place where the famous Rebel Thomas  
Aniello was killed, eighteen Days after the Estab-  
lishment of his Commonwealth. I have a piece  
of the Money that was Coined at Naples in the  
time of those Disorders, with this Inscription;  
S. P. Q. N. Senatus Pop. que Neap.

Our



Our Guide told us, as we passed before the Church of *St. Mary Major*, That the Devil appeared formerly in the shape of a Hog, in the place where that Church was afterwards built; which so affrighted, and drove away the Inhabitants of *Naples*, that the City almost became desolate: But that the Virgin mov'd with the Prayers of *Pomponius*, then Bishop of *Naples*, ordered him to build a Church for her, in the place where they most frequently saw the infernal Hog; which being done, it should never appear afterwards. They add, That to preserve the Memory of this Event, the Bishop caused a Hog of Brass to be made, which is still kept in some part of the said Church.

You have not here all I intend to tell you concerning *Naples*. But because we now write to *London*, I thought fit to join this Letter to the Packet. Do me the Honour to love me still, and believe that I am,

Naples, Mar. 14.  
1688.

S I R,

Your, &c.

I E T.

## LETTER XXII.

S I R,

THE City of *Naples* has pass'd thro' the Hands of so many Masters, and has been pillag'd so often, that the greatest part of its Antiquities lie buried under its Ruines. The Front of \* *St. Paul Major* is the old Frontispiece of the Temple of *Apollo*, which was afterwards Dedicated to *Castor and Pollux*, by one *Tiberius Julius Tarsus*, a Freed-Man of *Augustus*: His Name is distinctly to be read on one of the Frieses of this Frontispiece, ΤΙΒΕΡΙΟΣ ΙΟΥΛΙΟΣ ΤΑΡΣΟΣ †. The Portico is supported by eight channelled Pillars, of the *Corinthian Order*; and on the Pediment are some *Basso Relievo's*, which represent certain Deities.

\* This is one of the Churches of the Theatines.

† Three Months after this was written, this Frontispiece was overthrown by an Earthquake; and five and twenty Persons, among whom were some Theatine Monks, were buried under the Ruines, June 5. 1688.

'Tis said, the Columns of *St. Restituta* were taken from a Temple of *Neptune*. There also remain some Ruines of an Amphitheater. We often took notice, as we pass'd, of an ancient Statue of the *Nile*, supported by a Crocodile. The House of *D. Diomedes Caraffa* is full of Sculptures and ancient Inscriptions. You may see in the Court, the Head, and the whole Neck of a large brazen Horse, which had no Bridle, and which formerly stood in one of the publick Places of *Naples*, as an Emblem of the Liberty of that City, when it was governed as a Commonwealth. But King *Conrad* caus'd a Bit to be put into this Horse's Mouth, as it appears to this Day,

Day, and wrote, as they say, these two Verses,  
on the Pedestal which supported it.

*Hactenus effrænis, Domini nunc paret habenis;  
Rex domat hunc æquus Parthenopensis equum.*

There are also a great many old Ruines found on the Hill; where Antiquaries believe, that *Metastrophus* was seated, towards St. *Cosmus* and St. *Damian*. And besides, several curious Persons, as among others, *M. Picchetti* have pick'd up divers Antiquities, and particularly made Collections of Medals; some of which have given great Light to the History of *Naples*. I shall take another occasion to give you an account of the *Catacombs*.

You know with what diligence and success Pope *Sixtus V.* extirpated the *Banditti* out of *Rome*, and all the Ecclesiastical State. But you also know, that the other Princes of *Italy* had not the same good Fortune, tho' all with common consent undertook the Work. These Bands of Thieves had more than ever infested the Kingdom of *Naples*; and some Years ago, those who were desirous to Travel securely, were forc'd to go in Caravans. But at present there is no danger; for the Marquis *del Carpio*, late Vice-Roy of *Naples*, has at last freed the Country from the Robberies and Murders of that wicked Gang: Many of them were kill'd, and others executed; and there is a great number of them still in Prison. We saw five hundred of them in the Arsenal, who surrendred themselves some Months since, on condition their Lives should be spar'd, and that they should not be sent to the Gallies.

But tho' the profest *Banditti* are extirpated, there are still remaining a great number of others who are little better. To speak in general, the  
Peo-

People of *Naples* are a very wicked People; the Prisons swarm with Malefactors; and they affirmed to us, that there are at present, in two Prisons only, about four thousand who deserve Death. 'Tis plain they were not mistaken, who said, That *Naples* is a Paradise inhabited with Devils.

The City is extremely fine, as I intimated before; but there are many things which are not suitable to its Beauty, and which cloud the pleasant Countenance it would otherwise have. In the first place, there are no Women to be seen in it; it has this defect in common, with almost all the other Cities of *Italy*, to hide, ridiculously, the fairest half of the World, I mean the beautiful Sex. Secondly, The Habits and Equipages of *Naples* are of black and dark Colours, which are apt to inspire Melancholy. They are forbidden to wear Gold or Silver, or Silk upon Silk. The greatest Lord can keep but \* two Footmen: And the greatest part of the Coaches being drawn slowly by Mules, are both uneasy and unpleasant. The *Spanish* Dress is generally used. The Vice-Roy seldom appears; and his Court looks dull and melancholy like the rest. The Trade of *Naples* is much decayed: They make a great deal of Soap, Snuff, Stockings, Waistcoats, and other Worsted Commodities.

\* Staffieri.

Mount Vesuvius. See the Additions at the end of the Second Volume.

Yesterday we went to see *Vesuvius*; the Walk is somewhat troublesome, and one can hardly look upon it, without terror. I will endeavour to give you a more distinct Idea of it than what you might gather from the Descriptions already communicated to the Publick.

They reckon it eight Miles from *Naples* to the top of the *Vesuvius*. During the first four Miles, we past thro' many good Villages, following the

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Sea-Coast: These places are well till'd, and seem to have received no Damage by the Eruptions of the Mountain; notwithstanding they have happen'd so frequently. Only from place to place there are large Stones, which have rolled thither.

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After you pass the last Village, called *Resina*, you turn to the Left, and begin to ascend; and you may still travel on Horseback two large Miles, or two Miles and a half further, among loose Stones, and heaps of burnt Earth, which the Vomittings of the Mountain have spread all about. The farther you advance, the more you find the Ground crack'd, dry, burned, and covered with several sorts of calcined Stones, which are so many Monuments of those furious Eruptions. You may also observe in several places, the Channels of the Torrents of Sulphur and Bitumen, which have frequently run down from the Mountain. At last, the Ascent becomes so rough and difficult, that you must be forced to go on Foot. You may easily imagine, that there are neither Inns, nor other Houses; so that your Servant must hold your Horses till you return.

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Those who have the curiosity to ascend to this prodigious Furnace must resolve to endure a great deal of Trouble and Fatigue. You are for the most part plunged among the Ashes, if one may properly give that the name of Ashes, which rather resembles Brick-dust. Sometimes you fall back instead of advancing, because the Ashes give way under your Feet; and at last, after you have stop't several times to take breath, as you must necessarily do, you come to the brink of the ancient Gulf; I say, the ancient Gulf, because you will perceive by and by, that this

Mountain has been subject to great Alterations.

This first height makes a Circle round the Gulf: The top of the Mountain having been worn, you may easily conceive what sort of Hillocks and rugged Elevations have been form'd in the circuit of its height. As near as we could guess, this vast Hole is near a Mile in Diameter. You may go down into it in several places, about a hundred Paces below the steep Circle of the brink of the Mountain, which is the whole depth of this old Mouth.

By an extraordinary Eruption, this vast Abyss was almost quite fill'd, with a mixture of Sulphur, Bitumen, Minerals, Allom, Nitre, and melted or vitrified Earth. After the Ebullition was over, these Substances form'd a kind of thick Crust, or harden'd Scum, which made a level in the Gulf, a Hundred Paces below the brink of the Hole. A furious shaking of the Mountain did afterward break this Crust, or thickness of harden'd Matter, and tumbled the pieces one upon another, as when after you have broken the Ice of a Pond, a sudden Frost presently cements all the pieces together. This rugged Surface is every where equally uneven; and there are here and there burning Funnels; from whence the Smoak continually exhales: In some places you feel the Heat through your Shoes as you pass over it.

But this is not all: For just in the middle of this Extent, which, by the way, is almost round; a furious Eruption forced its Passage, and has form'd a new Mountain. This Mountain is also round, and is about a quarter of a Mile in height. I could not count the Paces, because it was impossible to make them equal, by reason the Ashes, which, as I told you before, make one sometimes slide back.

After

After you have past that rough space, which resembles a flat Ditch about three hundred Paces broad, between the brink of the great Mountain, and the foot of the little one, as I have already described them; You ascend the last with at least as much pains as you did the first. It is all over full of smoaking Chinks. In many places the Sulphur appears almost pure, like a kind of *Sal armoniack*, inclining to a Citron Colour. In others, there is a reddish and porous Matter like the Scum of Iron, which comes from Smiths Forges: There are pieces of all Colours, and of different Figures and Weight: All these Substances being so often burnt and calcin'd by so vehement a Fire, and this Composition of so many different Matters being melted and incorporated together, you may easily imagine what it is.

The top of the little Mountain hath its opening as well as the great one; and 'tis this which at present is the Throat of the vast Abyfs; we guessed it to be about a hundred Paces broad. There issues out a flood of Smoak, which almost fills its Capacity; but there come sometimes Gusts of Wind from above, which drive away this Smoak, sometimes one way; and sometimes another, and gave us an opportunity at several Views to discover all the upper part of the Mouth.

The Brink is steep on the inside, except in one place, where it slopes so much, that one may venture to descend. Our Guide going first down, three or four score Paces before, we follow'd him; which (I must tell you by the bye) was an unnecessary piece of Curiosity, which I would not advise any Man to imitate. We went to the brink of that dreadful Precipice, and rolled down several Stones, or hard Masses, which we loosened about us: Sometimes they stopped at the first or



second Falling; and sometimes made a long continuation of boundings with a great noise. It had been to no purpose to have computed the time these Stones took up in their leaps or descents, because there is no sensible bottom where they must stop at last; the noise ceasing sometimes, only in respect of those who heard it, the distance alone rendring it insensible.

We could not perceive, that the things which we hurl'd into the Gulf did any way encrease the Smoak. 'Tis true, such an Experiment wou'd have requir'd more bulky Masses for such an Experiment; and after all, 'tis very uncertain, whether they would have produc'd any effect; since there is nothing that shou'd oblige us to believe, that there is a Lake of boiling Matter directly under the opening of the Mountain.

Some bring Gunpowder along with them, and make Mines, that they may have the pleasure to blow up great Rocks: But in my Opinion, a prudent Person ought not to carry his Curiosity so far, in so dangerous a place; nor do I think it safe to stay there too long. 'Tis not the sudden disgorging of the Flames, that is to be most feared, but the quaking of the Mountain which always precedes the great Eruptions, and for the most part comes very suddenly. Many have been surprized by it; and you know how it prov'd fatal to poor *Pliny*, tho' he was at a considerable distance.

The following Inscription is to be seen about three Miles from *Naples*, in a Village on the Way to the Mountain.

*Posteris, posteris, vestra res agitur. Dies facem præfert Diei; nudius perendino. Advortite viciæ ab sæu solis, ni fabulatur historia, arsit Vesuvius immani semper clade hæsitamiam: Ne posthac incertos occupet, mo-*

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neq. Uterum gerit mons hic bitumine, alumine, ferro,  
auro, argento, nitro, aquarum fontibus gravem. Serius  
ociis ignescet, pelagoq; influente pariet; sed ante par-  
tum, concutitur, concutitq; solum: fumigat, cœrascit,  
flammigerat, quatit aerem, horrendum immugit, boat,  
tonat, arcet finibus accolæ. Emigra dum licet. Jam-  
jam enititur, erumpit, mixtum igne lacum evomit, præ-  
cipiti ruit ille lapsu, seramq; fugam prævertit. Si  
carripit, actum est, periisti. Anno salutis 1631, &c.  
— Tu si sapias, audi clamantem lapidem, sperne la-  
ren, sperne sarcinulas; mora nulla, fuge.

Every body knows what *Baronius* relates, after  
several ancient Authors, concerning the fiery E-  
ruptions of this Mountain, that the roaring noise of it  
has been heard at *Rome*, and even in *Egypt*; that the  
thickness of its Smoak has, as it were, eclipsed  
the Sun, and made dark Nights at Noon-Day;  
that Streams of Brimstone have run from it, to  
the Sea, and made the very Sea swell and boil  
with heat. But without having recourse to old  
Histories, we need but ask the present Inhabitants  
of *Naples*, who in the Year 1682 from the fifteenth  
of *August*, to the twenty seventh of the same  
Month, in 1685 at the end of *September*, and  
the last Year in *April*, had the misfortune to be  
Witnesses of the same Tragedies.

Tho' I were able to mingle my small Philoso-  
phy with that of the Learned, who have written  
on this Subject, I would not undertake it at pre-  
sent: for my Design is only to represent the mat-  
ter of Fact to you as it is.

I'm sensible that the next Eruption will pro-  
duce great \* Alterations in this Mountain; and  
perhaps one or two more will make it quite dif-

\* Since the  
first Edition of  
this Book,

Mount Vesuvius hath suffered considerable Alterations in the Years 1688,  
1689, 1694, and 1696.

ferent from the Representation I have given you of it. However, this Account will enable you to form a better Judgment of its future Condition, than you cou'd have done, if you had not been acquainted with its present State.

I find my self in a manner over-burthen'd with the number of Curiosities which we saw about *Puzzoli*; the little time we had to view them exactly, would not suffer me to take particular notice of them all; and therefore I contented my self with considering some of 'em with Attention. I know these things have been several times described; but as I'm confident you never found in any Relation the Description I have given you of *Vesuvius*, I hope you will also find something new, in the account I shall give you of our latter Days Journey. Going out of the Suburbs of *Naples*, in the way to *Puzzoli*, you meet with the little Hill, which bears the Name of *Pausilypus*, ἀπὸ τῆς παύσεως τῆς δρόμου, say some Etymologists.

*Pausilypus.*

*Pausilypus noster qui nunc dat nomina monti,  
Sic dicta à magno Cæsare villa fuit.  
Quod foret insanis requies fidissima curis,  
Et portum fessæ redderet illa rati.*

And indeed this delicious Hill has a charming Situation: It is well Cultivated, strew'd with Houses of Pleasure, and abundance of excellent Vines.

Travellers frequently meet with more difficult Ascents than this: which naturally is only an easie sloping Ascent, and might have been made almost insensible, by filling up the Ways with Earth, supported by Walls: But out of an extravagant Humour, they pierced the Mountain, and thro' this Hole made indeed a shorter Way, and of a more extraordinary Structure, but an hundred

dred times more troublesome than the Ascent of the Hill: This Cave is commonly called, *The Grotta of Puzzoli*: It is cut in some places thro' the Rock, and in other places thro' the Sand. It is near a \* Mile in length, thirty or forty Foot high, and about eighteen broad; so that two Carts may easily pass by each other: There is no Light but what comes in at the two ends, and thro' a little Hole in the middle, over an Oratory, which is made in the Rock, by enlarging that part of the Way a little. This Light is very small; and the Mists of Dust which rise up at every Step, blinds the Eyes of the Passengers: You must wrap up your Head, or cover your Face very well with a Handkerchief, if you would avoid breathing Earth instead of Air. You can see so little in this obscure Cave, that when you hear Company coming at a distance, you must cry out to them, || To the Right, or, To the Left, that they may take the opposite side, and not fall foul on each other as you meet.

This is an ancient Work: *Seneca* makes mention of it, and complains, as well as we, of its Dust and Darknes. \* 'Tis ascrib'd to one *Cocceius*, without mentioning who he was; and some affirm, that he was only the Undertaker; others speak of him as of a Prince or Governour of the Country; and they alledge some ancient Annals, in which 'tis said, † that a hundred thousand Men, finished this Cavern in fifteen Days, by the Orders of *Cocceius*.

The Lake of *Agnano* is between two little Hills, a little beyond *Pausilypus*: This Lake is almost round, and is about a Mile in Circuit: The Water is clear, and hath no ill taste; you may observe it boil every where, without perceiving any heat. It produces Tench and Eels in great abundance. On the Banks of the Lake there are two

*The Grotta of Puzzoli or Pausilypus.*

*A large English half Mile; Sixty common Italian Miles, make but forty eight English Miles: The Way is pass'd, and when they sweep it, as they do from time to time, the Dust is less troublesome.*

*A la Montagna, or, A la Marina.*

\* *P. Razzani; P. Jovius; L. Alberti; F. Lombardo; and many other Authors.*

† *Schraderus relates the same.*

*The Lake of Agnano.*

*The Baths of  
St. German.*

things that deserve to be taken notice of; the Caves which are called, *The Baths of St. German*; and *The Grotta del Cane*. They told us a long and fabulous Story, concerning the reason of the Denomination of these Baths, which, in my Opinion, is not worth the relating: After you go down three or four Steps, you are seized with a Heat, which smells of Brimstone, and which puts you into a sudden Sweat. Gouty Persons, and those that are troubled with some other Distempers, are brought thither from all Parts, and, receive, as they say, great benefit by them.

*Grotta del  
Cane. See  
the Instructi-  
ons to a Tra-  
veller.*

*La Grotta del Cane*, is, as it were, the beginning of a Cave, at the foot of a Hill: 'Tis nine or ten Foot long or deep, four and a half broad, and five high: It is not a Work of Art. The bottom is nothing but pure Earth, or Stone covered with Dust, like the middle of a High-way; and there is nothing on the sides that is polished or wrought, or any way remarkable: I considered the whole very carefully. They made us take notice of some Drops which fall from above, and which, they say, are caused by the condensation of the Steams rais'd from below, of which I will speak presently. The thing deserves a particular Examination; but 'tis more natural to say, that this Water distills from the Mountain, and drills thro' the top of the *Grotta*; as it usually does in such places. I think we may reasonably conclude, that these Drops do not proceed from the condensation of the Steams or Vapours, because such Vapours as these cou'd not be reduc'd to Water: And besides, the top of the *Grotta* is sometimes dry. There arises out of the Earth in this *Grotta*, a thin and piercing Exhalation, without any Smoak; which seizes on the Breath, and choaks one in a Moment. This Vapour is commonly thought to be deadly Poyson, tho' probably 'tis only a Sulphu-

phurous Steam. 'Tis ridiculous to dispute about Words; we may call every thing that kills, *deadly*; and in this sence, there is not a more *deadly* Poyson than a Musket-Bullet; I shall therefore give this Vapour what Name you please, and proceed to give you an account of what I saw.

He who keeps the Key of the Baths of St. *German's*, has also the Key of this *Grotta*; for I must tell you, by the way, that they do not leave it open. This Man enters standing as upright as he can, to the middle of the *Grotta*. He bows, and kneels down by degrees, holding his Head always upright; he sits down on his Heels, so that his Hands may touch the Ground: Then he takes hold of the Dog by his four Feet, and lays him down suddenly on his Side, upon the Ground. In an instant, the poor Creature falls into Convulsions, turns his Eyes, lolls out his Tongue, stretches himself out without crying, and becomes stiff; and he that holds him, throws him for dead out of the Cave. He is presently put into the Lake, which is not above twenty Paces distant, where, in less than a Minute, he reassumes his Spirits, and swims out of the Water; he runs about crying, as it were to express his Joy for his deliverance. They have made this Experiment upon Men, and all sorts of Animals, with the same effect. Two Foot from the Earth, and even nearer, there is no danger; for the Spirits grow thin, and are dispersed; but the lower you stoop, the greater is the danger: These Spirits are subtle and violent; they sparkle, and break forth impetuously, and in abundance. We cannot light a Match, without perceiving some appearances of the like Nature.

Charles VIII.  
King of  
France, made  
trial with an  
Astr; and the  
Vice-Roy D.  
Pedro de To-  
ledo with two  
Slaves, who  
died.

*The Sieur Villemont speaks in his Travels, of a Gentleman, named Tournon, who stooping in the Grotta, to take up a Stone, was seized by the Vapour, and presently carried to the Lake, where, in a short time, he recovered his Spirits: But the Author adds, that Tournon died a few Moments after.* Sarnelli.

The

† See the Instructions to a Traveller, at the end of the second Volume.

The Keeper of the † *Grotta* made also another Experiment: He went in with two large lighted Torches; and when he bowed one near the Ground, it not only ceased to flame, but was quite extinguished, without any Fire or Smoak: He lighted it again with the other, and thus put them out, and kindled them by turns.

They tell us of the like Vapours in a Cave at *Zoli* in *Hungary*; and *Pliny* making mention of this, concerning which I am speaking, calls it *Spiraculum Puteolanum*, and ranks it with those which he calls *Scrobes Charoneæ*. All the adjacent Country is nothing but Brimstone. We passed by *Monte Secco*, and *Solfatara*, which are all full of Brimstone, Allom, and Holes under Ground, whence Flame and Smoak exhale, with Noise and Stink, at least as much as we see at present in *Vesuvius*: They prepare Roch-Allom on the † *Solfatara*; which is a dry, yellow, and white Mountain, all over burnt, and worn by its own Fire. They erect little Cabbins there, in which they labour at that Work, and the sole heat of the Vents makes the Cauldrons boil.

† *Solfatara*. This Mountain is by ancient Authors call'd *Phlegra*, *Colles Phlegrei*, *Levocii Montes*, *Leucogei Montes*, *Fo-rum*, & *Olla Vulcani*.

This little Hill, the highest part of which is worn out by the Fire, resembles a kind of Oval Basin, about twelve hundred and fifty Foot long, and a Mile in breadth. The Fumes which continually issue out, are often smelt at *Naples*. They assur'd me, that they blacken the Marble, and sully the Ornaments of their Churches as well as the Furniture in their Houses. All these Spirits of Sulphur, Allom, Vitriol, &c. with which the Earth is filled, do also corrupt the Waters. The *Capuchins* of *St. Januarius*, who are near to it, have been constrained to raise up their Cisterns into the Air, upon a Pillar, to prevent their having such a Communication with those Spirits as might spoil their Water.

The



The greatest part of the People in and about Naples, are firmly perswaded, that the fuming Holes of the *Solfatara*, are, in a literal sense, the real Chimneys of Hell. *Capaccio*, who examined the whole matter very nicely, is of the same Opinion: He assures us, that the above-mentioned *Capuchins*, from time to time, hear most frightful Howlings, and are often plagued with *Hobgoblins* (*Spesso sono stati travagliati da i Diavoli, & spesso sentono ullaleti, & terrori di grandissimo spavento.*) He adds several Stories on this Occasion, which he relates, for certain Truths, and says further, that many People believe that this Country is full of Treasures, which would be easily discovered, if they were freed from the wicked Spirits, which domineer there, and keep them.

Descending from thence we came to *Puzzoli*: PUZZOLI. This City, formerly so famous, is now very inconsiderable. I will say nothing of its ancient Names, nor of its Antiquity, or Etymology, which may be found among Geographers. Wars, Earthquakes, Insults of the Sea, and Time which devours every thing, have almost totally destroyed it: But a great quantity of stately Ruines, demonstrate its ancient Magnificence. Almost adjoining to St. James's Church, you see the Ruines of an \* Amphitheater, which was built of hewn Stone. \* The Arena There is a Tradition, that St. Januarius, and † six or Bottom was 172 Feet long, and 88 broad. Capaccio. † Sostius, Proculus, Eutices, Acutius, Festus, Desiderius, in the Year 299. Others say 305.

Other Christians, were here expos'd for a Prey to wild Beasts, but the Beasts adored, instead of devouring them. Some time after, these seven Champions had their Heads cut off, near *Solfatara*, in the place where now a Church is built, and dedicated to St. Januarius. These Words are written on the Altar: *Locus decollationis S. Januarii, & sociorum ejus.*

Close

The

Those of Puz-  
zoli give to  
this Amphitheater the  
Name of Col-  
liseum, though  
they have not  
the same reason for it, as at Rome, Sarnelli writes, that it remained entire  
not long ago, and that the Earthquakes at last destroyed it. It was in the  
midst of the old City.

Close to the Amphitheater, there are great Ruines, almost wholly buried, which they believe are the Remainders of a Labyrinth; but there is more reason to believe that it was a Fish-Pond, like the *Piscina Mirabilis*.

The Cathedral is built on the Ruines of a Temple of *Jupiter*; and of part of the Materials of that Temple, particularly the Frontispiece, where it appears by an ancient Inscription, that it was built by *Calpurnius Luc. Fil.*

Betwixt the City and the Amphitheater, you may observe the Ruines of a Temple of *Diana*. Towards the *Dominicans* of *Jesu Maria*, when the Sea is extremely turbulent, it throws upon Shore some new Marks of the old Magnificence of the Palaces of *Puzzoli*; among which are many times found divers sorts of fine Stones, *Cornelians*, *Agats*, *Diaspre*, *Amethysts*, &c. Antiquaries pretend, that about this place, there were formerly a great number of Jewellers and Goldsmith's Shops. The Sea also brings up other sorts of Stones, upon which, as well as the others, there are several sorts of Figures Engraved; as Cocks, Eagles, Storks, Hares, Serpents, Frogs, Ants, Vine-branches, Grapes, Ears of Corn, Heads of Men, and others, Words *Greek* and *Latin*, &c. Some fanſie, that these Figures were form'd by Nature; and Superstition ascribes several Virtues to them.

The Sand which they use for Building at *Puzzoli*, deserves to be taken notice of. *Vitruvius* commends it extremely; and *Pliny* boasts much of it: It enters the Composition of a certain sort of Mortar, which grows as hard as Marble, even in the Sea it self.

Taking Boat to go to the Lake *Lucrin*, which is two Miles from *Puzzoli*, we had time to consider the famous Arches, which, according to the vulgar Opinion, are the Remains of the Bridge which *Caligula* caused to be built from *Bayæ* to *Puzzoli*: This is the common Opinion; and those Arches are usually call'd *Caligula's Bridge*, *The Bridge of* by the People of the Country: They admire this Miracle, and entertain Strangers with it, as the rarest, and most surprizing thing in the World: And it must be acknowledg'd, so bold a piece of Work wou'd not only deserve to be consider'd with Application, but might be rank'd among the greatest Prodigies. But, by misfortune, this pretended Bridge is a meer *Chimæra*. *Suetonius* has so positively related the History of *Caligula's Bridge*, which was a Bridge of Boats, and not of Brick or Stones, that I cannot imagine the reason why so many Persons should be prepossess'd with such false Notions. The Historian relates the Matter of Fact clearly: *Bararum, scilicet he, medium intervallum, & Puteolanas moles trium millium, & Caligula, §. 19 sexcentorum fere passuum ponte conjunxit, contractis undique onerariis navibus, & ordine duplici ad anchoras collocatis; superjectoque aggere terreno, ac directo in zippia viæ formam. Primo die phalerato equo* — *Postridie quadragario habitu, &c.*

*In the Life of Caligula, §. 19*  
Per hunc pontem ultro citro commavit, biduo Continenti.

The Reasons which the Author adds, for this Humorous Prince's undertaking such a Work, signifie nothing to the present purpose. Observe, I pray, the term of *Puteolanas Moles*; he doth not say *Puteols*, but *Puteolanas Moles*. This clearly explains what those Arches were, which we see at present. This was properly what we call a *Mole* in our Language, a Rampart against the violence of the Waves, that Vessels might ride in safety in the Harbour. This is a thing commonly practis'd in Sea-Ports. It is true, that this *Mole* was

*There are 12 Arches.*

was made in the form of Arches, which is not agreeable to the fashion of modern Times : But this ought not to raise any Scruple ; for besides that 'twou'd be ridiculous to dispute against a thing which is so well attested ; we ought to consider, that things are not always done after the same manner. And, in my Opinion, one might easily alledge many substantial Reasons to prove, that a *Mole* with Arches wou'd be more durable than another ; and that it may be sufficient to break the Waves, and break the great Shocks of the Sea.

The Lake  
Lucrino.

The Lake of *Lucrin*, à *Lucro dictus*, says *Charles Stephens*, because of the great number of Fish found in it, is now but a little Pond, a quarter of a Mile long, and about a hundred Paces broad. The new Mountain, which I shall presently speak of, hath almost filled it up. This little Lake is not above three or fourscore Paces from the Sea : It was formerly joined to it ; and *Pliny* reports, that they were fain to make use of a great many Machines to separate them ; *Mare Tyrrhenum à Lucrino molibus seclusum*. *Suetonius* tells us, that *Augustus* employed twenty thousand Men, to make a Communication between the *Lucrino*, the *Averno*, and the Sea. He adds, that they made it a Haven.

The Water of this Lake is always Salt : It was renowned for its Oysters, *Nuptiæ videbant ostreas Lucrinas*, says *Varro*.

*Concha Lucrini delicatior stagni.* *Martial*.

One can hardly mention the Lake *Lucrino*, without calling to mind the Dolphin, which *Pliny*, and other Authors mention. The Story is thus : A Dolphin became familiarly acquainted with a young Boy, who went every Day to School

School from *Bayæ* to *Puzzoli*, and used sometimes to give him Bread : One Day the Dolphin offered his Back to the School-Boy, and carried him into the Bay, and at last accustomed himself to carry him over to and from School, as often as he desired. *Appian* affirms, he was an Eye-witness; and adds, that People came from all Parts to *Puzzoli* to see it. \* *Solinus* assures us, that this continued so long, that at last it was not looked upon as an extraordinary thing. *Aristotle* tells us so like a Story, that, had he not lived above four Ages before these Authors, one might have concluded it to be the same. If we should take notice of all that Naturalists, both Ancient and Modern, have said of the Dolphin, we should perhaps have enough to alledge, to make the Story seem credible. All Animals are capable of being taught; and some of them may have a more than ordinary inclination to a Man. That which implies no Contradiction, ought not to be rashly † denied. I have seen a Sea-Calf so very tame, that it would show most of the Tricks which they teach a Spaniel. *Camerarius* relates a great number of such Examples, in his *Historical Meditations*, of the wonderful docility of Dolphins, and other Fishes. I will not contend about the Word *Dolphin*, or enquire into the modern appellation of the Fish, that was formerly known by that Name.

\* *Mecænas* and *Egefydimus*, contemporary Authors, cited by Th. Garzoni, with *Flavianus* and *E. Alphius* relate the same thing.

† There is a difference betwixt believing a thing, and not denying it.

In the Night, between the 19th and 20th of September, in the Year 1538. the Earth was brought to Bed of a Mountain, which has ever since been called the *New Mountain* : Those who have measured it affirm, That its perpendicular height amounts to four hundred Fathoms, and its Circuit to three thousand Paces or a little more. Naturalists have observed several ways, by which Mountains are formed; sometimes by Earthquakes;

Monte Nuovo, or di Cencre.

quakes ; sometimes by Winds ; and sometimes by subterraneous Eruptions ; as when a Mole heaves up the Earth, and makes those little Hills which we call Mole-hills. It was after this manner that the *new Mountain* was formed, as well as the other new one which I took notice of in the midst of the ancient Gulf of *Vesuvius*. 'Tis said, that there is a Pit fifty Paces in diameter, on the top of the *new Mountain* ; which sufficiently proves, that it was produc'd by Eruption : But it never cast out either Fire or Smoak, or occasion'd any disorder since those, which were the Causes of so prodigious and terrible a Birth. The Earth quaked ; the Sea recoiled ; the *Lucrin Lake* was almost filled up ; Churches and Houses were set on Fire ; and swallow'd up ; great numbers of Men and Beasts perished ; and there was a general and dreadful Consternation thro' all the neighbouring Country.

In Herefordshire.

Your Mountain of *Markle-Hill* came into the World after a more calm and pleasant manner ; about three and thirty Years after *Monte Nuovo*. I remember I have read, with a great deal of Pleasure, what your Naturalists have written of it. A spot of Ground, containing about thirty six Acres, on a sudden broke loose from the neighbouring Fields, and softly walked on for about four hundred Paces from thence : These loosened Fields carry'd away with them the Trees and Houses : On both sides the Earth opened it self, and withdrew to give it passage : It marched a slow and regular pace for three Days and Nights, with little noise or disorder. At last, having chosen a new Mansion, it was

Pliny relates, that under the Empire of Nero, in the Kingdom of Naples, a Meadow, and a place planted with Olive

Trees, loosened themselves from their places, and removed. In Thuringia Cesspes longitudine 50. pedum, latitudine 14. sine manibus Sublatus, a suo loco 20. pedum spatio trajectus, in Saxonia terra in aggeris modum intumuit. Aimon, Ann. 822.

pleased

pleased to swell and become a Mountain, now called *Markle-Hill*. It must be acknowledg'd, that this was a great deal more pleasant than the thundring noise of *Monte Nuovo*.

On the other side of the *Lucrin Lake* you may behold the *Mountain of Christ*, another famous Hill, whose Adventure was briefly thus; The Earth formerly being seized with an extraordinary quaking and trembling, was shaken to its deepest Entrails, and cracked from the Superficies to the very *Limbo Patrum*; and the entrance into this Cavern, or rather the Mouth of this opening, remains to be seen to this very Day. Jesus Christ entering into this dark and melancholick Abode, where he had been so long expected, by those Souls, that were destin'd to Heavenly Felicity, he led them in Triumph thro' this Subterranean Passage, and from the top of the Mountain carry'd them up to Heaven. A certain modern Poet has expressed this pretended Story in these two Verses.

*Est locus effregit quo portas Christus Avernī,  
Et sanctos traxit lucidas inde Patres.*

The Lake of *Averno*, that other Gulf of Hell, is but a large Mile from the Lake of *Lucrino*; it is near about the same bigness with that of *Agnano*. It is certain, that now Birds fly and swim in it; tho' *Virgil*, *Lucretius*, *Silius Italicus*, *Pliny*, and several other Authors, have written, that it exhales formerly a deadly Vapour which killed those Animals.

*Quem super haud ullæ poterant impune volantes,  
Tendere iter pennis*

*Unde locum Graii dixerunt nomine Aernon.*

*mingi obliæ pennarum vela remittunt, Præcipitesq; cadunt.*

*Æneid. vi.  
G. ² Aopv  
avibus carens.  
Cum venire  
volantes, Re-  
Lucretius lib. 6.*



The difference betwixt what we now observe of this Lake, and the Description of it, which we find in the Ancients, is so obnoxious that some scruple not to call 'em Impostors; particularly *Pliny*, whose Authority is very much suspected in other respects, is on this occasion, looked upon as a notorious Lyar. I will not undertake, in this place, to make an Apology for all his Faults; but I dare venture to vindicate him in this particular, and to maintain, That he is no Lyar in what he saith of the Lake of *Averno*. He quotes *Varro*, as relating a thing which formerly was, but says nothing positively of his own knowledge. It may be reasonably suppos'd, that so curious a Person as *Pliny* had several times visited this place. I think he was at *Cumæ*, not far from thence, when *Vesuvius* burnt so terribly under the Empire of *Titus*; and that going towards that raging Mountain, he was so unfortunate as to lose his Life. 'Tis probable then that *Pliny* would have spoken positively, and as an Eye-witness of the Birds of *Averno*, if in his Time the Air of the Lake had been so fatal to them; But he saith nothing like it. When he speaks of Lakes that have extraordinary Qualities, he cites *Ctesias* the Greek Historian, who speaks of a Lake of the *Indies*, on which nothing swims; and afterwards produces the Testimony of *Varro* touching the *Averno*. *Strabo* relates, that the Stench of this Lake was partly caused by the Trees that hung over its Sides, which covered and compassed it round about; and adds, that these Woods being cut down by *Augustus's* Order, the Air became pure, and left off producing its usual effects.

If this Story be true, as it cannot reasonably be doubted, since this Author was Cotemporary to *Augustus*, and spoke, without question, as a knowing Witness, we have no reason to be sur-

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priz'd at the positive Testimony of *Varro*, or the Quotation of him by *Pliny*, since the one lived both before, and in the same time with *Augustus*, and the other liv'd some time after. And after all, I know not what shou'd make us so apt to contradict these Writers, since we may easily conceive, that things may have been subject to very considerable Alterations since their Times. *Boccacio*, who lived three hundred Years since, relates in his Treatise of Lakes, That some subterraneous Stream of Sulphur, mixing with the *Averno*, the Waters of that Lake became stinking, and killed a great number of the Fish; of which, he says, he was an Eye-witness. 'Tis plain then, that this Lake has not been always in the same Condition: And the thing may be easily explain'd, if we reflect on the bituminous and sulphureous Matters, of which the adjacent Country is full. Some Earthquake may have stopp'd up the Canals of Communication, by which they spread themselves into the Lake *Averno*, which formerly poyson'd its Waters, and caused it to exhale a subtil Matter, which was the more dangerous because the Source was shut up under the shelter of those great Trees which environ'd it. To imagine, that the Birds which fly in the middle Region of the Air over the Lake, were offended with its Exhalations, would be to frame a ridiculous Chimera, and make the Historians say what they never intended. There is a great deal of Appearance, or rather 'tis plain and certain, that if the Grotto of the *Dog* were but four or five times bigger than it is, a Swallow which should fly there, near the Earth, could never rise again: And why must it be reckoned impossible, that some such thing might formerly happen on the Lake of *Averno*? One of those places is larger than the other; but that alters not the Matter of Fact. If

you would have another Story somewhat like this, and not so easie to be believed, I might quote your *Natural History of England*, where it is related, that the Wild Geese fall dead, when they fly directly over a certain place of the Plain of *Withay* in *Yorkshire*.

I must once more repeat what I intimated before, that let things appear to be never so improbable, provided they imply no Contradiction, they ought not hastily to be condemned for false, without due examination. It must be acknowledged, that the Ignorance of Men conceals more things than their Knowledge could ever discover. We may please our selves with acting the Philosophers, and laugh at occult Qualities; but the *Phænomena's* of Nature, to speak sincerely, are almost all incomprehensible. We pretend to understand, and to be able to explain the Abstrusest Appearances that happen before our own Eyes, and would be ashamed to own our Ignorance: But if we are told of any thing which surpasses our Understanding, or that we have not before heard of, we immediately conclude it to be either a Miracle or a Lye.

Though the Word *Avernus* comes from *Ἀπὸ*, as *Virgil* said; there are so many Lakes which bear this Name, that we may look upon it as a general Appellation for those Sulphureous Gulfs, which the Ancients call the Gates or Throats of Hell; *Ostia Ditis*; *Orci Janua*; *Inferni Janua Regis*, as *Virgil* calls them. I think the same Observation might be apply'd to another Lake not far from this, which is one of the *Acherons*. And it is apparent that this made *Lucretius* call these kinds of Pools *Averna Loca*. *Silius* confounds our *Averno* with *Styx* and *Cocytus*, and the other Rivers of Hell; which may serve to confirm the

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Opinion, that these Names became common to many Lakes or Rivers of the like Nature.

The Ruines which appear in several places on the side of the Hills about the *Averno*, shew that this place was extreamly well cultivated, after they had cut down the Wood of tall Trees which surrounded it.

It is uncertain whether the Ruines which are next to the Lake, are of a Temple of *Mercury*, or of *Neptune*; but Antiquaries agree, that it was not of a Temple of *Apollo*, as the Vulgar suppose.

I must not forget to tell you, that when one comes near the *Averno*, he is sometimes assaulted by a certain unpleasant Smell; but I am not sure that it proceeds from the Lake; for its Waters are fresh and clear, tho' they incline somewhat to a dark Blue. I tasted them in several places, and found they had a little rough tang of the Mineral; notwithstanding which, the Lake abounds with Fish.

That which they commonly call the Grotto of *The Sibyl* is hard by. The principal entry, as they inform'd us, was near *Cumæ*, about four Miles from *Averno*, but 'tis quite fill'd up on that side: We went into the Grotto by a narrow Passage, pester'd with Briars and Thorns, every one with a lighted Torch in his Hand. The Cavern is dug under the Hillocks, without Ornaments, or any thing remarkable, except the place, of which I will give you a short account. It is about ten Foot broad, and twelve high. After you have gone about two hundred and fifty Paces, without turning, the Grotto forms a square place on the Right; and seventy or eighty Paces farther you find a little Cell fifteen Foot in length, and eight or nine in breadth: The Roof was formerly painted, and the Walls covered with Mosaick;

of which there are still some Remainders: The Earth being fallen some Paces beyond the Chamber, the Passage is dammed up, and you can go no further.

I remember that after I had read the learned Treatise of Mr. *Blondel*, concerning the pretended *Sibyls*, and their supposed *Sibylline* Writings, I easily freed my self from the power of vulgar Prejudices, and was fully persuaded that all these Stories were chimerical and supposititious: Whatever a considerable number of learned Men had formerly said, or some of those honest ancient Doctors, whom we usually call *Fathers*. I was afterwards confirmed in this Opinion, by studying this Matter with a competent degree of Application; and therefore you may easily think, that I give little credit to what they talk here of this *Sibyl's* Grotto. Many ancient Authors have spoken of a *Sibylla Cumæa*, and of a Den to which she retired; and People have imagin'd, that this may agree with it, and have consecrated it to her without any other reason than bare Imagination, and without alledging any tolerable Arguments. The Passage of *Virgil*, *Excisum Euboicæ*, &c. signifies nothing at all: For besides, that in *Virgil's* Time, the Fable of the *Sibyl* was already an old Error, of which that Author spoke only by Tradition, I cannot perceive that what he said hath any relation to this Cavern.

Some pretend, that the Cave of the Sibyl was at Cumæ, and cite the description Justin Martyr makes of it. What he says has some relation to what Virgil speaks. But at the bottom, the opinion of Justin Martyr is no proof; he tells you what he heard said, and that signifies nothing.

*Quo lati ducunt aditus centum, ostia centum,  
Unde ruunt totidem voces, &c.*

There is no appearance that this Cave ever had centum aditus, or centum ostia; but why, I pray, must there be a Cave above a League in length, for the lodging a *Sibyl*? And what Workmen had she to employ on so prodigious a Task? It is also ridi-

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ridiculous to think that she had her Chamber wainscotted with Mosaick; a deep and dark Den hung with Bats and Cobwebs, wou'd have fitted this pretended Mad-Woman a great deal better, than Chambers adorned with Painting and Mosaick-Work.

If you desire to know my Opinion of this Den, I must answer you, That perhaps it was a Passage like the Grotto of *Pausilypus*, and perhaps also the Painted \* Chamber was for some Deity, as the Chapel of the same Grotto of *Pausilypus* is for a certain Image of our Lady. *Strabo* relates, upon the Testimony of *Ephorus*, an ancient Historian and Geographer of *Cumæ*, That the *Cimmerians* of *Italy* (I call them so, that I may not confound them with those of the *Bosphorus*) did inhabit between *Bayæ* and the Lake of *Averno*; that they had no other Dwellings than subterraneous Dens, where they hid themselves all Day, and at Night issued-out to perpetrate their Robberies and Murders. The digging of this Cave might be attributed to them; only the Mosaick agrees little better with them than with the *Sibyl*. To conclude, tho' I should tell you, that I neither know the use of this Grotto, nor when it was made, nor who were the Workmen, it would by no means follow that it was the *Sibyl's* Grotto. Without going further than † *France* or *England*: I could name a great many such like Caverns, where there never was a *Sibyl*.

\* One may also suppose that there were Basks there for some great Lord.

† Near *Miremont* in *Perigord*, there is a great and famous Cave,

called the *Clouseau*; of which the Country People tell divers Stories: They say, that there are great Halls, Pictures, and Altars, and are persuaded, that the Pagans there sacrificed to *Venus*, and the infernal Gods. *Moreri*.

Departing from this Cave, we took a turn to *Bayæ*; which formerly was the most pleasant BAY, and magnificent place in the World. *Horace* and *Martial* give it that Character; and *Josephus* ex-

ceeds them both. *Martial* has some Expressions on this occasion, that are very soft, and yet very strong.

*Littus Beatæ Veneris aureum Baiæ,  
Baiæ superbæ donum naturæ.  
Ut mille laudem, Flacce, versibus Baias,  
Laudabo dignè non satis Baias.*

He calls *Venus* Blessed, because she ruled and triumphed in this delicious Rendezvous of the *Roman* Nobility.

*Littora quæ fuerant castis inimica Puellis,*

says the Poet *Propertius*. If you would know any thing more particularly touching the Pleasures of *Baiæ*, you need but read the fifty first Epistle, ascrib'd to *Seneca*, and what *Albinus* hath written.

*Tu qui Bajanas venisti liber ad undas  
Aligeri spes præda cruenta Dei:  
Miscuit his ardens Circe lethale venenum, &c.*

*Omne nefas atq; omne malum his emerfit ab undis, &c.*

The Bay of *Bayæ* is extremely pleasant; the Air admirably sweet; and nothing more charming than the little Hills, which insensibly rise about it. You may there behold the Ruines of many Temples, \* Baths, and Palaces; and some of these Remainders of Antiquity appear even in the Sea it self. All the Neighbourhood of the City was in those Times replenished with Houses of Pleasure. At present there are heaps of dismal Ruines, which have chang'd these formerly charming places into a meer frightful Solitude.

\* That which the People call *il Truglio*, and which several Persons take for a Temple, are but the remains of the Baths.



Between *Bayæ* and *Miseno*, in the little Precinct call'd *Bauli*, near the Tomb of *Agrippina*, are to be seen the Remains of the Fishpond of *Hortensius*, Collegue of *Metellus*. That Senator took extream delight in keeping Fishes; and used some of them to take their Food from his Hands. I have read somewhere, that one of his Friends, desiring him to give him two *Mullets* out of his Pond, he told him, he would sooner part with two *Mules* out of his Litter.

Near this, there are very large Ruines, commonly called *Mercato di Sabbatho*. Some pretend, that they are the Remains of a *Circus*; and those who deny it, know not what to determine.

On the Sea-side there are large Remainders of the Country-House of *Hortensius*.

Near the Fish-pond, are the Ruines of a Temple, which, they say, belonged to *Diana*.

In the Neighbourhood, they dug up some Years ago, a very fine Statue of *Venus*, twice as big as the Life: It holds a Globe in its Right-hand, and three Oranges in its Left. I have read in *Capaccio*, who has given us a Description of it, that this Statue was found in the place where formerly was the Temple of *Venus Genitrix*.

From *Bayæ* 'tis but a large Mile to the *Elysian-Fields*: This is a little, but extreamly delightful Plain, between the Sea and *Acheron*, that stinking Marish, which *Virgil* calls *Tenebrosa palus*. *Epirus* and *Calabria* have also their *Acherons*; and I am not ignorant, that the *Elysian Fields* of *Bœotia*, as well as those of the two *Atlantic Isles*, or *Gorgades*, which we place among those of *Cape Verd*, dispute the Title with the *Elysian Fields* in the Neighbourhood of *Bayæ*.

When

When I tell you, that these Fields are extremely delightful, I only speak of the situation of the Place, and of the \* mildness of this happy Climate; for otherwise this Plain is nothing else but a spot of Ground, encompass'd with Ruines and Bushes, so that a Man must take some pains to find it. One who lives at *Naples* assur'd me, that he had gather'd green Pease in it at *Christmas*. That you have the happiness to live in a very pleasant and fertile Country, if this little Desert, with all its Beauties, cou'd be transported thither, 'twou'd certainly be the most delicious place in it.

\* They say at *Naples*, that in the Country about *Bayæ*, the old Leaf never falls till it be driven out by the new. There is neither Snow nor Ice to be seen in all this side of the Kingdom of *Naples*; for the Snow melts as soon as it falls.

The Academy of *Cicero*.

The Baths of *Tritoli*.

The Tomb of *Agrippina*.

\* Some pretend it was the Work of *Lucillus*. *Piscina mirabilis*. *Cento Camerelle*.

Tomb of *Virgil*.

I might also speak of the Ruines which they call the Academy of *Cicero*, which serves at present for a Stall for Oxen; of the several Baths of *Tritoli*, which the Physicians of *Salernum* endeavour to render useless, because they were grown so themselves, by reason of the Virtues of these Baths; of the Tomb of *Agrippina*, Mother of *Nero*, who was stabbed by *Anicetus*, between *Bayæ* and *Miseno*; of the Fish-pond of \* *Agrippa*, called *Piscina Mirabilis*, whose inside is as hard as Marble; of the other Fish-pond called *Cento Camerelle*; and of a great number of Temples, ruinous Palaces, and other Monuments of Antiquity: But to speak the Truth, I had not time to observe all these things, with sufficient attention to make an exact Description of 'em.

We took Boat at *Bayæ*; and came directly to *Puzzoli*, where we took Horse to return to *Naples*. To Morrow Morning we resolve to depart, and return to *Rome*.

I have but one Word more to tell you, of the Tomb of *Virgil*, and that of *Sannazarius*, before I end this long Letter. On the *Pausilypus*, just over the Entrance of the Grotto which leads to

*Puzzoli*.

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*Genoli*, there is an ancient Monument, made in form of a Pyramid, and half destroyed; this, they say, is the Tomb of *Virgil*. \* Some Historians of the latter Ages, have written, that in their Time, there were nine small Columns of Marble in the little Chamber of this *Mausolæum*, which supported an † Urn of the same Substance, upon which this Distich was Engraven :

\* *Alfonso di Heredia, G.C. Capaccio, P. Sarnelli, &c*

† *John Villani, a Neapolitan Chronologer, relates that this Urn was carry'd to Mantua.*

*Mantua me genuit ; Calabri rapuere ; tenet nunc Parthenope ; cecini pascua, rura, duces.*

*Heredia saith, it was carry'd to Genoua : Others write, that the Lombards took it away. But all this is without Proof or Appearance of Truth. If the Urn were at Mantua, or at Genoua, or any where else, they would not fail to show it.*

At present there are neither Urn nor Columns. Tho' this *Mausolæum* is built of great squares of stone, 'tis almost wholly covered with Bushes and Shrubs, which have taken Root among them. Among the rest there is a Laurel on the top of it, and the common Opinion is, that tho' they have often cropped, and plucked it up, yet it still grows again ; but nothing has been yet determined of the occult Virtue, which causes this surprising Effect. *Virgil* passes among these People of *Naples*, sometimes for a \* Conjurer, and sometimes for a Saint. Some Paces from the Tomb, there is a little old Building, which the Gardiner, who is Master of the place, told us was the Chapel where *Virgil* heard Mass every Day. Others pretend, that he was a Sorcerer, and affirm, that he pierced the Mountain *Pausilypus* by Art Magick. And besides, they relate that by the same Art he made the Brazen Horse, whose Head, I told you, is still to be seen at *D. Diomedes Caraffa's*. They were so infatuated with this Fancy, that they attributed a Power to this Horse, of curing Horses of all Diseases, and of preserving 'em from all

\* *M. Spon observes, that Nostredamus is buried in the Cordeliers Church at Salon, near Marseilles, half in the Church, and half without ; perhaps because they could not tell whether he was a Wizard or a Prophet.*

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manner of Accidents, which should go about in a certain number of Times. In effect; There were formerly a vast number of Pilgrim Horses which came from the farthest Parts of the Kingdom to Naples, and which were led in Procession round this House of *Virgil*. But at last, a certain Arch-bishop being displeased with this Extravagance, obtained permission to take away the Horse; out of which he cast the great Bell, which is at present in the Cathedral.

The Tomb of  
Sannazarius.

\* And partly  
by Fra. Giannangelo Pog-  
gibonzo of  
Monturfolo,  
a Frier Ser-  
vite.

The House which *Sannazarius* had on the Seaside, at the foot of *Pausilypus*, being destroyed during the War, he built a Church in the same place; which he Dedicated to *al Santissimo parto della gran' Madre d' Dio*; and his Tomb is still to be seen in one of the Chapels of that Church. 'Tis of white Marble, and of exquisite Workmanship, by the Hand of \* *Santa-Croce*. You see there on the Bust of *Sannazarius*, crowned with Laurel: The two great Statues which are placed on each side, are *Apollo* and *Minerva*; but they choose rather to call 'em *David* and *Judith*, that scrupulous Persons may not be offended, to find the Representations of false Gods, in a Christian Church.

*Sannazarius* made this Epitaph for himself:

*Actius hic situs est, cineres gaudete sepulti,  
Jam vaga post obitus Umbra dolore vacat.*

His Friends say, that he spoke as a Poet: But they assure us, that on other Occasions, he shewed, that he had a sense of Religion. *Bembus* made the Distich, which they have put on his Tomb:

D. O. M.

*Da Sacro Cineri Flores; hic ille Maroni,*

*Sincerus Musa, proximus ut Tumulo. -*

*Vixit Ann. LXII. A. D. MD. XXX.*

*James*

James Sannazarius took the Name of Actius Sincerus, at the request of his Friend Joannes Jovianus Pontanus, who had also changed his Name.

I know not whether you have read the Epigram which Sannazarius made for the City of Venice. 'Tis said, the Senate of that Republick presented him with a Thousand Sequins for every Verse †. Ariosto would have been contented with six for his whole Orlando: This is the Epigram;

A Sequin is worth about Ten Shillings. † Others write that he had but Six hundred Crowns of Gold for all.

*Viderat Adriacis Venctam Neptunus in undis,  
Stare Urbem, & toti ponere jura Mari.  
Nunc mihi Tarpeias, quantumvis Jupiter arces  
Objice, & illa tui Mœnia Martis, ait.  
Si Pelago Tiberim præfers, Urbem aspice utramq;  
Illam homines dices, hanc posuisse Deos.*

I must at last conclude my Letter. Please to give my Service to all our good Friends, and believe I shall always remain,

Naples, Mar. 17.  
1688.

S I R,

Your, &c.

LET-



## LETTER XXIV.

S I R,

YOU may perceive, that I intended to conclude my Observations on *Naples*; and the Places I had occasion to see in its Neighbourhood, in the Letter I sent you by the Post that went off last Night; because I did not expect to meet with another occasion of Writing to you till after my Return to *Rome*, whither we intend to begin our Journey to Morrow, early in the Morning.

But since Mr——, who intends to continue here for some time, assures me, that he will write to his Friends at *London* by the next Post and offers to put one of my Letters in his Packet I'm resolv'd to accept his Kindness, that I may have an opportunity to entertain you with some Remarks, which either my Haste or Forgetfulness made me omit in my former Letters. The Churches of *Naples* being, in my Opinion, the most magnificent Structures in the City; and the numerous Inscriptions that are to be seen in 'em, containing so many important Passages of History, which are the more agreeable and diverting, because they are usually curious and singular, elegantly express'd, and certain both as to the Chronology and Matter of Fact; I thought I could not spend the Day better than in reviewing those Sacred Palaces; and visiting some of 'em which I had not seen before. After you have view'd the Epitaphs of *Aretine*, *Dantes*, *Ariosto*, *Sannazarius*, and *Jovianus Pontanus*, you will perhaps be glad to peruse the Inscriptions that were made to

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the Honour of Cavalier Marino. He was buried at the Church of the Holy Apostles belonging to the Regular Theatins, with these Epitaphs.

John Baptista  
Marini, was  
born at Naples  
Oct. 18. 1569.  
and died in

the same City, Mar. 26. 1625. Charles Emanuel, Duke of Savoy, made him Knight of the Orders of St. Lazarus and St. Maurice.

## D. O. M.

*Johannes Baptista Marinus Neapolitanus, Inclitus Musarum Genius, elegantiarum Parens H. S. E. Naturâ factus ad Lyram, hausto, è Permessi undâ, volucris quodam igne Poescos, grandiore ingenii venâ efferbuit. In unâ Italicâ dilectio, Græcam, Latiam ad miraculum usq; miscuit Musam. Agregias priscorum Poetarum animas expressit omnes: Cecinit, æquâ laude, sacra, prophana. Diviso in bicipiti Parnasso, ingenio utroq; eo vertice sublimior. Extorrens diu Patriâ rediit Parthenope Syren Peregrina, ut propior esset Maroni Marinus. Nunc laureatto cineri Marmor hoc plaudit, ut accinet ad eternam citharam Famæ consensus.*

## D. O. M.

*Equiti Johanni Baptistæ Marino, Poetæ sui sæculi Maximo, cujus Musa è Parthenopæis cineribus enata, inter Lilia efflorescens, Reges habuit Mæcenates: Cujus ingenium fecunditate felicissimum, terrarum Orbem habuit admiratorem. Academici Humoris præ principi quondam suo P. P.*

The Marquis de Villa erected a new Monument for him in the Church of St. Agnello, with this Elogy.

## D. O. M.

*Et Memoriam Equitis Joannis Baptistæ Marini, Poetæ incomparabilis, quem ob summam in condendo omnis generis carmine felicitatem, Reges, & viri Principes obonestarunt, omnesq; Musarum amici suspexere.*

Joannes

Joannes Baptista Mansus Villæ Marchio dum præclaris favit ingeniis, ut posteros ad celebrandam illius immortalē gloriam excitaret, Monumentum extruendum legavit, quod montis Mansi Rectores ad præscriptam Normam exegere. An. 1682.

I'm apt to think you'll find a little Fustian in the first of these Inscriptions: And I must confess, I shou'd have chosen the Epitaph made by Father \* Guichardino, rather than any of the Three.

\* A Celestin Monk.

Fundere ne renuas, flores, & thura, Viator,  
Ossibus, & cineri, quem lapis iste tegit.  
Hic etenim nedum tumulantur busta Marini,  
Sed, cineri illachrymans ipsa Pœsis adest.  
Sollicitæ hunc forsan Musæ rapuere, timentes  
Ne tandem terris alter Apollo foret.

Since I have given you the Epitaphs of the good King Robert, and the unfortunate \* Queen Joan, 'twill not be improper to add those of the no less unfortunate † Andrew her first Husband, and of Queen ‖ Sancha the Second Wife of King Robert.

\* Joan I.

† Andrew of Hungary.

‖ The Daughter of James K. of Majorca.

\* In the Cathedral, adjoining to the Door of the Vestry.

† At Averfa, Sept. 18. 1345

\* Andreae Caroli Uberti Pannoniæ Regis F. Neapolitarum Regi, Jeannæ Uxoris dolo & laqueo † necato Ursi Minutilli pietate hic recondito: Ne Regis corpus insepultum, sepultumve facinus posteris remaneret: Franciscus Berardi, F. Capycius Sepulchrum, Titulum, Nomeng; P. mortuo. An. 1345. 14. Kal. Octob.

\* In the Church call'd Della croce di Palazzo.

\* Hic jacet summæ humilitatis exemplum, corpus venerab. Mem. Sanctæ sororis, olim Dominæ Sancia Reginae Hierusalem & Siciliæ, relictæ clar. Mem. Sereniss. Domini Roberti Hierusalem & Siciliæ Regis, quæ post mortem ejusdem Regis, viri sui, agens vidu-

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tatis debitæ annuum, deinde, transitoria cum æternis commutans, ac inducens ejus corpori pro amore Christi voluntariam Paupertatem; bonis suis omnibus in alimontiam pauperum distributis, hoc celebre Monasterium S. crucis, opus manuum suarum, sub ordinis obedientia est ingressa A. D. 1344. die 21. Januarii 12. indict. in quo vitam beatam ducens secundum Regulam B. Francisci Patris pauperum, tandem vitæ suæ terminum religiosè consummarvit, An. Domini 1345. die 28. Julii 13. Ind. sequenti vero die, peractis exequiis, tumulatur.

I found in the Convent of Mount Olivet, the Tomb of another Prince, who exchange'd his Crown for a Friar's Cowl: I mean *Alphonso* the Second, King of Naples, who is represented in History as a turbulent, timorous, and cruel Prince, and one that was hated by his Subjects; but the Fathers of this Monastery have thought fit to give him a very different Character. He died at *Messina*, which he \* chose for the place of his Retirement: But since he continu'd for some time after his Abdication with the Monks of this Convent, they erected an honorary Tomb for him in their Church, and plac'd this Inscription in their Refectory.

\* An. 1495.

*Alphonso Aragoneo II. Regi Justiss. Invictissimo, Munificentissimo, Olivetanus ordo ob singularem erga se beneficentiam, quocum sic conjunctissimus vixit, ut Regiâ Majestate depositâ, cum eis una cibum caperet, ministris deinde ministraret lectitaretq, F. C.*

You will hardly be able to divine the Reason why these Monks have given this Prince the Title of *Invictissimus*; nor are they guilty of a less ridiculous piece of Flattery in the Epitaph upon his Tomb, where they are not ashamed to call him

A a

For-

He fled at the approach of Charles VIII. King of France, and by his flight made way for the loss of Naples.

*Fortunatissimus* : But perhaps they thought that his good Fortune consisted in his Abdication and Retirement.

## D. O. M.

*Alphonso Aragono Ferdinandi I. Filio, Regi Fortunatiss. erga Deum pœnitiss. Domi Militiæq; rebus gestis clariss. Qui Collegium hoc Patrimonio donato auxiditavit, coluit. Olivetanus Ordo, dum Aedes has restituit, Regis liberalissimi memor. F. C.*

\* Above the Great Altar in the Church of St. John Carbonara. † In our Histories he is also named Lancelot. He was the Son and Successor of Charles III. Duke of Duras.

\* This Tomb of † Ladislaus, King of Naples, is very magnificent, tho' of a Gothic Architecture. His Statue is on Horseback, with a Sword in his Hand. The Inscription is, *Divus Ladislaus*, with these four Verses :

*Improba mors hominum heu semper obvia rebus !  
Dum Rex magnanimus totum spe concipit orbem,  
Et † moritur, saxo tegitur Rex inclutus isto.  
Libera sydereum mens ipsa petivit Olympum.*

† At Naples, An. 1414 in the 38th Year of his Age.

It must be acknowledg'd, that this Prince was endu'd with some good Qualities ; but since it is certain, that his Vices exceeded his Vertues, I know not upon what score he cou'd claim the Title of *Divus*. The Sword in his Hand becomes him better ; for he was doubtless a brave Captain, and by his Courage and Success made himself Formidable to all Italy. Since he was at once King of † Naples and \* Hungary, and Lord of † Rome, the Author of these Verses had some

|| He was Crown'd at Cajeta, An. 1390.

\* The Hungarians bestow'd their Crown upon him at Javarin, An. 1405. † He made himself Master of Rome, and of the greatest part of the Ecclesiastical State. And the Romans submitted to his Government, An. 1408.

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reason to say, that *totum spe concipit orbem*. But one that raises his Ambition to the Conquest of the World, ought not to destroy his Health by Intemperance, which \* prov'd fatal to *Ladislaus*, \* *Some say, that he was poison'd at Perugia by*

Fortu- a Physician's Daughter, who was his Mistress. The Physician, brib'd by the  
gesti- Florentins, made his Daughter believe, that he wou'd give her a Philter,  
auxit- which wou'd enflame the King's Love, and perswaded her to make him take it.  
was re- The Artifice succeeded, and the dying Prince was carry'd to Naples, where he  
spir'd.

Naples, Near this *Mausoleum*, there is a very fine Cha-  
ecture- pel, which *Joan*, the Sister of *Ladislaus* caus'd to  
in his be built, to honour the Tomb and Body of *Syrian*  
with *Caracciolo*, the great Steward of the Kingdom,  
who was \* Assassinated in his Bed by the pro- \* *At Capua,*  
curement of the Dutcheß of *Sessa*. This Lord Aug. 25.  
was the Favourite of *Ladislaus*, and of the Queen 1432. in the  
his Sister; but neither his Dignity nor Merit 60th Year of  
could protect him from the cruel Stratagems of his Age.  
jealousie and Envy.

*Nil mihi, ni titulus, summo de culmine deerat,  
(Reginâ morbis invalidâ, & senio)  
Fœcundâ populos procereſq; in pace tucbar,  
Pro Dominæ Imperio nullius arma timens,  
Sed me idem livor, qui te, fortissime Cæſar,  
Sopitum extinxit, nocte juvante dolos.  
Non me, sed totum lacerat manus impia Regnum;  
Parthenopeq; suum perdidit alma decus.*

*Syrianno Caracciolo*

*Avellini Comiti, Venuſi Duci, ac Regni magno Seneschallo & Moderatori, Trajanus filius, Melpbie Dux, Parenti, de ſe, deq; Patriâ optimè merito, erigendum curavit, 1433.*

The Monument was erected at the Queen's Charge; the care of the Work, and choice of

Near the great  
Altar.

the Place, being committed to the Duke of Melfi. The Tomb of that Princess is in the fine Church of St. Mary de l' Annonciade, with this Inscription,

\* These were  
the Titles  
which her Bro-  
ther Ladislaus  
assum'd before  
her.

\* In the 65th  
Year of her  
Age.

† Whatever  
she was at her  
Death, she was  
both proud and  
a Coquette  
while she liv'd.

Joannæ II. \* Hungariæ, Hierusalem, Sicilia, Dal-  
matia, Croatia, Ramæ, Servia, Galitia, Lodomeria,  
Comania, Bulgariæq; Regina: Provinciæ, Folqualqueri  
ac Pedemoni's Comitissæ.

Anno Domini \* M. CCCC. XXXV. Die 11.  
Mensis Febr.

Regiis ossibus & Memoria, sepulchrum quod ipsa mo-  
riens † humi delegarat, inanes in funere pompas exco-  
Reginæ pietatem secuti, & meritorum non immemores  
æconomi restituendum, & exornandum curaverunt,  
magnificentius posituri, si licuisset. Anno Domini  
M. DC. VI. Mense Maii.

You will doubtless read with pleasure, the pas-  
sionate Complaint which a good Husband makes  
for the loss of a good Wife, in the following  
Epitaph.

Portia Capycia, viva gaudium, mortua Mariti ge-  
mitus, hic sita est. Bernardinus Rota Thesaurum su-  
um condidit. Fecit nolens. Fecit, nec mori potuit.  
Rapta est è sinu Charitum, M. D. LIX. Discessit, mor-  
decessit. Infelix ille, qui mortuâ Portiâ, vivus cum ea  
sepeliri debuit. En simul hic fingi pertulit, ut quan-  
aliter nequit, saltem marmore conjuge frui liceat; La-  
gete Musæ interim.

Abiit non Obiit.

He dy'd An.  
1574.

This Bernardin was descended of a Noble Fa-  
mily, an excellent Poet, Learned, and, in all  
respects, a Person of Merit. He publish'd several  
Works.

I found



## Vol. I. to ITALY.

357

I found in St. *Augustin's* Church, the Epitaph of another Man of Letters, who doubtless is not unknown to you. 'Tis the blessed *Augustin* of *Ancona*.

Anno Domini 1328. die 2. Aprilis Indiēt. XI. *Augustin*  
Obiit B. *Augustinus* Triumphus de *Ancona*, Mag. in Sacra Triomfi of  
maginā, Ord. Erem. S. Aug. Qui vixit annos 88. *Ancona*, a  
Elidit suo Angelico ingenio 36 volumina librorum. great Divine,  
Sanctus in vitā & clarus in scientiā; unde omnes de- great Philoso-  
cent sequi talem virum, qui fuit Religionis speculum, pher, great  
& pro eo rogare Dominum. Preacher, and  
General of his  
Order. He  
was the Scho-  
lar of St. Tho-  
mas and St.  
Bonaventure.

I never heard before, that the Church of *Rome* taught People to pray to God for Saints: But, 'tis probable this good Monk was never Canoniz'd by any other Person than the Author of this Epitaph.

King *Robert*, whom I have had occasion to mention two or three times, was first marry'd to a \* Princess of *Arragon*, by whom he had two Sons, *Charles* and *Lewis*. The latter lies Interr'd in the † Church of St. *Lawrence*. The Stile of this Epitaph resembles the homely Expressions of a Citizen.

Hic requiescit spectabilis Juvenis Dominus *Ludovicus*, filius serenissimi Principis Domini *Roberti*, &c.  
Obiit An. 1310.

Her Father's Epitaph, which I sent you, is not much more Elegant. 'Tis true, that sometimes they both wrote and talk'd without much Ceremony in those Days; but this is not a general Rule. I cou'd produce several Epitaphs of as ancient a Date that strain the Panegyrick very high. Here is one that says a great deal in three or four words.

\* Several Historians call her *Yoland*; but in this Epitaph she is nam'd *Joan*.  
† Of the Minor Conventual *Franciscans*.  
--- Et *Joannæ* consortis ejus  
--- *Petri* Regis *Arag*.  
*hiliæ*, &c.

At St. Peter Martyr's above the *Quire*.

This Princess  
dy'd An. 1465.

*Offibus & Memoriae Isabellæ Clarimontiae Neap. Reginae, Ferdinandi primi Conjugis, & Petri Aragonæ Principis strenui, Regis Alphonfi senioris fratris; quæni mors ei illustrem vitæ cursum interrupisset, fratrem nam gloriam facile adæquasset.*

O fatum! quot bona  
Parvulo saxo conduntur!

On the left  
hand as you  
enter.

† In bad Italian, which, I suppose, was the ancient Language of the Country: For this Figure was set up, 1361.

There is a Figure of Death upon the Wall of the Front of the same Church. I will not trouble you with a description of her Equipage, but content my self with observing that she † talks very prettily about her own Trade; and that there is a Man by her who offers her a Bag full of Gold as a Ransom for his Life.

*But all in vain; she stops her Ears,  
And laughs at all his Prayers and Tears.*

Calcanda femail via leti.  
Hor.

'Tis appointed for all Men once to die. And such a serious and melancholy Reflection is, in my Opinion, a very proper Conclusion of an Account of Tombs and Epitaphs. In the Church of St. Mary the New, there is a Chapel belonging to the Family of Cordex, in which there is a Tomb, with an Inscription that expresses the same Thought.

*Hæc manet hæredes certior una Domus.*

Since we are to begin our Journey to Rome to-morrow, and must not expect a good Night's rest till we arrive there, I hope you will give me leave to make the best use I can of the rest of this Night. I am,

Naples, Mar. 18.  
1688.

S I R,

Your, &c.

LET

## LETTER XXV.

S I R,

I Cannot express the Pleasure with which I read your long Letter, that part of it especially which assures me, that my Letters have given you some Satisfaction.

I do not intend to trouble you with Reflections on the present Occurrences in your Country, of which you have given me an Account: For besides, that such a Design would engage me into long and useleſs Digreſſions, I am perſwaded, that an Answer to thoſe new Questions which you propoſe concerning *Venice*, will be more acceptable to you. I will endeavour then to answer them ſuccinctly, and in the ſame order in which you have rank'd them; and afterwards proceed to entertain you with my Observations concerning *Rome*.

I. Your *Venetian Gentleman* may affirm, as poſitively as he pleaſes, That *Venice* contains Two hundred and fifty thouſand Souls; but you muſt not imagine, that becauſe he is a Citizen of *Venice*, he muſt be a competent Judge of the number of its Inhabitants; that is a thing which neither his Eyes nor mine, can ever be able to determine; nor can it be known without a very diligent and nice Enquiry: And therefore I am ſtill of the Opinion, that this Controverſie ought to be decided by the Authority of thoſe who have grounded their Calculations on a careful and particular Examination. I told you, that the Computation which I follow, comprehends the Inha-

VENICE.

bitants of *la Giudeca*, for I look upon that Island as a part of the City of *Venice*; but I do not include the Isle of *Murano*. In the mean time, you must give me leave to tell you, that you carry the point too far, when you pretend, that 'tis impossible to make a judgment of the number of the Inhabitants of a great City; for, if you consider what has been done by Sir *William Petty*, you will be convinc'd, that there are rational Methods to make such a computation, without any considerable Error.

\* They might have been brought from Egypt to Constantinople, and from thence to Venice.

It was one Nic. Bararier, who undertook to fix them in

the place where they still remain. He ask'd no other Recompence, but that he might have leave to set up a Privileg'd Gaming-house between the two Columns; which was granted him.

II. The two great Columns of *Granita*, which are near the Sea, at the end of the place call'd the *Broglio*, were brought from \* *Egypt*, or, as some say, from *Constantinople*. The *Lion of St. Mark* holding an open Book, with the Inscription of *Pax tibi, Marce, &c.* is upon one of these Columns; and those are the Arms of *Venice*. The Statue of *St. Theodore* is on the other Pillar. I think I told you, that 'tis the Custom of the *Signiory* to erect such Columns in all the Cities under its Dominion.

Your Friend has misinform'd you, who told you, that the three great Banners, which on Festival Days are set up on the Brazen Pedestals, over against *St. Mark's Church*, represent the State of *Venice*, and the two Kingdoms of *Cyprus* and *Candia*. This, I confess, is the generally receiv'd Opinion, but 'tis as false as common; for the Republick's Arms are to be seen, without the least difference, on all the three Banners; nor is there any Design to represent either *Cyprus* or *Candia*, which are not so much as nam'd. I cannot com-

comprehend the meaning of those who have assur'd you, that the Republick has no Coat of Arms, and that the above-mention'd Lyon is too highly respected at *Venice* to be put in a Scutcheon. That same Lyon is to be seen in all those places where the Arms of the State ought to be: And it is no less ridiculous to say, that it serves instead of Arms, but really is no such thing, than it would be to pretend, that the *Venetians* wear no Shirts, but that they make use of certain pieces of Linen, that are cut and sew'd exactly like our Shirts, which only serve them instead of Shirts. It

cannot be reasonably suppos'd, that the Respect they have for their Lyon should hinder them from using it for their Arms, since we commonly see Saints and Crucifixes apply'd to the same use. And you know the Story of a *Venetian* Ambassador, who told an Emperor that ask'd him, in what part of the World the Republick had found those wing'd Lyons which are to be seen in its Coat of Arms, That he believ'd they found them

\* Alluding to  
the Arms of  
the Empire.

in a certain Country where all the \* Eagles have two Heads. But in a case that depends purely upon Matter of Fact, 'twou'd be needless to bring Arguments from Reason and Probability for the proof of that which is obvious to the sense. And therefore I shall at once decide the Controversie, by assuring you, that the Lyon of *Venice* appears in a Scutcheon in several places of that City.

\* At the Doge's Palace, on the Front of the † Cathedral Church, on the Pedestal of General *Coglione's* ‖ Statue, in several Prints engrav'd at *Venice*, particularly in the Plan of the City publish'd by Father \* *Coronelli*, and probably in several other places. I have also observ'd the same on the Coaches of the *Venetian* Ambassadors, whom I have had occasion in several Courts. They place the Crown of *Cyprus*, or that of *Candia*, a-

\* Over against  
the Stair-case  
of the Giants,  
betwixt Adam  
and Eve.

† S. Pietro di  
Castello.

‖ Near the  
Church of  
St. John and  
St. Paul.

\* Cosmogra-  
pher to the  
Republick.

bove the Shield, as you may see in the Figure, 'Tis true, I have found some variety in the disposition of the Lyon: For sometimes he is entire, and sometimes only one half of his Body appears: In some Scutcheons he grasps a Sword, and in others holds a Book between his two Paws: Sometimes his Head is adorn'd with the *Glory* of *St. Mark*, and sometimes which the Doge's *Crown*. But this variation is not at all material to the present Controversie. I might add, that several \* Noble *Venetians* (without doubt by Permission) bear the *Lion of Venice* in some Quarter of their Scutche-

\* A branch of the Family of Nani, bears Or, in a Chief Gules, ons.

a Lyon winged, &c. Or, which is the Lyon of Venice. This Lyon is entire. Some Branches of the Families of Venier, Moro, Mula, Foscar, Magno, Maltesta, Capello, &c. Quarter the same Lyon with their Arms; but only one half of his Body appears in the Shield.

† See the beginning of this Vol. concerning the City of Worms.

'Tis to be observ'd, that the Lyon of *St. Mark* derives its original from *Ezekiel's* Vision †, which I have already mention'd in another place, and not, as you have been inform'd, from a pretended Metamorphosis of *St. Mark*, who was turn'd to a Lyon, to extinguish the incestuous Love of his Sister.

III. I remember I told you, that the Air of *Venice* is good; but I must confess that 'tis very bad in the *Lagumas*. And even I am credibly inform'd, that the Inhabitants of the little Isles are forc'd to leave their Habitations during the great Heats.

IV. 'Tis so universally known, that the Doge of *Venice* continues for Life, whereas the Doge of *Genova* is chang'd every two Years, that I thought it needless to inform you of a thing which I presum'd you knew as well as I.

The

The Revenue, of the Doge of *Venice* amounts to near † Six thousand Sequins, according to my † *About 2700l. Sterling, or 36000 Livres Tournois.* The † Sequin of *Venice*, and the Ducats of Gold that are Coin'd in almost all the States and Principalities of *Germany*, are of the same Weight, and esteem'd to be equal in Value, tho' the Gold is not always exactly of the same Fineness. So that every where, except in the State of *Venice*, the Sequins and † Ducats pass † *Ducats of Gold which the Italians call Ungari.* indifferently as Pieces of the same Value. But, to prevent the Exportation of their Coin, and that the Sequins may not be made a Commodity as the Ducats generally are, the *Venetians* have wisely ordain'd, that in all places within their Dominions, a Sequin shall pass, and be receiv'd in Payments for one of their † *Livres* more than † *Una Lira.* a Ducat of Gold. So that whereas a Ducat, in the State of *Venice* passes for sixteen *Livres*, which is its real Value, a Sequin, tho' of the same intrinsic Value goes for seventeen. And consequently both Travellers and others are not only restrain'd from exporting Sequins, which they cou'd not do without a considerable Loss, but encourag'd to bring 'em back, if they shou'd happen to meet with any in other Countries. If it were possible to make such a Regulation in *England*, where the Coin goes for no more than what it weighs, 'tis probable, that it wou'd neither be melted down nor exported. † *About 7d. 1q. of English Money.*

The present Doge is not marry'd. The Dogesses are excluded from having any share in those shadows of Honour which are paid to their Husbands, which is an effect of the Frugality of the Government; and indeed, the Republick has no need of two Mock-Sovereigns.

V. In my former Letters I said nothing, or very little, concerning the *Libertinism* and *Debauchery*



chery that reigns in the Monasteries, because I am not particularly acquainted with the Fashions of those places. I can only tell you what is generally known and acknowledg'd, That the Nuns receive Persons in Masquerade at the Grate; that they put themselves into all manner of Disguises, that they go *incognito* to see Plays, and elsewhere; that they joyn in publick Feasts, and have Tables made for that purpose, of which one half is within, and the other without the Grate; that they are concern'd in a thousand Intrigues, and are often the principal Actors in them. I leave you to judge of their private Employments, for I do not intend to pry into them. As for the bouncing *Brother of the Cowsls*, they are such horrible Debauchees, that 'tis impossible to fancy any Excess of which they are not guilty.

VI. I am not at all surpriz'd at your Friend's Exclamations against the Account that I gave you of the *Venetian* Government, and particularly against the Sovereignty of the ancient Doge's; but let him strut and swagger as he pleases, 'tis folly either to deny, or strive to conceal a thing which is known to all the World.

VII. According to the Estimate which some judicious and well-inform'd Persons have made of the Revenues of this Republick, it has been computed, that reckoning one Year with another, the total summ of all their Revenues, comprehending also the sale of *Offices*, and of *Nobility*, Confiscation of *Estates*, and all other casual Profits, amounts to no more than Six Millions of Crowns. I will not undertake to warrant the exactness of this Calculation, but when you propose a Question, you must content your self with such an Answer as I am able to return.

VIII.

VIII. There are some *Jews* at *Venice* who drive a great Trade, especially the *Portuguese*, who are very rich here, as well as at *Amsterdam* and elsewhere. That part of the City which is allotted to them is call'd *il Ghetto*, or the *Jewry*. They wear Hats cover'd with Scarlet, doubl'd and edg'd with Black; but the poorer sort use wax'd Linen instead of Cloth.

IX. The number of those Noblemen who are capacitated by their Age to be Members of the *Great Council*, may, as I am inform'd, amount to about One thousand and four hundred; but almost one half of them reside in other places, being employ'd either in Civil and Military Offices, or on Embassies to foreign States; so that the *Great Council* is usually compos'd of Six or Seven hundred Persons at most: Yet even these are too many, and 'tis partly the numerousness of this Assembly that has given occasion to this Proverb concerning *Venice*, *Troppo Teste, troppo Feste, troppo Tempeste*; Too many Heads, too many Festivals, and too many Tempests. Nor are the two last parts of this Apophthegm less true than the first; for the number of *Festivals* in *Venice* exceeds those that are observ'd in *France* by above a third part; and I am assur'd that *Storms* happen very frequently here in the Summer.

X. The *Golden Book* which you mention is a bare Catalogue of Names, in which all the Sons of the Noblemen are enroll'd, as soon as they are born. All the Brothers have an equal Title to Nobility, and enjoy the same Privileges.

Before I leave this Head, I must answer the Objection that was propos'd to you against the account that I gave you of the *Venetian* Noblemen, in which I represented them as very haughty and

*The Great Council was establish'd in the Year 1289. and all the Noblemen were Register'd in that List.*

al-

almost inaccessible Persons. Justice obliges us to give a reasonable Interpretation to every thing, and 'tis a ridiculous Victory that is obtain'd over imaginary Foes. 'Tis certain, that the Noblemen of *Venice* are extremely conceited of their Nobility; nor will the Politicks of that Country permit them to be very affable. 'Tis not an easie matter for a Stranger, whose Quality distinguishes him from the Vulgar, to get access to them at their Houses, for they are willing only to be seen at the *Broglio*: Besides, tho' they cannot be accus'd of sparingness in their Salutations, yet they usually treat the Citizens with a great deal of coldness, and appear always very reserv'd in their Company: Neither are they wont to give and receive Visits, even among themselves. Thus you see that the Character that I gave of them was not so injurious to them as some Persons would have perswaded you; for all these are shrewd Signs that they do not abound in Courtesie: Nevertheless, it must be acknowledg'd, that in private, when their Conveniency permits them, or at least when their Interest obliges them, they can be as kind and civil as any Men whatsoever. Neither is it altogether impossible for a Stranger to obtain the Favour of a familiar Conversation with them, especially when both the Nobleman and the Foreigner are Persons of no great Note. Moreover, I would not have you imagine, that I design'd only to break a Jest when I told you, that the *great Sleeve* does sometimes serve instead of a Basket, when a Nobleman goes to the Market; for I once saw a large Sallad, and at another time a delicate Tail of a Cod thus honourably lodg'd. I know not whether I did not forget to tell you, that there are Two or Three hundred poor † *Barnabotes*, who beg about the Streets, and instead of being at the charge of a Penny for the

† They are called *Barnabotes* from the name of the place where they live which is in a remote corner of the City, where the Houses are to be let low rates.

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the Carriage of their small Provisions, would willingly turn Porters themselves, and earn a Penny by carrying the Provisions of others. These poor Gentlemen serve for a Foil to the rich Noblemen.

It is true, that in the Summer the Noblemen take away the Furs from that which you call the Vest, and we in French *la Robe* ; but the Edges, and that part which is turn'd up, remain still furr'd.

XI. It was not Ignorance of your Inclination, or rather Love to Painting, that made me guilty of that Negligence with which you upbraid me, in giving you so imperfect an account of those curious Pieces that are to be seen at *Venice* ; however, in obedience to your desire, I shall endeavour in some measure to supply that Defect, by adding some new Observations, tho' I'm afraid my Memory will not furnish me with many.

There were formerly in the Hall of the Great Council some Pictures, done by *Gentilis Bellini*, and *John* his Brother, which excell'd the best Pieces of that \* Age ; but they were all lost in the Fire, which consum'd almost the whole Palace in the Year 1577. The same † Histories were copied five Years after, by *Frederick Zuccherò*, and set up again in the same order in which they still remain.

*Pordenone's* Pictures in *Fresco*, in the Cloyster of *St. Stephen*, are very much esteem'd ; as are likewise his *St. Sebastian*, and *St. Roch*, at *St. John de Rialto*. *Pordenone* was an excellent Painter ; his Designs are esteem'd very judicious, and his Colours admirably well laid. He emulated *Titian*.

The *St. Peter Martyr* of *Titian* is reputed to be one of the finest Pictures that ever was made, but it begins to be much defac'd. The best Judges

\* *Gentilis Bellini dy'd in the Year 1501, being 80 Years old. And John dy'd 1512, aged 90 Years.*

† *They represent the Wars of Alexander III. with Frederick Barbarossa.*

Judges are charm'd with this Piece, tho' it has lost almost all that lustre which is wont to ravish an unskilful Eye. They think they can never enough admire the Beauty and Richness of the Colours, the judicious Disposition of the Lights, the Roundness of the Figures, the Passion and Life that is observ'd in the Face, and that strength of Expression which reigns thro' the whole Piece. There are several other Pictures by the same Hand in the Churches, *St. Mark's Palace*, the Library, Convents, and Fraternities.

There are also some Pieces by *Schiavoni*, in the Library, which have been frequently taken for *Titian's*: *Horace Vecelli* his Son has almost equally'd him on some occasions; and the Picture in the Hall of the Great Council, which represents the Battel fought by the *Romans* against the Troops of *Frederick*, is the Work of *Horace*, tho' it be commonly ascrib'd to his Father.

The Picture of the Marriage at *Cana*, by *Paul Veronese*, in the Refectory of the *Benedictine* Monks in the *Isle of St. George*, is esteem'd to be the Master-piece of that Painter, who, you know, is famous for the same Excellencies that we admire in *Titian*: His Works are particularly remarkable for the beautiful disposition of the Figures, judicious Choice of Colours, a great *Genius*, vast Ideas, the greatest Easiness imaginable, and the most charming Variety. The Piece that I mention'd is Two and thirty Foot broad, and contains a Hundred and twenty five Figures.

In the Church of *St. Sebastian*, the Feast of *Simon the Leper* is one of the most celebrated Pieces of the same Artift. There are also three other Pictures, by the same Hand, in the Arch of *St. Mark's* Library, which, if my Memory do not deceive me, represent Geometry, Arithmetick, and Glory acquir'd by Learning.

The

The *Paradise*, by *Tintoret*, in the Hall of the Great Council, is a famous Piece. It was said of *Tintoret*, That he united the Designs of *Michael Angelo* with the Colours of *Titian*; which certainly was a very noble Character. Besides, he had the most fruitful Invention, and the quickest Hand of all the Artists of that Age. A Painter who was with me in the Fraternity, or (as they call it at *Venice*) the *School of S. Roch*, made me observe with admiration, that rare Picture which *Tintoret* finish'd almost in a moment, while *Paul Veronese*, *Salviati*, and *Frederick Zuccherò* his Competitors in the same Work, were still busie on the rough Draught, which was to be presented to those who design'd to employ them. I have seen several other Pieces by the same Hand in the above-mention'd *School*, *S. Maria dell' Orto*, *S. Mark's School*, and other places.

There are some of *Bassani's* Works at *S. Mary major*: *Schiavoni's* Pictures in the Library are, I think, Emblems of *Valour*, *Sovereignty*, and *Sanctity*.

XII. I told you, That the *Gondola's* are cover'd with black; and I think I also inform'd you, That none here are allow'd to give Liveries to their Servants, which may be reckon'd among the *Doge's* peculiar Privileges. 'Tis true, the Noblemen's Wives, during the first, and, I suppose, also the second Year of their Marriage, are permitted to please their own Fancy in the choice of Colours for the Habits of their *Gondoliers*: This little Favour is granted them at the same time that they are suffer'd to adorn themselves with their Jewels; but as soon as the limited time is expir'd, this Mark of distinction ceases, and they are never suffer'd to resume their Jewels, unless on some high Festivals, and during the Carnival.

The rich Curtezans chuse rather to pay the Fine, than submit to so rigorous a Law.

No Man that is not in love with Contradiction will dare to affirm, That the *Venetian Ladies* enjoy greater Liberty than those of *England* or *France*; and 'tis impossible to alledge the least shadow of a Reason in confirmation of such a ridiculous Assertion. The Ladies of *Venice* are sometimes permitted, during the Carnival, to walk abroad in disguise, to go to see a Play or an Opera,

† The Gaming House.

ra, or perhaps to visit the Fairs, the † *Ridotti*. But what does all this Liberty signifie? Their Vizards and Disguises are more prejudicial than advantageous to them, which serve only to hide what they would willingly show, and to conceal them with the worthless and ignoble Crowd. Besides, this time of Diversion is very short liv'd: And after all, how can they be capable of enjoying Pleasure, while they remember a thing that they ought never to forget, that 'tis impossible for them to stir a Foot without the attendance of those cursed Spies, which are more insupportable to them than the heaviest Chains, not to mention their Husbands? What is all this pretended Liberty, but a continuation of their Confinement which they are forc'd to undergo for ten or eleven Months in the Year? And is not their Condition more tolerable, when they are suffer'd to walk without disturbance from one end of their Chamber to the other? I will not aggravate their Slavery by the opposition of their entire Liberty which is enjoy'd by our *English* and *French Ladies*, their Walks, Visits, Meetings, and all the other Divertisements which are allow'd them without the least constraint or limitation of Time; for it would be altogether needless to insist on this Parallel.



XIII. The young Noblemen are suffer'd to gratifie their own Fancies with the Fashions and Rich Habits ; nor do they usually spare any cost in Gold or Silver Struffs, Laces, Plumes of Feathers, Purflings, and Embroideries of all Colours. At fifteen Years of Age they put on the Gown, tho' they are not permitted to enter the Council before five and twenty. On the Continent they wear what Habits they please, and enjoy a full and uncontroul'd Liberty ; for the Jurisdiction of the Tribunal that regulates the Habits, reaches not beyond the *Lagunes*.

XIV. When we visited the Treasury, we heard no mention of St. *Mark's* Thumb, neither did our Guides acquaint us, that this Saint was dismember'd to prevent his being chosen Priest. The truth is, we never ask'd them about it, and perhaps they forgot to speak of it. They have a Tradition, that his Ring was unfortunately lost, not long after he gave it, but they assur'd me, that it was since recover'd. The Story will perhaps divert you, which is briefly thus :

In the Year 1339. the Sea being furiously agitated, three Men accosted a Gondolier, who was endeavouring to preserve his Boat from the extraordinary Violence of the Waves ; they constrain'd him to carry them two Miles from thence, near to a place call'd, *The Lido* : When they arriv'd there, they found a Shipful of Devils, who were raising a Tempest by their Hellish Sorceries ; but as soon as these three Men had chid the Fiends, the Storm ceas'd. The first of the three made the Gondolier carry him to the Church of St. *Nicholas*, the second to that of St. *George*, and the third to that of St. *Mark*. This last, instead of paying the Boat-man, gave him a Ring, with orders to carry it to the Senate, who, he assur'd

him, would not fail to satisfy him for his Pains. And at the same time he inform'd the Gondolier that he that went ashore at St. Nicholas's was Mr. St. Nicholas himself, that the second was St. George, and that he himself was St. Mark in proper Person. The Gondolier, full of astonishment, at so many Wonders, related the whole Story to the Senate, who not only believ'd him, but gave him a bountiful Reward.

XV. *Protestants* are suffer'd to be Interr'd in the Churches, if the Parents of the deceased desire that Privilege: The reason is, because it is not known, that there are any *Protestants* at Venice for all those that are neither *Jews*, *Greeks*, nor *Armenians*, are reputed to be *Roman-Catholicks*.

XVI. Your Admirer of the *Venetian Palaces* mistakes the state of the Question. I do not deny, that there are stately Buildings in that City which deserve to be call'd Palaces; and you may remember, that I mention'd some of 'em; but every tittle of what I told you in general concerning the Palaces of *Italy*, is most certainly true, and all his Objections against it, amount to no more than a bare wrangling about Words: Besides, you ought not to depend on his Opinion, since you tell me, that he has no skill in Architecture. Neither ought you to rely on the account he gives you of the *Machines* of the *Venetian Opera's*, since he never saw any others. And I can assure you, that he errs prodigiously, when he compares the Neatness of *Venice* to that of *Holland*.

XVII. You do well not to take that part of the Account which I gave you of this City, according to the utmost rigour of the literal sense

of the Words, in which I assur'd you, that there is a passage by Water to all the Houses in *Venice*: There may perhaps be five or six in a thousand that cannot be approach'd but by Land; tho' I would not be oblig'd to make good that number: But your young Traveller speaks at random, when he affirms so positively, that there is not a Canal within five hundred Paces of the House where he lodg'd; and, that there are twenty such places in the City; for, by his leave, this is a monstrous Absurdity. How many spaces, at this rate, would there be in *Venice*, of a Mile diameter? You may easily judge, by the Platform of that City, which I send to you, of the truth of my Assertion, in which I still persist, and which is grounded on undoubted Evidence. I am,

Rome, Mar. 27.  
1688.

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Your, &c.

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*The End of the First Volume.*

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# ALPHABETICAL LIST

## OF THE

### \* Palaces of Rome. \* Palazzi.

Which most deserve to be seen by Travellers ; either upon Account of their beautiful Fabrick, or of the Cabinets, Libraries, or other curious things that are to be seen in them.

*The Architects who built the most Renowned of those Palaces, for Structure, are also named here.*

**T**He Palace By *Pietro Domenico* In the Palace of  
of Cardinal *nico Pacanelli.* the Holy A-  
*Alexandrini.* postles.

Of the Duke of By *Martin Long-* Nel Rione del  
*Altemps.* bi, Senior. Ponte.

Of Prince Al- By *John Anthony* Al Fesù.  
*tieri.* *Rossi.*

† Of the Kings By *Bramante.* Al Borgo nuovo.

of England.  
Of the Duke of  
*Aqua - Sparta,*  
or *Cefis.*

*Rione del Borgo.* † This Palace  
belongs now to  
the House of  
Colonna.

Of the Marquis of Ariano.		Rione di Trevi.
De Signori d'Asie.	By Anthony de Rossi.	In St. Mark's Place.
Of the Lord Ar- soli.		Rione di Parione.
Of Cardinal Azzolini.		Rione del Borgo.
† There are † Of Prince two Palaces of Barberino Pa- Barberin. lestrina.	By Peter Ferrerio.	At the Four Fountains.
Of Count Big- hazzini.	By Charles Fon- tana.	In St. Mark's Place.
Of Signiors Bo- nelli.	P. Par. P. Dom. Paganelli, a Dominican.	Rione de Monti.
Of Prince Bor- ghese.	By Ant. de Bat- tisti.	In Campo Marzio.
* See Villa Borghese.	* The said Prin- ces great Pa- lace.	By Martin Lon- ghi.
La Loggia Cor- rispondente of the said Pa- lace.	By Flaminio Pon- tio.	In the same place.
Of the Duke de Bracciano.		At the same Palace.
Of the Marquis de Bufalo.	By Fran. Pepe- relli.	At Pasquino.
Of SS. Buon Com- pagni.		At Colonne's Place.
Of Duke Caffa- relli.	According to the Draught of Raphael d' Urb.	Rione del Ponte.
Of the Capitale. The Body of the House of	Begun by Mi- chael Angelo, and finished by	Alla Valle. Rione di Campi- tello. It was anciently the

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# Palaces of Rome.

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- the middle, *James Della* call'd *Mons*  
 where the Se- *Porta*, and by *Celius, Capito-*  
 nators meet. *Fer. Rainaldi.* *linus, Tarpeius.*
- \* The Palace of By *M. Ange* and *\* A part of the*  
*Conservators,* *James del Du-* *same Building.*  
 the same. *ca.*
- The *Capricana.* *Rione di Colonna.*  
 Of Prince Car- *Mart. Lunghi* ac- At the Foun-  
*bognano.* cording to *tain di Trevi.*  
 the Draught  
 of *Della Porta.*
- Of Cardinal *Rione di S. Eu-*  
*Carpegna.* *stachio.*  
 † Of Cavalieri. *R. di S. Angelo di † See Monte*  
*Pescaria.* *Cavallo.*
- Of S. Spirito of By *Ottaviano* *Al Borgo Vecchio.*  
*SS. Cafali.* *Mascherini.*
- Of S. Cenci. By *Jul. Romain.* At the Cust. House  
 Of the Duke de By *M. Longhi,* At the Fountain  
*Ceri.* *Senior.* *di Trevi.*
- The Palace of *Bramante,* and *Rione di Parione,*  
 the Chancery. *Sangelli.* *near S. Laur.*  
*in Damaso.*
- Of Cardinal By *Balthasar Pe-* At the *Longava.*  
*Chigi.* *ruzzi, of Si-*  
*enne.*
- † Of D. Augustin *Faq. de la Porte,* *† There are*  
*Chigi.* *Car. Maderni,* *three Palaces*  
*and Fel. della* *of Chigi.*  
*Greca.*
- Of Cardinal *A. S. Apostolo.*  
*Flavio Chigi.*
- The Inner Part. By *Carl. Maderni.*  
 The Frontif- By the Cavalier  
 piece. *Bernin.*
- The Palace of By *Bartbelmi* At the Roman-  
 the Jesuits; *Ammanati.* *College.*  
 College Ro.

The



The College of By the Cavalier R. di Campo  
the Propaga- Berninb. Marzo.  
tion of the  
Faith.

\* There are  
three Palaces  
of Colonna.

\* Of the Conne-  
stable Colonna.

Of the Conserva-  
tors.

Of Cornari.

Of Cardinal  
Corfi.

Of the Marquis  
Corfini.

Of the S. S. Co-  
staguti.

Of S. Costa.

Of the Marquis  
Crescentie.

Of the S. S. de  
Sta Croce.

Of Cupis.

Of Cardinal  
Dezza (at the  
Borgheses.

Of the Holy  
Ghost.

Of the Cardinal  
D'Este.

Falconiere.

Farnese. Near  
the Campo di  
fiere.

M. Ange, and  
Faq. del Duca.

By Fa. del Duca.

According to  
the Draught  
of Bramante.

By Baltasar de  
Sienna.

According to  
the Draught  
of J. Crescentii.

By N. Sebregundi.

By Martin Lon-  
ghi.

By O. Mascherini

By Faq. de la  
Porte.

By the C. F. Bo-  
romini.

By Sangallo. The  
Court are the work of M.  
Ange. The Gallery was finish'd  
by Faq. de Vignola; and the

Rione di Trevi.

At the Capitol.

At the Fountain  
di Trevi.

Rione della Reg-  
la.

R. del Ponte.

R. di S. Angelo.  
in Pescaria.

Strad. Borgo di  
nuovo.

At the Roundal.

Rione della Reg-  
la.

R. di Parione.

R. del Borgo.

At the Ciambella.

Strada Giulia.

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\* Of the  
of Gae

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Of the S.  
tiffredi.

D. S. J  
Latran

Of the J

Of Prince  
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Of the S.  
celotti.

Of S. J  
Latran.

\* Of the  
quis M

# Palaces of Rome.

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Frontispiece that is on the  
Strada Julia, by *J. Barrozo da Vignola*.

Of *Fiorenzola*.

*R. di Parione.*

Of the Marquis  
*Fonsechi*.

By *Horace Torregiani*.

Of Cardinal  
*Franzoni*.

*R. del Ponte.*

\* Of the Duke  
of *Gaetani*.

According to *Al Corso*.  
the Draught  
of *Barth. Ammanati*.

\* The Stair-  
case of this  
House is much  
talked of.

*Della Vigna Guila*. (of Pope  
*Julius III.*)

By *Jaqu. Barozzi da Vignola*. Without the  
Gate *del Popolo*.

Of the S.<sup>ri</sup> *Gottifredi*.

By *Camillus Arcucci*. In *St. Mark's Place*.

*D. S. Jean de Latran*.

By the Cavalier  
*Domin. Fontana*.

Of the Jesuits.

By *Barth. Ammanati*.

Of Prince *Ju-  
stiniani*.

By *John Fontana*. Near *St. Louis*.  
The Gate is  
done by *Borromini*.

Of the Marquis  
*Lancellotti*.

By *P. Ligorio*. In the Place  
*Navona*.

Of the S.<sup>s</sup>. *Lancelotti*.

By *Carlo Maderni*. The Gate  
is done by  
*Dominichino*.

Of *S. Jean de Latran*.

By *Domin. Fontana*. *R. de Monti*.

\* Of the Mar-  
quis *Massimis*.

By *Balthasar of Alla Valle*. There  
*Sienma*. are two Pa-  
laces of *Massimis*. In the Year  
1455. they  
began to print  
at Rome in  
this House.

Of

- Of Duke *Mattei. Mazarini,* By *Carlo Maderni.* *Piazza Mattei*  
or the Palace Over-again  
of *Zagarola.* *St. Sylvestre.*
- The Palace of By *Paul Maroscelli.* *Piazza Madonna*  
*Medicis.*
- Another Palace By *Annibal Lippi.* *A la Trinitè*  
of *Medicis.* *Monti.*
- Mignalli.* *R. di Parione.*
- Of Cardinal By *Ant. di S. At S. Savino*  
*Millini.* *Gallo.* *delle Capelle.*
- Di Monaci di S.* By *Horace Torregiani.*
- Di Monte Cavallo.* By the Cavalier *Upon the ancient M. Quirinal. R. di Trevi*  
*Domin. Fontana.* That which was  
*La Loggia della Benedittione* is built by *Urban VIII.*  
the work of the Cavalier *Bernin.*
- That which was built by *Paul Flaminio Pontio.*  
V. is the work of
- Of the Marquis *Muti.* The Frontispiece which Fronts  
the Place of the Holy Apostles  
is done by the Marquis *Bapt. Muti.*
- Of Cardinal By *Barth. Ammanati.* *Rione di S. Angelo.*
- Of Cardinal By the Card. *At the Four*  
*Nerli.* *Dom. Fontana.* *Fountains.*
- Of the Holy Office.
- † Of *Orsini.*
- Of the S. S. *Pal-larvicini.*
- Campo di fiore.*
- Rione di Campo Marzo.*

† Upon the  
Ruines of  
Pompey's  
Theatre.

Of the M  
Paluzza  
bertoni

Pamphili  
Dona

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\* Pamphili

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# Palaces of Rome.

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Of the Marquis P. *faq. de la Porte* *Piazza di Cam-*  
*Paluzzi d' Al-* made the Or- *pitelli.*  
*bertoni.* naments  
 within. The  
 Portal is the  
 work of *Fer.*  
*Rainaldi.*

*Pamphilio*, where By *Fer. Rinaldi.* In the Place  
*Dona Olimpia*  
 lodged. *Navona.*

\* *Pamphilio.*

The small Pa-  
 lace of *Parma.*

Of the SS. Pa-  
*tritii.*

Of the SS. Pe-  
*troni.*

† Of the SS.  
*Pickini.*

Of the Com-  
 mander del  
*Pozzo.*

Of *Raphael d'*  
*Urbino.*

According to  
 his Draught  
 done by *Bra-*  
*mante.*

*Riari*, where  
 Queen *Chri-*  
*stian* lodged.

Of *S. Rondanini.*

Of the SS. *Rocci.*

Of the SS. *Sa-*  
*chetti.*

Of Duke *Salvi-*  
*ati*, built by  
 Cardinal *fean*  
*Salviati*, to  
 lodge King  
*Henry II.*

By *Nanni Lippi,*  
*di Bacco-Bigio.*

Towards the <sup>¶ See the fine</sup>  
*Rom. College.* Gallery by *Pi-*  
*etro de Cor-*  
*tona.*

*Ala Longara.*

*Re di Colonna.*

*R. della Pigna.*

In the Place † N.B. Among  
*Farnese.* other things,  
*R. di Parione.* the Statue of  
*Adonis.*

*Al Borgo Nuovo.*

*A la Longara.*

*R. di Colonna.*

*R. della Regola.*

*Strada Julia.*

*Alla Longara.*

Of

Of Sapiientia.	Faq. de la Porte.	R. di S. Eustachio
Of Prince Savelli, built upon the ruins of the Theatre of Marcellus.		
Of the Marquis Serlupi (not yet finished.)	Faq. de la Porte.	At the Roman Seminary.
Of the Marquis Silvestri.	By Balthasar of Sienna.	At S. Lauren. in Damaso.
Of the Duke de Sora.	By Bramante.	Piazza di Chiazza Nuova.
* Observe among other things here Pompey's Statue.	* Of Cardinal Spada.	By Julius Mazzoni.
Of Duke Strozzi.		R. di S. Eustachio.
Of the SS. della Valle.		Ibid.
Of the SS. Varesi.		R. della Regola.
The Vatican.	Built by several Popes, and several Architects.	
Of the SS. Verospi.	By Honorio Longhi.	Nel Corso.
Of the Villa Borghese.	By Jean Van Sanzio, a Dutchm.	Without the Gate Pinciana.
Of the Villa Giulia.	Faq. Barozzi da Vignola.	Without the Peoples Gate.
Zagarola, or Mazzarin.		Behind S. Sylvestre.
Zagarola, see Mazzarin.		

Alberici.  
 Alberini.  
 \* Aldobrandini.  
 † Aldobrandini.  
 Andossini.  
 Aquaviva.  
 Aquilanti.  
 Arfoli.  
 Astalli.  
 Baccelli.  
 Bentivoglio.  
 Bernini.  
 Boccapadua.  
 Bottini.  
 Butti.  
 Capofucini.  
 Carobini.  
 Casali.  
 Casanati.  
 Cavalletti.  
 \* Cefari.  
 † Cefis.  
 † Cefis.  
 Ceuli.

These may be added,

Alberici.	Chiavarini.	Nari.
Alberini.	Cicchini.	Palumbara.
* Aldobrandin.	* Cimarra.	Patritii.
† Aldobrandin.	Conti.	Ricci Raggi.
Andosilli.	Falconii.	Roberti.
Aquavivi.	Ferrini.	Rospigliosi.
Aquilanti.	Fioravanti.	Ruggieri.
Arfoli.	Florentii.	Ruspoli.
Astalli.	Fonfeca.	* Rusticucci.
Baccelli.	* Gabrielis.	Sannesii, or
Bentivogli.	Gherardi.	Maffei.
Bernini.	Lancia.	Sciarra.
Boccapaduli.	Landuca.	Sforza.
Bottini.	Lanti.	* Teodoli.
Butii.	* Lodovisi.	Torres.
Capofucchi.	† Lodovisi.	* Vaini.
Carobino.	Manfroni.	Varesi.
Casali.	Maraldi.	Vecchiarelli.
Casanatta.	Of S. Mark.	Velli.
Cavalletti.	Marciani.	Vicovano.
* Cefarini.	Mauri.	Vittorii.
† Cefis.	Melchiori.	* Of the Ursini.
† Cefis.	Mignanelli.	† Of the Ursini,
Ceuli.	Mozzi.	&c.

*An Alphabetical List of the Chief Villages  
or Pleasure Houses, that may be seen  
by Travellers, in and about the City of  
Rome.*

**T**HE *Villa Aldobrandina*, to the *Pamphili* in the *Rione de monti*, near the *Dominican-Nunnery*. Here may be seen the ancient Picture called *Nuptiæ Aldobrandinæ*, which was found in the Baths of *T. Vespasian* on Mount *Esquilino*.

The *Villa Aldobrandina*, called *Belvedere*, at *Frescati*.

The *Bagniaia*, belonging to the Duke of *Lantini* (built by Cardinal *Francis Gambera*.)

The *Casino Barberino*, upon the *Bastions di S. Spirito*, (a fine Prospect of the City.)

The *Popes Gardens*, at the *Belvedere*.

The *Villa Beneditti*, belonging now to the Duke of *Nevers*; without the Gate of *S. Pancrace*.

The famous *Villa Borgheze*, without the Gate of *Pinciana*.

The *Villa Borgheze*, called *Monte-Dragone*, at *Frescati*.

*Caprarola*, belonging to the Duke of *Parma*, built by Cardinal *Alexander Farnese*. *Jaq. Barozzi da Vignola* was the Builder, and was very successful. This House is about eighteen Miles from *Rome*, and is worth the Travellers curiosity.

The small Garden of Cardinal *Flavio Chigi* between *S. Mary Major* and the Four Fountains. Here you may see a great many Water-works. There are several Rarities in the *Palazzo*.



*A List of the Chief Villa's of Rome.*

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The *Villa Costaguti*, near the Gate *Pia*.

The Gardens d' *Este*, at *Tivoli*.

The *Villa Farnese*, on Mount *Palatin*, (where the Palaces of the ancient Kings and Emperors of the Romans were. (A fine Prospect.)

The *Villa Genetti*, at *Vellitri*.

The *Villa Justiniani*, about fifty Paces without the Gate *del Popolo*. In the Entry, on the left-hand is a *Sarcophagus*, on which this ancient and agreeable Epitaph is engraven in very legible Characters; *Hic sita est Anymone, Marci optima & \* Pulcherrima; Lanifica, pia, pudica, frugi, casta, \** Subaud. Uxor. Which is exactly the Woman described by *Solomon*, in the last Chapter of *Proverbs*.

The *Villa Ludovisia*, belonging to the Prince de *Piombino*; at *Monte-Pincio*, or the *Trinity-Hill*.

The *Villa Ludovisia*, or of *Guadagnole*, at *Frescati*.

The *Villa Madame*, belonging to the Duke de *Parma*, about a Mile from *Rome*, at the bottom of *Monte Mario*.

The *Villa Mattei*, at the *Navicella*, (a fine place but very much neglected.) Here are abundance of Antick Sculptures, and among others, one *Faustina*, so well preserv'd, that it is the finest Face that I ever saw upon a Statue.

The *Villa Medicis*, on the *Monte della Trinita*.

The *Villa Montalte*, or *Savelli*, upon the ancient *Mons Viminalis*, between *St. Mary Major*, and the *Thermæ* of *Dioclesian*. Here are very fine Walks.

The Popes Gardens, at *Monte-Cavallo*, and at *Belvedere*.

The *Villa Pamphilio*, or *Bel-respiro*: Without *St. Pancrace-Gate*. Here is a large and fine Garden, but neglected.

I could likewise have taken notice of the *Villa's* *Cianti*, *Lanti*, *Odeschalchi*, *Ferfallina*, *Cesarini*, &c.

And also of the Gardens *Colonne de \* la Sapienza*, \* A Garden of Samples. of *St. Onufrii*, and of several other Commonalties.

*A List of some of the Churches that are most admired for their Structure; with the Names of the Architects: As likewise some of the Chief Paintings that are to be seen in the said Churches.*

\* Built like a Greek Cross.

ST. \* *Agnes* in the Place Navona, built by the Cavalier Rainaldi; except the Frontispiece Cupulo, and the Vestry, which were done by Borromino. The four Corners of the Cupulo were Painted by J. B. Gualì, the Cupulo by *Ciro Ferri*, and the Ceiling of the Vestry by *P. Perugin*.

St. *Andrews*, Novitiate of the Jesuits; the Work of *C. Bernin*. This Church is Oval, and very fine, but little.

† This Church formerly belonged to the Scots Nation.

† On the Ruines of Pompey's Theatre.

St. † *Andrew's della Fratte*, built by *Guerra*, but the Tribune, Cupulo, and the Belfry, were done by the Cavalier *Borromini*.

St. \* *Andrew's della Valle*, built by *Carl. Maderni*. The stately Chappel of the Family of *Ginetti*, is the Work of the Cavalier *Carlo Fontana*, Junior.

The Chapel was built by *M. Ange*. That of *Barberine* is also exceeding fine.

The History of St. *Andrew* in Fresco, upon the Arch above the Tribune, and four Evangelists in the Cupulo, were done by *Dominichin*. And the rest of the Cupulo by the Cavalier *Lanfranc*. There is in the Convent a S. *Sebastian*, and S. *Gaetan* done by *Guido*.

St. *Anthony* of the \* *Portuguese*; the Frontispiece was done by *Martin Longhi*, Junior.

St. † *Athanasius* of the Greeks, done by *Martin Longhi*, Senior.

\* There is also an Hospital where the Portugueze Pilgrims are well entertained for the space of 3 days.  
† Built by Greg. XIII. in the Year 1577.

St.

## A List of some Churches.

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St. \* *Bibiana*. The Frontispiece of this Church, \* *Near the an-  
cient Building*  
and the Statue of S. *Bibiana*, were done by the *commonly cal-  
led Callucio.*  
Cavalier *Bernini*.

S. *Charles Borromeo al Corso*, one of the finest *Travellers may  
inform them-  
selves of it.*  
Churches in *Rome*; done by *Honorio Longhi*, and  
*Martin* his Son. The Painting of the great Altar  
was done by *Carlo Marotti*; the great Nave and  
the Cupulo by *Hyacinth Brandi*; and the two small  
by *Louis Garzi*, and *Fr. Rosa*.

S. *Charles* at the Four Fountains; done by the  
Cavalier *Francis Borromini*.

S. *Charles à Cattinari*; done by *Rosato Rosati*.  
The Frontispiece done by *John Bapt. Soria*. The  
Angels of the Cupulo are the Work of *Dominichi-*  
; the Tribune of *Lanfranc*; and the *Transito di*  
*Maria*, of *Andrew Sacchi*.

S. *Catharine* the Virgin and Martyr, or *de Funari*.  
The \* Frontispiece and the Belfry were done by \* *Built by Card.  
Fr. de Celis.*  
*aq. de la Porte*. Here they take care of  
Womet that are ill Married, and of the *Povere*  
*etelle pericolose*. The Painting of the great Altar  
was done by *Livio da Forli*; the Histories by it,  
by *Frederick Zuccherò*. The S. *Margaret*, and the  
Crowning of the Virgin as you go in, by *Hanni-*  
*al Carrache*.

S. *Catharine* of *Sienna*, at † *Nagnanopoli*, done † *For Bagna-  
nopoly.*  
by *J. Bapt. de Soria*.

The Church of *Christ* worshipped by the Wise-  
men; by the Cavalier *Borromini*.

S. *Faustina & Giovitta*, according to the Draught  
by *Michael Ange*. The Frontispiece is the work  
of the Cavalier *Fontana*.

S. *Gregory in monte Celio*, or *All' Arco di Constan-*  
*to*; built by *John Bapt. Soria*. The \* Chapel of \* *Built by Car-  
dinal Salviati.*  
*Gregory* was painted by *Hannibal Carrache*. 'Tis  
said, this Church is built on the Ground where  
the House of Pope *Gregory I.* stood; and that the

little Chapel, near the Vestry, where there is no Altar, is the place where his Bed was.

S. *James* of the Incurable, built by *Francis de Volterre*, at the charge of Cardinal *Marius Salviati*.

S. *Ignatius* of the Roman College, built by *Horace Crasso*, a Jesuit. The first Stone of this Church was laid in the Year 1526. and it was Consecrated in the Year 1550. tho' it is not yet finished. There is neither Marble nor Gilding in the Church, and yet it passes with many understanding People for the finest in *Rome*, next to S. *Peter's*. 'Tis a fine Piece of Building. The Painting of the Arch, and of the three great Altars was done by Brother *Andrew del Pozzo*, a Jesuit, who hath writ an excellent Treatise of Painting and Architecture, and knew very well how to practise both.

S. *Jeremy à Ripetta*, or of the Slaves; built by *Martin Longhi*, Senior.

The *Giesu Vecchio*, a stately Church of the Jesuits, and the only Church in *Rome* that is Consecrated to \* JESUS CHRIST. The Church was built by *Jaq. Barozzo à Vignola*; and the Frontispiece by *Jaq. de la Porte*. The Paintings of the Cieling, and of the Cupulo, are done by † *Baciccio* and *Carlone*; that of the great Altar by *Martian*; and that of the Chapel of S. *Francis Xavier*, by *Carlo Maratti*. The Arche above the Altar is done by *Carlone*; and the Vestry by *Caraceni*. This Superbe Edifice was finished and Consecrated the 25th of *Novemb.* in the Year 1584. and Cardinal *Alex. Farnese* was at most of the Charge thereof. Here is kept the Body of S. *Ignatius de Loyola*, who dyed *July 31. 1556.* and was Canonized, *March 12. 1622.* The Tomb of Cardinal *Bellarmino* (without any Eulogy) is erected close to the great Altar, at the expence of Cardinal *Odoard Farnese* his intimate Friend.

\* To Jesus Christ, that is, under the Name of Jesus for there are many Dedicated to S. Saviour. But the common Notion of the People is, that Jesus Christ and S. Saviour are two distinct Spirits.

† *Baciccio* *Gauli* of *Genova*.

S. *John*

## A List of some Churches.

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*S. John Baptist of the Florentines.* It was built according to the Design of *Jaques de la Porte*, but design'd to be done by that of *Michael Angelo*. A Scheme of which is yet to be seen: But the Frontispiece is not yet done. The great Altar was done by *Borromini*. The Paintings of the Chapel of the Holy Crucifix, are done by the Cavalier *Lanfranc*; That of the Altar of the Chapel of *Nerli* by *Salvator Rosa*; and of the Chappel of *Capponi*, by *Santi Titi*.

*S. John de Lateran*, the Head and Mother of all the Churches. *Borromini* was the chief Architect when Pope \* *Innocent X.* last repaired it. The Painting of the Altar of the Holy Sacrament, where are Pillars of Copper gilt full of Earth, brought from the Holy Land, was done by *Salvator*. The Vestry were also done by him, and those who were taught by him. The Arching of the Entry that is towards the Obelisque is done by the Cavalier *Joseph d' Arpino* and *Christopher Pomarancio*. All the Painting of the † Baptistry are done by † *Andrew Sacchi*. The Author of *La Roma Santa* says, after a Pope whom he cites, that there are so many Indulgences in this Holy Mother Church, that God alone is able to count them. He adds, that above twenty Councils have been assembled here. It was the Residence of the Popes till such time as they went to *Avignon*.

\* There is also abundance of Work of Pius V. Clement VIII. and Alex. VII.

† Repaired by Urban VIII.

*S. Laurence in Lucina.* This is the greatest Parish in Rome. The fine Chapel of the Annonciade, which belongs to the Family of *Fonseca*, was built by the Cavalier *Bernini*; and that of *S. Ant.* of *Padua*, belonging to the Family of *Numer*, by the Cavalier *Rainaldi*, as also the great Altar, upon which is a famous Crucifix done by the *Guido's*.

*S. Louis of the French*; built by *Jaques de la Porte*. The Painting of the great Altar is the Work of *Francis Bassan*: The *S. Matthew* and the

## A List of some Churches.

Histories of the Chapel on the right-hand, by *Caravaggio*; The Cieling by Cavalier *Joseph d'Arpin*. And the Chapel of *S. Cecilia* in Fresco, by *Dominicain*.

*S. Luke and S. Martin*. Built by *Pietro de Cortona* at the Charge of Cardinal *Francesco Barberina*. The Painting of the great Altar was done by the Famous *Raphael*, but 'tis none of the best.

\* This Church is built upon the Ruines of one of the Temples of *Ilius*.

*S. \* Marcel* of the *Servites*. Built by *C. Carlo Fontana*. The Painting of the Chapel *Frangipani* is done by *Frederic Zuccherro*; The Chapel *Tadeo* by *F. Algardi*: That of the Holy Crucifix, by *Perin del*. That of *Vague*, by *Pellegrino*, and *Daniel de Volterre*. The Cowl of *St. Francis* is one of the Relicks kept in this Church.

*S. Mary in Portico in Campitelli*. Built by Cavalier *Carlo Rainaldi*. There is in this Church a most miraculous *Madona*, endow'd with a particular Talent for making the Plague cease. After having appear'd to *S. Galla* a Roman Lady, she was convey'd into the Arms of Pope *John I.* by two Angels, and all the Bells in *Rome* rung at the same time, tho' no body touch'd them. It would require many Volumes to relate all the Miracles that this rare *Madona* has done.

*S. Mary delli Angioli alle Therme Dioclesiane*; built by *Michael Angelo*.

*S. Mary dell' Horto*; built by *Martin Longhi*, Senior.

*S. Mary de Loretto de Fornari*; built by *Faq. del Duca*, and *Ant. Sangallio*. The great Altar was done by *Honorio Longhi*; The Chapel *del Presespio*, by *Frederick Zuccherro*. There are several Paintings of *Joseph d'Arpino*, in this Church.

*S. Mary and S. Francis*; built by *Carlo Lombarda*.

*S. Mary Major*. The Frontispiece on that side that the Tribune is, was built by the Cavalier *Rainaldi*.

The

## A List of some Churches.

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The Chapels *\*Sextina* and *Paulina* in this Church are extraordinary stately. Upon the great Altar of the latter (which putting altogether, is preferable to the other, tho' 'tis often thought otherwise at first view) the Image of *S. Mary Major*, made by *St. Luke*, is worshiped. When *Gregory the Great* carried it in Procession to cause the Plague to cease, the Angels were heard all about to sing the Hymn *Regina Cæli*, &c. There are in the Chapel several Pieces done by *Guido* and the Cavalier *Jos. d' Arpino*. The Cupulo is done by *Cirvoli*, and the Paintings of the Vestry by *Cignani*. A prodigious quantity of Relicks are showed there, but there are few others that are fine, they being only Arms, Legs, Jaw-bones, and such like common things.

*\* Built by  
Sixtus V.  
and Paul V.*

*S. Mary of Mount Carmel*; Built by *Ottavio Mascherino*.

*S. Mary ad Montes*, or *Madonna di Monti*; Built by *Faq. de la Port*. Here is to be seen a very fine Nativity done by *Mutien*. Before this Church was built, there was a *\*Convent* joining to the place where it now stands, which had been abandoned by the Nuns; and upon a certain place of the Wall of this Convent stood an Image of the Virgin, which was regarded by no Body. This Image being troubled that she was so slighted, thought fit one Morning, the 25th. of *April 1679*. to do I don't know how many Miracles. This made a great Noise, and People run thither from all Parts, and the Presents that were made to her in a few days, were sufficient to build a Church to place the *Madona* better, and to feed her Priests.

*\* Of the Religious of St. Claire.*

*S. Mary du Montferrat*; Built by *Fr. de Volterre*. The *Madona* was done by *Pomarancio*.



## A List of some Churches.

*Its chief Talent is to chase away Devils.* S. *Mary de la Pace.* Built by *Pietro Berettino de Cortona*, and repaired by *Alexander VII.* The miraculous \* Image is in a rich Tabernacle upon the Altar of the Cross. There are some Paintings in Fresco on the Tribune, by *Albano.* The Nativity is done by the Cavalier *Vanni.* The Manger, by *Feron de Sermonetta.* The Annunciation, by *Marcel Venuci.* The three great Pictures under the Cornices of the Cupulo, by *Baltb. of Sienna.* The Sibyls and the Prophets, done by *Raphael*, in the Chapel of *D. Aug. Chigi*, are much boasted of. The Monastery and the Cloister, are built by *Bramante.*

\* Repaired and very much enriched by *Alex. VII.*

S. \* *Mary del Popolo*; Built by Caval. *Carlo Reinaldi.* There are several things remaining of the Architecture of *Bacchio Pintelli.* This Church is reckon'd the richest for Altars, Chapels, Tombs, Relicks, and Indulgences: The stately Chapel of *Aug. Chigi*, Dedicated to the Holy Virgin of *Loretto*, was built by *Raphael.* The fine Statues of *Daniel* and *Habakkuk*, in the said Chapel, were done by the Cavalier *Laur. Bernini.*

† The History of the Image is much the same with that of S. *Mary ad Montes*

S. *Mary of the † Scala*; built by *Ottavio Mascherino.*

S. *Mary del Suffragio*; built by *C. Rainaldi.*

S. *Mary Transpontina* begun by *Baltb. of Sienna* the Son, and finished by *Ottavio Mascherino.* This Church is near the Castle of *S. Ange*; and for this reason they have dedicated a fine Chapel in the said Church to *S. Barbara*, as Patroness of Fortresses. The Picture of this Saint, over the great Altar, was drawn by the Cavalier *Jof. d' Arpino.* The History of her Martyrdom, and the Paintings of the Arching, were done by *Cesare Rossetti*, according to the Draught of *Jof. d' Arpin.* Those who are curious, never fail to take particular notice of the Crucifix which spoke to *S. Peter* and *S. Paul* when they were tyed to a Pillar, that

Here is also kept a miraculous *Madona.*

## A List of some Churches.

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that is to be seen there, and whip'd at the same.

S. \* *Maria in Vallicella*, or *Pozzobianco*; Built by *Fausto Ruggesio*. The Convent, the Oratory, and the Frontispiece were done by *C. Borromini*; and the Vestry according to the Draught of *Marucelli*. The Paintings of the Cieling of this Vestry were done by *P. de Cortona*, as likewise the Arch of the Church, the Tribune and the Cupulo of the great Altar. The Presentation, and the Visitation in one of the Chapels are done by *Fr. Barocci*; Jesus Christ carried to the Sepulcher, by *Michaele Caravaggio*; the S. Philip by *Guido*; and the Paintings of the great Altar by *Rubens*. Cardinal *Baronius* is Interr'd in this Church.

\* This Image bleeds like that della Pace.

S. \* *Maria in Via*; Built by *Martin Longhi*, Senior.

\* I have taken notice elsewhere of the Miracle of this Image.

S. † *Maria in Via-lata*; the Frontispiece was done by *P. de Cortona*, at the Charge of Pope Alex. VII. This Church is built upon the Ruines of the Gordian Arch. The Oratory of S. Luke is said to be the place where he writ the Acts of the Apostles, and where he made the Image of the Madona that is worship'd in this Church. Here is kept the Original of the Book of the Acts, writ with S. Luke's \* own Hand.

† Commonly called S Maria inviolata.

S. *Mary of the Victory*; Built by *John Batt. Soria*. The Magnificent Chapel of Cardinal *F. Cornaro*, was built by the Caval. *Bernini*, who also made the Statues. The Chapel of S. Francis is adorn'd with divers Paintings of *Deminichino*. In another place there is a small Crucifix done by *Guido*.

\* By the same Hand as made the Image.

The Oratory S. *Philip de Neri*; Built by the Caval. *Borromini*.

S. *Peter*. I have already spoken very much of this famous and magnificent Temple. Let the Traveller who delights in Painting and Architecture, and would be inform'd of all that relates

to

\* 'Tis a Book  
in Fol. with  
Cuts Printed  
in the Year,  
1694.

† In Salust's  
Gardens.

to this Edifice, consult the \* *Tempio Vaticano*, writ-  
by the Cavalier *Carlo Fontana*. For want of that  
he may buy, for three *Julio's*, in the Place Na-  
*vona*, a Plan of the Church, wherein he will find  
the Names of the Painters and Architects that  
were employed upon the same.

S. † *Susannah*; Built by *Carlo Maderno*, at the  
Charge of Cardinal *Jeremy Rusticucci*. The  
Paintings within, which represent the History of  
*Susannah*, were done by *Balthasar of Bologna*.

S. *Yvone alla Sapienza*; Built by C. Fr. *Bor-  
mini*.

The greatest part of the Churches and Palaces,  
which I have named, being the most remarkable  
for Architecture, are Engraved, Printed, and Sold  
by *Giov. Giacomo Rossi alla Pace*, in the Place Na-  
*vona*.

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Mount *Vesuvius*.

**T**IS not my Design here, to give you a compleat History of this famous Mountain; and much less to dive into the Secrets of its Bowels, by a tedious Philosophy, as are all the conjectures relating to that Place, which I find to be only grounded upon some kind of probabilities. I have already given you an Ingenuous Account of the general State of this Mountain, according to what I my self have been an Eye-witness of; but perhaps a short collection of some other Curiosities, that may serve to illustrate it more particularly, may not be disagreeable to the Reader.

Every one knows that *Vesuvius* lies near to Naples, in the old *Campania*, now called *Terra di Lavoro*, or *Campagna Felice*, which is the most fertile, and most agreeable Province of all Italy. It is known to the neighbouring People by the name of *Vesuvio*, but they call it more commonly *Monte di Somma*, upon account of a certain Castle of that Name which was built hard by it. Ancient Authors give it the Names of *Vesuvius* and *Vesuvus*: Sometimes also we meet with *Vessu-  
vius*, *Vesebius*, *Vesævus*, *Vesubius*, *Vesbius*, *Lesbius*, *Bespius*, *Vesvius*, & *Vessebus*. The Borders of this Mountain are in some places very frightful and barren; but, the Land about it, and that but a very

Phlegreus is rather an Epithet than a Name.

\* *Altas Mari-  
tar Populos,  
Hor. l. 5. Od. 2.  
† Pulchritu-  
dini respon-  
det ubertas,  
nam inte-  
grum quan-  
doq; ex una  
vire dolium  
repleri affir-  
mant. Domi-  
nic. Bor. Leont.  
Pyrolog. lib. 3.  
\* They come  
also from sever-  
al other pla-  
ces.  
Cœli semper  
Vernatempe-  
ties, D. Bor.  
Py. lib. 3.*

\* *'Tis the same  
at Mount  
Gibel.*

† *We must not  
take notice of  
what the pre-  
tended Heretic  
forged by An-  
nius de Vi-  
terbe says of  
it. Strabo's  
description of  
it is not very  
different from  
what we see in  
this Age.*

very small distance, is extraordinary rich; particularly on the *East* side, where the Mountain itself bears Vines, which \* twist themselves about great Poplar-Trees, and yield † abundance of excellent Wines. \* 'Tis from thence, that we have the famous *Greco, Malatesta, Lachryma Christi*. Those who have examined more narrowly into the Cause of the fertility of the Land thereabouts, pretend, that the Ashes which are vomited out, and scattered up and down the Plain, dissolve in a little time, and incorporating themselves with the Ground, which is naturally good, fatten it more, and contribute very much to its Fertility. Besides, the subterraneous Fires with which that Country is filled, do, like so many Stoves, preserve the Juice of the Earth, and the Air that environs it, in a temperate Heat during the Winter. So that if this hideous Mountain does, like a furious Giant, keep this fine Province under its Tyrannick Empire, and commits sometimes terrible Cruelties therein; it does in some measure make amends by the good it does to the Ground: And it may be said, that the Damage it does by the Barrenness which it occasions immediately after its disgorgements, is in a little time \* surmounted by the Fertility which follows it. But as to other respects, and comparing all things together, it is certain that the small Advantages reap'd therefrom, ought not to be put in the Balance with its Fury, which in the transports of its Rage affects the Air, the Earth, and the Sea all together, and carries Horror and Death with it.

Ancient Authors mention five or six furious Eruptions before the Empire of † *Augustus*, but give none of the Particulars. One may guess by what *Suetonius* writes of it in the Life of *Titus* (§. 10.) that it committed terrible Disorders then;

But

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But that Author leaves us to think more of it than he says. *Dion Cassius* magnifies it enough: He tells us, that the thundring noise of an Eruption of the Mountain, was heard as far as *Rome* and *Egypt*; that the Towns of *Pompeia* and † *Herculana* were swallowed up; and that most of the Inhabitants, who at that unhappy Minute were assisting at the Publick Diversions, were bury'd in their Ruines: It was also then that the Ancient *Plinius* and *Cesius Bassius* whose rash Curiosity emboldned them to advance too near, suffered the like Fate. The Chronologers have taken notice of the Years wherein the most furious Eruptions of *Vesuvius* have happen'd; But they have made the Intervals so long at some times, as may well give a suspicion, that they have forgot some of them; which may also be confirmed by their differing so much about the certain times in which they happened.

*Theodorus Valle* gives a very particular Account of all that happen'd in the Year 1631. of which he was an Eye-witness, and protests, that his fright was inexpressible. It was dark at Noon day. The Sea retired several times, and left the Ships dry upon the Shore; a great Rain fell, when the Air was filled with Ashes, whereby it was turned into a sort of Mortar, which fell in great lumps in the Town of *Naples*: The floods of Fire run in great Streams into the Sea; many Villages were turned topsie turvy, and above 30000 Persons, with an infinite number of Cattel perished. It was an odd sight, says he, to see the Processions of the Religious of all Orders, accompanied by the most devout of all Qualities and Ages of both Sexes, march bare-headed and bare-footed through the Streets of *Naples*, carrying heavy Crosses, with large and long Ropes tyed about their Necks, and trailing behind them,

† Or *Heraclea*  
*Heracleum*,  
*Herculana*. 'Tis  
disputed now,  
where those  
Towns were  
certainly situa-  
ted. According  
to the Opinion  
that to me  
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*Herculana*  
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now see *Tor-*  
*redi Ottavo*.  
Those 2 Towns  
had received  
some damage  
before in the  
Reign of *Ti-*  
*berius*.

bur-

\* *Altas Mari-  
tat Populos,  
Hor. l. 5. Od. 2.  
† Pulchritu-  
dini respon-  
der ubertas,  
nam inte-  
grum quan-  
doq; ex una  
vire dolium  
repleri affir-  
mant. Domi-  
nic. Bor. Leont.  
Pyrolog. lib. 3.  
\* They come  
also from sever-  
al other pla-  
ces.  
Cœli semper  
Vernatempere-  
ties, D. Bor.  
Py. lib. 3.*

\* *'Tis the same  
at Mount  
Gibel.*

† *We must not  
take notice of  
what the pre-  
tended Horace  
forged by An-  
nius de Vi-  
terbo says of  
it. Strabo's  
description of  
it is not very  
different from  
what we see in  
this Age.*

very small distance, is extraordinary rich; particularly on the *East* side, where the Mountain itself bears Vines, which \* twist themselves about great Poplar-Trees, and yield † abundance of excellent Wines. \* 'Tis from thence, that we have the famous *Greco*, *Malatesta*, *Lachryma Christi*. Those who have examined more narrowly into the Cause of the fertility of the Land thereabouts, pretend, that the Ashes which are vomited out, and scattered up and down the Plain, dissolve in a little time, and incorporating themselves with the Ground, which is naturally good, fatten it more, and contribute very much to its Fertility. Besides, the subterraneous Fires with which that Country is filled, do, like so many Stoves, preserve the Juice of the Earth, and the Air that environs it, in a temperate Heat during the Winter. So that if this hideous Mountain does, like a furious Giant, keep this fine Province under its Tyrannick Empire, and commits sometimes terrible Cruelties therein; it does in some measure make amends by the good it does to the Ground: And it may be said, that the Damage it does by the Barrenness which it occasions immediately after its disgorgements, is in a little time \* surmounted by the Fertility which follows it. But as to other respects, and comparing all things together, it is certain that the small Advantages reap'd therefrom, ought not to be put in the Balance with its Fury, which in the transports of its Rage affects the Air, the Earth, and the Sea all together, and carries Horror and Death with it.

Ancient Authors mention five or six furious Eruptions before the Empire of † *Augustus*, but give none of the Particulars. One may guess by what *Suetonius* writes of it in the Life of *Titus* (§. 10.) that it committed terrible Disorders then;

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bur-

L' e meritri-  
ci Uscitano  
fuora delli  
prostiboli  
scapillanti &  
piangenti,  
ricoverandosi  
nelle Chiefe,  
Chidendo  
misericordia,  
& facendo  
Centi & mil-  
le atti di pen-  
timento.  
\* About half a  
Mile from the  
Mountain.

burthening themselves likewise with great *Chaplets, Beads, Images, and Relicks*, singing, or rather howling, and making the Blood trickle down their Shoulders. He adds, that all the Orders, not excepting the young Libertines, came out of their infamous Places, with dishevel'd Hair, and did Penance upon themselves; nothing less having been able to divert them from their important Occupations.

The Smoke of the burning in the Year 1682. was so great, that it filled the Air two Days together with thick Darkness for 12 Miles round. The Flames which gushed out afterwards destroy'd the \* neighbouring Forest called *Ottajano*. This terrible Fit lasted from the 14<sup>th</sup> of *August* to the 26<sup>th</sup> of the same Month, and the Town of *Naples*, had a perpetual trembling which lasted three Hours, without mentioning several small shakings it had both before and after.

In the Year 1685. the little Hill I mentioned before, which surpasses the rest, was brought forth by a great Eruption. The Flame was very high and lively, and cast a greater Light all Night than that of the clearest Moon; the whole Country for twenty Miles about being enlightned thereby.

It has been observ'd, that when the subterraneous Fires, which cause all those Disorders, can get vent by the opening of the Mountain, then the tremblings of the Ground are not very great; but on the other hand, when they can't get vent, they cause most terrible Earthquakes. We had a notable Instance of this truth, on the fifth of *June*, in the Year 1688. I was then at *Genova*, where I receiv'd the Copy of a Letter, writ upon that Subject by an *English* Merchant, living at *Naples*, to a Gentleman of the same Nation who was at *Rome*, and who sent it to me. This Letter

con-

Containing in my Opinion, several things worthy the Reader's Observation ; I hope he will not take it amiss if I give him a Copy of it here.

S I R,

A Bout eight Days ago, we all believ'd the " World was at an end. We felt a most terrible Earthquake in this Town of *Naples*. It lasted but three Minutes, but in that little time such things happen'd, as without all doubt were done by the Hand of the Almighty. About a quarter of an Hour after four in the Afternoon a terrible Earthquake shook the whole City, all of a sudden, and put the People into such a confusion as cannot be expressed. Mount *Vesuvius* being quiet, no Body mistrusted any such thing ; and tho' they perceived the Houses to stoop, and to recover again, to part from one another, to move every where, and in some places to fall, their astonishment was so great, and their Eyes so dazled, that some cry'd out Fire, others fancied to themselves that it was some popular Sedition, and very few guessed at what it really was. But another more violent Earthquake immediately succeeding the first, a subterraneous noise surpassing that of Thunder, was heard, and accompanied by a domestick Noise of all the Household Goods, which were overturned, and a good part of them broke or bruised. The Bells rung in all the Steeples, the Cisterns vomited up their Waters, several Houses parted from each other, some rejoyn'd, others fell, and some stood as if they were stooping and ready to fall. Then every one was sensible that it was an Earthquake, and sent forth such hideous Shrieks, as rebounded after a most fearful manner. In every Family they embraced, and

" bid

“ bid the last farewell to each other, begging a  
 “ the same time for Grace and Mercy. At the  
 “ third Trembling, the People being come to  
 “ themselves, began to think of their condition  
 “ and to consider how they might escape the  
 “ Danger by Flight, and some had the Misfor-  
 “ tune to throw themselves headlong from high  
 “ Windows, without considering that they thereby  
 “ inevitably threw themselves into a Danger  
 “ which they might otherwise have escaped.  
 “ The Streets were in an Instant filled with a  
 “ multitude of People, who went tumultuously  
 “ to and fro, every one desiring to shun being  
 “ swallowed up, tho’ at the same time they could  
 “ see no way how to avoid it. Their consternation  
 “ was several times renewed; and when the  
 “ Earthquake was over, those who had sheltered  
 “ themselves in the middle of the Publick Places  
 “ of the Town, or who had retired into the Gar-  
 “ dens and other Places remote from Houses, re-  
 “ mained there a long time, some in Coaches,  
 “ others under a sort of Tents, and some under  
 “ the Canopy of Heaven, being almost deprived  
 “ of their Senses by the fright, and by the cold-  
 “ ness of the Night. However, the confused  
 “ noise of the great Alarm was succeeded, in  
 “ less than an Hours time, by a surprizing silence.  
 “ Every body returned to his House, but seeing  
 “ the disorder it was in, they spent the rest of  
 “ the Day with their Arms across, sighing and  
 “ bewailing their loss. The next Morning their  
 “ Consternation was renewed, and it lasted the  
 “ three following Days; for the Lightning, Thun-  
 “ der, Wind, and Storm continuing till Tuesday  
 “ Night, the Fright continued also till then, and  
 “ no body could do any business. There was no  
 “ Coach nor Chariot going to and fro in the  
 “ Streets, nor no Shop open’d, but the whole

“ Town

“Town look’d as if all the Inhabitants were  
 “dead. The frequent reports at one end of the  
 “Town, of the disasters that had happen’d at  
 “the other, kept them also in a continual Alarm,  
 “every one easily believing the Reports, and  
 “fancying to themselves, that they felt the Earth  
 “yield under their Feet; they had not the Cou-  
 “rage to Eat or Drink, but stood still as if they  
 “had been transformed into Statues. However,  
 “at last they began to move to and fro on Wed-  
 “nesday. Just now as I am writing to you, the  
 “Streets are filled with Processions of Peni-  
 “tents that have been walking these three Days  
 “past: The Women, Children, Old Men, Ec-  
 “clesiasticks, and others, are cloathed in Sack-  
 “cloth, crowned with Thorns, with Ropes a-  
 “bout their Necks, and their Feet chained,  
 “whipping themselves, and often sinking under  
 “the heavy burthens of Crosses, great Stones,  
 “and other things wherewith they have loaded  
 “their Shoulders, only to torment themselves.  
 “Some of them are Naked, having only some  
 “Rags that hang before and behind; their Bodies  
 “are cover’d and disfigured with Clay and Blood:  
 “They breathe nothing but bitter Sobbs, and pour  
 “forth showers of Tears. Whenever they meet  
 “with any Ruines occasion’d by the Earthquake,  
 “they redouble their Cries and Blows. † The Car-  
 “dinal Archbishop seated in a Balcony of his  
 “Palace, has spent three full Days in distributing  
 “Blessings, his Arms relieving each other for making  
 “the Sign of the Cross. He has also given leave  
 “to all the Priests of the Town to Confess and  
 “Absolve all Sins, not excepting those reserved in  
 “the Bull in *Cena Domini*; so that one can see  
 “nothing but People on their Knees, confessing  
 “in the open Streets, who hasten to take ad-  
 “vantage of the easiness of their Absolution.

† Antonio  
 Pignatelli;  
*since become*  
*Pope Inno-*  
*cent XII. now*  
*reigning.*

" There are also swarms of Priests and Monks,  
 " with Halters about their Necks, and their  
 " Heads covered with Ashes, who getting upon  
 " Shops preach in every Street of the Town.  
 " Yesterday Morning, as I was going by the  
 " Pyramid of St. *January*, a Capuchin was  
 " preaching there, who played his part so well,  
 " as obliged me to stop. I had not been three  
 " Minutes there, but a Woman whose Brains  
 " were still turning, cryed out, that she saw the  
 " Pyramid shake : A Man who heard her, with-  
 " out further examination, cryed, *Misericordia*  
 " This *Misericordia* being also pronounced by  
 " some others, was forthwith repeated by every  
 " Body, and caused so sudden an Alarm, that  
 " the whole Assembly disappeared in a Minute's  
 " time, just as the shot of a Gun frightens a  
 " Flight of Birds. The poor Monk, with his  
 " Cord about his Neck, and his Feet chained  
 " swoounded away with Fear ; and they had a  
 " great deal of trouble to bring him to himself  
 " again.

" The Cathedral of the Archbishop's Palace  
 " and the Seminary received great Damage  
 " The famous ancient Front of the *Theatines* of  
 " St. *Peter*, and two of the Dösters of the other  
 " *Theatines* at the Holy Apostles were overturned  
 " and the magnificent *Capula* of the Jesuits Church  
 " is wholly destroyed. But I shall not give you  
 " any further Account of the Damage sustained  
 " as well because we don't yet know well how  
 " things stand, as that you don't know the  
 " Places well enough to be particularly concern-  
 " ed for any : Only I shall tell you in General  
 " that I heard this Morning at the Vice-Roy's  
 " that the Loss is reckon'd by knowing People  
 " to amount to ten Millions of Crowns.

"I see but two sorts of People that have got any thing by those Misfortunes, viz. the Priests and the *Belles Marguerites*, ('tis by this Name they call the Curtesans at *Naples*.) Many of these were married to the Gallants that kept them; the poor Sots having been frightened out of their Senses: And as for the Priests, What extraordinary Masses! What Vows to the *Madona's*! What devout Liberalities! In a word, what is it that they cannot promise to themselves? If considering the Disorders which those *Madona's* have suffered to happen, you should conclude from thence, that they have not deserved any Recompence, you would certainly be very much deceived: For if we suppose with the Publick Voice, that there were Five hundred thousand Inhabitants in *Naples*, and that only Forty of them were killed, you must know that the Four hundred ninety nine thousand nine hundred and sixty that are still alive, were preserved by Four hundred ninety nine thousand nine hundred and sixty Miracles, done by the *Madona's*, Images, and Relicks: And I lay down as a Matter of Fact, that there is not one of those Persons that can speak, but who will name you the Saint or Image that miraculously preserved him, upon the account of a Vow made in the height of Danger; and does not such a Service deserve thanks?

"We hear every Day new Stories, and those very Tragical, as you may think. There were Fifteen hundred sixty and seven Persons crush'd in pieces, and buried under Ruines in the Town of *Benevento*, among which were Two hundred Pilgrims, who were travelling to the *Madre di Dio di Monte Virgine*. That Town is nothing now but a heap of Stones. The Archbishop was pulled out half dead from under



“ the Ruines of his Palace ; and there had never  
 “ been a bit of him seen together again, if it had  
 “ not been for the Intercession of St. *Philip* of  
 “ *Neri*, his Patron. We have here a List of  
 “ Eight hundred Persons more killed, in twelve  
 “ or thirteen Villages about the said City of *Bene-*  
 “ *vent*. The Town of *Cerreto*, belonging to the  
 “ Duke of *Mattalone*, was entirely over-turned ;  
 “ and Four thousand Persons perished therein :  
 “ Five hundred were also lost at *Mirabella*, a  
 “ Thousand at *S. Lupo* ; Three hundred at *S. Lau-*  
 “ *rence Major* ; Four hundred at *Pietra Roya*, and  
 “ every Soul, without any ones escaping in the  
 “ Burroughs of *Civitella*, *S. Laurence Minor* ; and  
 “ of *Guardia S. Framondi*, which is a most terrible  
 “ Desolation.

“ On the Day that the Earthquake happen'd,  
 “ the Earth open'd in many places in the Plain  
 “ of *S. George de la Molinara*, and some Miles  
 “ were swallowed up into its Bowels. There is a  
 “ talk of Fires of several Forms that appear'd ; of  
 “ Fountains [dry'd up ; and of others that gush'd  
 “ out of the Earth, and run for some time ; of  
 “ stinking and noisome Exhalations that spread  
 “ themselves in the Air ; of Winds that blew  
 “ out of Mountains, through which they open'd  
 “ a Passage, and shut it again ; and of many o-  
 “ ther Wonders, of the truth of which I am not  
 “ yet sufficiently informed. I must not forget to  
 “ tell you, that the \* Viceroy, so soon as he per-  
 “ ceiv'd the first Danger, set most of the Priso-  
 “ ners at liberty : and that the Town not being  
 “ sufficiently protected by its ancient Patron  
 “ *S. January*, who of late had suffer'd many dis-  
 “ agreeable Disasters to happen to it, it was  
 “ thought fit to give him *S. Michael* the Arch-  
 “ angel to assist him.

\* *Francesco*  
*di Benavidez*,  
*Count de S.*  
*Sebastiano.*

"I must further tell you, that we look here upon those subterraneous Attacks which disturb our Quiet from time to time, as the effects of the rage of *Vesuvius*, which sometimes insults us to our Face, and declares open War with us; and at other times treacherously surprizes us after the same manner, as I have here related to you.

"This, Sir, is what I can at present relate to you, in answer to your Demands upon this fatal Accident. If I hear any other remarkable Particulars, you shall certainly be informed of the same.

"I ought also to resolve your other Questions about *Vesuvius*, which I shall do in a few words. Some People do verily believe, that the two Hills were once united, and made but one Pyramid. But I can neither find evident Proofs of this, nor yet any Conjectures strong enough to convince my Reason. There is a space between those two Mounts, which is a good Mile in length, and is call'd by the name of *Avia*. It is fruitful enough for Pasture.

"The Mount that vomits Fire was once higher than the other; but 'tis now lower by Two hundred and twenty Fathom. It is Eleven hundred and odd Fathom of perpendicular height, taking it from the surface of the neighbouring Gulf.

"'Tis very true, what has been told you, that this ugly Mountain blows both cold and hot, illuminates and darkens the Air, and gives both Life and Death. It is a Traytor, as I have already told you. You have seen the burning breathing Holes which appear in several places of this Mountain, even when it is the most quiet; but had you had more time, and a better Guide than those rascally *Cicero's* Did 3 "who

“ who conduct Strangers, he would have show'd  
 “ you also towards *Ottaviano*, certain Crevisses,  
 “ through which comes so cold a Wind, that it  
 “ is not possible to hold ones Hand there.

“ It is also true, that the same Mount which  
 “ pours forth Torrents of Sulphur, and Floods of  
 “ Fire, produces at the same time very sweet,  
 “ good, and wholesome Waters. Some of it is  
 “ brought to *Naples* for our ordinary use, and  
 “ the rest runs into the *Fornello*, or *Fiume della*  
 “ *Maddalena*, which is the ancient *Sebetus*.

“ I had forgot to tell you, that I had left the  
 “ Town for fear, and fled into the Country in  
 “ the Night, with some Thousands more that  
 “ had no more mind to dye than I. But the  
 “ House wherein I lodge stood still, and I lost no  
 “ thing during my short Absence.

“ I expect to hear from you before your depar-  
 “ ture from *Rome*, and am, &c.

*Naples, Saturday, June 12. 1688.*

“ I shall only add, seeing it comes now into  
 “ my Memory, that a Child of about three Years  
 “ of Age that was left alone in a House, which  
 “ shook three Days before it fell, was buried un-  
 “ der the Ruines of the said House, but was so  
 “ miraculously preserved, that three Days after  
 “ the fall of the House it was taken out safe and  
 “ sound, tho' not without being very much  
 “ weaken'd with Hunger, and by the coolness of  
 “ the Nights.

There happen'd nothing extraordinary in the  
 burning that happen'd the Year following, except  
 that it cast forth its Flames for twenty two Days  
 together, *viz.* from the ninth of *December* to the  
 first of *January*, without intermission. And that  
 they heard at *Naples* a certain noise within the

Bow-

Bowels of the Mountain, like to that of boiling Chaldrons.

On *Tuesday* the sixth of *April* 1694. it broke out with a horrible Fury. I was at *Naples* about fifteen Days before, and in the Night-time observed some fore-runners of that Fit; the Flames appearing now and then, through a dark and thick Smoak. The Mountain was all on Fire, during the remaining part of the Month; and the Letters from *Naples* to *Rome*, several of which I saw, gave an Account that it threw out the burning Matter with such force, that some of it reach'd *Benevent*, which is about 30 Miles off. But that which was most extraordinary, was the prodigious quantity of melted Minerals, which it poured out at divers places, and which run for about three Miles. On the 2d. of *May*, 1694. being at M. *Ciampini's* Academick Conferences, I heard a Letter read there, which gave an exact Account of this burning: And among other things, that those melted Minerals which it spewed up run slowly, just like melted Tallow which begins to cool, but at the same time carried all things that lay in their way before them: That one of those lazy Floods running over a great Rock, on the other side of which was a deep Precipice, and falling down the said Precipice with violence, there rose from the fall so great a Smoak that every one believed a new opening had been made there. That the Viceroy sent a good number of Workmen to clear the way for those new Floods, to some convenient place where a Chanel might be made for them, and to prevent them from overflowing their Banks. And that those liquid Matters congealing, at last raised themselves into little Hills, some of which were sixty *Canes* high: This seemed to some to be very remarkable; but at the same time was

affirmed for a Truth, by those who had received the Account of it. The same Letter gave also an Account that those Liquid Matters were chiefly composed of a mixture of Metals, and that some had had the Curiosity to extract out of them as much as to make three Cups, one of Iron, another of Copper, and the third of Silver. But many of my Friends who came some Days after from Naples, told me, that it would cost above a Pistole to extract half an Ounce of Silver out of them, and that this Matter was good for nothing, no not so much as to make Cannon Bullets. One of them showed me a little Cup that was made of it, which was of an Iron Colour, sounded like Porcelain, and was almost as brittle.

I have given you in the beginning of this Book, a fine Inscription, which is to be seen about three Miles from Naples, upon the Burnings of *Vesuvius*; I shall here give you another upon the same Subject, which I had not seen then; It is about three Miles further than the other, near the *Torre del Greco*; of which I took a Copy as I was going to *Salerno*.

*Viam à Neapoli ad Rhegium perpetuis antea laurocinis infamem, & conflagrati Vesuvii flaxis impeditam, purgato insidiis loco, exaequatâ planitie litem rectamque duxit ære provinciali Pegasus Ribera Ascalano Dux Prorex An. Dom. MD LXXIII.*

At ô!

VIII. & LX. post Anno XVII. Calend. Januarii, Philippo IV. Rege; fumo, flammis, beatu, concussu, cinere, irruptione, horrificus si unquam *Vesuvius*, nec nomen nec fasces tanti Viri extimuit. Quippe exarscente cæcis specubus igne; ignitus, furens, irrugiens; exitum cluctans coercitus aer; disjecto violent

Mon-

*Montis culmine, immani erupit biatu postridie, ejaculatus trans Hellespontum cinerem, pone trabens ad excedendam Viam Pelagus, immitte Pelagus, fluvios sublevarcos, flammatum bitumen, satas alamine cautes, inferne cujusque Metallii rudus, mixtum aquarum calaminibus ignem, ferventemq; undante fumo cinerem, seseq; funestamq; colluvient jugo Montis exonerans; Pompeios, Herculaneum, Oclavianum, perstritis Reatinâ & Porticu, Silvasq; Villasq; Aedesq; memento stravit, ussit, diruit; luctuosam præ se prædam agens, vastumq; triumphum. Perierat hoc quogue Marmor aliè sepultum, consultissimi Monumentum Prægis. Ne pereat, Emmanuel Fonseca & Zunica Com. Mont. Reg. Pror. quâ animi magnitudine publicæ calamitati & privatæ consuluit, extractum funditus gentilis sui lapidem Cælo restituit; viam restauravit, fumante adhuc & indignante Vesuvo. An. Sal. MD. CXXIV. Præfecto viarum Antonia Suarez Mespia March. Vici.*

When the unhappy little Town of Cerreto, mentioned in the foregoing Letter, was so deplorably buried in its own Ruines, there happened one particular Instance worthy to be taken notice of, the truth of which is attested at Naples: And that I may do what lies in my Power to preserve the Memory thereof, I shall here give you an Account of it. A Scholar of between thirteen and fourteen Years of Age, who was playing in the Streets with many of his Comrades was buried with them under the Ruines of the neighbouring Houses, and alone preserved alive, tho' he lay thirteen Days under the Ruines, without taking any other Nourishment than sometimes a little of his own Urine. Here follows an Abridgement of what he hath writ himself concerning this Accident.

' I underwritten, *Joseph Ciaborri*, of the Town  
' of *Cerveto*, Nephew to the Baron *de la Ginesta*,  
' do for the Glory of God, and to the Praise of  
' his infinite Mercies, which he has been pleased  
' to bestow upon me a poor Sinner, particularly  
' in preserving me after a most miraculous man-  
' ner, on the fifth Day of *June*, in the Year One  
' thousand six hundred and eighty eight, and the  
' twelve following Days, declare and affirm upon  
' Oath, to all those who love and fear God, the  
' naked and genuine Truth of the Things that are  
' here underwritten.

\* According to  
what may be  
seen in Tom.  
2. pag. You  
will find that  
it was about  
a quarter or  
half an hour  
after Four in  
the Evening,  
after our way  
of reckoning.

' On *Saturday* the 5th of *June*, in the Year,  
' 1683. being *Whitsun-Eve*, about half an Hour  
' after \* Twenty, being in one of the Streets of  
' the Town, near my Father's House, with ma-  
' ny of my School-fellows, a sudden Earthquake  
' happen'd with a most hideous Noise, which  
' having frighten'd us all, made us run away.  
' But as we were flying to save our selves, the  
' Houses sunk on all sides, and fell in upon us.  
' The Mercy of God not only preserved me alive,  
' but also kept me, as by a Miracle, from being  
' in the least hurt. All my Companions were  
' killed upon the Spot, except one only, who  
' happen'd to be near me, and who lived about two  
' Days time, as I may guess. We comforted  
' each other, and spent our time in Prayers: But  
' at last he dyed, and I carried behind, having  
' his Head ever since for my Pillow; and being  
' very much incommoded by the stench of his  
' Body. I never lost my Senses, and spent all my  
' time in imploring the Mercy and Compassion of  
' God, resigning my self at the same time whol-  
' ly to his blessed Will. My posture was not  
' extream incommodious; for tho' I was in a  
' narrow place, and of necessity obliged to rest  
' my self upon the Head of my unhappy dead

\* Com-



Companion, I could also turn my Body a little.  
 Thirst was that which troubled me most; but  
 I quenched it in some measure, sometimes by  
 drinking as much of my own Urine as I could  
 convey to my Mouth; and sometimes by lick-  
 ing a *live Stone*, (*Pietra Viva*) which happen'd  
 to be there, for my refreshment, with my dry  
 Tongue. I finding my self in good Health,  
 but seeing Death unavoidable in so deplorable  
 a State, one may guess how bitterly it afflicted  
 my Soul: But the Almighty and most Gracious  
 God, whose pleasure it was that I should yet  
 glorifie him among the Living, assisted me in  
 the middle of the greatest Distresses. He cast  
 me into so long and so deep a sleep, that the  
 thirteen Days of my hard Captivity \* appeared  
 but very short to me. In fine, on the thirteenth  
 Day, in the height of my greatest Agony, as I  
 was calling, tho' with but a feeble Voice, upon  
 my benign Creator, and imploring his Assistance,  
 and pronouncing the sweet Names of my dear  
 Father and Mother, calling them, tho' appa-  
 rently in vain, to succour me, I heard a noise  
 and rumbling over my Head. I can't tell if I  
 had then some glimpse of Hope; but however  
 I cried out, my Voice grew stronger, and I was  
 heard. Ten Persons wrought incessantly to open  
 my Tomb, and in two Hours time they dug  
 through † eleven Palms of Rubbish that sur-  
 rounded me, and having at last taken me up  
 from under the same, delivered me alive, and  
 very well in my Senses, into the Hands of my  
 Father and Mother, who had run to the place,  
 upon advice that my Voice had been heard.  
 Doctor *John Dominicus d'Altoni*, an able Physi-  
 cian, took me under his Care the three first Days,  
 and nourished me with Broths, prepared by his  
 Directions; so that I perfectly recovered my  
 self

\* When he was  
 taken out, he  
 said he believ'd  
 that he had  
 been but three  
 Days there.

† About eight  
 Foss.

' self in a very little time. 'Tis now four Years  
 ' and five Months and a half after my Delive-  
 ' rance, which I may call a kind of Resurrection,  
 ' that I write this, to publish the Blessings that  
 ' I have received from my good God ; and I find  
 ' my self as well as if that lamentable Accident  
 ' had never happen'd to me. I return immortal  
 ' Thanks to that God of Charity, for having  
 ' deliver'd me from the Jaws of Death ; and more  
 ' particularly for changing my natural evil Inclina-  
 ' tions, and putting me in the way of Salvati-  
 ' on. I devote my self solely to him, and beg  
 ' of him, from the very bottom of my Soul, to  
 ' bestow his precious Blessings more and more  
 ' upon me, to the end that I may never cease to  
 ' glorifie him, till that out of his immense Love  
 ' he shall glorifie me himself in his Paradise.  
 ' Amen.

“ Done at Ceretto, Nov. 19. 1692.

JOSEPH CLABORRI

I had this History from those who were Eye-  
 witnesses of it, and who are very worthy to be  
 believed. They also told me, that of fourscore  
 Nuns belonging to one Convent that were buried  
 in its Ruines, fifty and nine were crushed to  
 Death, and the other one and twenty were all  
 dangerously hurt, some of whom said, when  
 they were dug up again, and do still affirm, that  
 they remembred nothing, nor had no Idea of the  
 Earthquake that had happen'd.

The same Persons also told me, that they and  
 the rest who escaped the Danger, having been  
 forced to encamp in the Field, that they might  
 the more conveniently go and search among the  
 Ruines, to succour those who had been buried  
 alive under them, they were assaulted and per-  
 se-

Of Mount Vesuvius.

413

secuted in their Camp by a prodigious number  
of famished Mice and Rats which came from  
the ruined Town, and which \* leap'd upon  
them to bite them; insomuch that they were  
neecessitated to wage an open War with that Ver-  
min, and to watch in good numbers, by turns,  
to prevent their assaulding those who slept. They  
also say, that those same Creatures attacked a  
Cat and devoured her.

\* See Tom. I.  
pag. 55. *The*  
*History of*  
*Archbishop*  
Hatton.

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A N

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A N  
A B S T R A C T  
O F T H E  
Memorable History  
O F  
Capt. *Francis de Civille.*

Writ by Himself.

*See what has  
been said at  
the end of the  
5th Letter.  
Tom. I.*

(a) Near  
Rouën.

(b) In the  
Year 1562.

(c) Octob. 15

(d) *These are  
his own words.*

(e) *These  
Gorgetts were  
then very dif-  
ferent from  
those they use  
now.*

(f) Claude le  
Forestier, a  
Druggist.

**F***Francis de Civille*, a (a) Norman Gentleman, was Captain of a Foot Company of a Hundred Men in the City of Rouën, when it was (b) Belieged by *Charles IX.* and was then about Twenty Six Years of Age. The Count de Montgommery, Governour of the place, having Comanded him to (c) oppose the first efforts of the Assault, he was wounded at the end of the Assault (d) with a Musquet-shot in the Cheek, and right Jaw-Bone, the Bullet going out behind near the Nape of the Neck, and piercing his (e) Haussé-col.

This Shot having made him fall from the Rampart into the Ditch, some Pioneers that happen'd to be there put him into a Hole with (f) another Body which they put upon him, and cover'd them

# The History of Captain Francis de Cville. 415

them both with a little Earth. He remained there from a little before Eleven in the Morning, till half an Hour after Six in the Evening.

His (g) Footman being inform'd of the fatal Accident, thought to give him a more honourable Burial, and obtained leave of the Count de Montgommery to go and dig him up, an (b) Officer of the said Counts Guards going along with him.

(g) Nicholas de la Barre born in the Village of Rivonlet, near Vermon.

After having narrowly viewed the first Body, without knowing it, the Footman drew the second out of the Grave, and did not know it neither, being so disfigured with Clay, Blood, Swelling, and Paleness. He put them both into the Grave again, and covered them lightly with Earth. As the Officer and he were going away, the first observed, that the (i) Body which they had laid uppermost, was not well enough cover'd, a whole (k) Hand appearing. Upon this he returned, and as he was going to force it down with his Foot, he spied, by favour of the Moon, a Diamond-Ring, which cast a good glance. He took it off the Finger, and having covered the Hand, show'd the Diamond to the Footman, telling him, that he had not lost all his Labour.

(h) Captain Clark, Lieutenant of the Guards.

The Footman knowing the Diamond by its triangular Figure, return'd, and carry'd off his Master's Body. After he had wip'd it, he knew it at last, and his Love was so great, that he kissed and embraced it, and found some Heat, and other tokens of Life in him. Whereupon he

(i) It was Cville.

(k) The left Hand.

(l) carried him, as fast as he could, to the (m) Chirurgeons of the Army: But they looking upon him as a dead Man, had no regard to his Prayers to them, to try if they could bring him to Life again; they alledging for themselves, that they had but few Medicines left, so that they ought not to use them where they could do no good. But he not being of the same Opinion with

(l) The Officer and Footman were both on Horseback.

(m) They were at the Monastery of S. Clara.

(n) *The Sieur de Coque-  
réaumonts.*

(o) *M M. du  
Verbois, de  
Velly, and  
Du Val.*

(p) *Mrs. Gue-  
ronte, and  
le Gras.*

(q) *M. Jaques  
Davaux.*

(r) *The History  
says, he cried  
out, Han!  
han! han les  
bras! This  
han! han!*

*as an Expression  
of Pain in the  
Norman*

*Speech; as  
Han la teste!  
O my Head!  
Han les bras!  
O my Arm!*

*This is the way  
of complaining  
in Normandy*

(s) *Octo. 26.  
11 Days after  
his Wound.*

(t) *Four Gas-  
cons of  
Capt. Lago's  
Company, who  
was a Friend  
of Civile.*

(u) *Des Mou-  
lin's Lieute-  
nant of the  
Scots Guards.*

with them, carried the Body to the (n) House where his Master had used to lodge. The Body lay there above five Days and five Nights, without Speech, Motion, or any other Marks of its being sensible, but as burning hot with a Fever as it had been before cold in the Grave. Some of his (o) Relations being come to see him in this Condition, they sent for two (p) Physicians, and a (q) Chirurgeon to visit him. These having narrowly consider'd him, and prob'd his Wound, they thought convenient to dress it, altho' there was almost no appearance of a Cure. They also thought it advisable to make him a Rowel, which was forthwith done. They open'd his Teeth, and put some good Nourishing Broth down his Throat. Next Morning when they took off the Plaster, they found that a great quantity of putrid Matter had come out of the Wound, and that the Swelling of his Head and Neck was very much fallen. The Patient began also to show some tokens of Sensibility; he spoke some words, and (r) complained of the Pain in his Arm. But he knew no Body at first. He was in a great Consternation, as if a Man had been waked by surprise out of a deep Sleep. His Senses being come to him by degrees, gave some hopes of his Recovery, tho' at the same time he was very Fe-  
verish: But the Town being (s) taken by Storm, the fright thereof augmented his Fever very much. (t) Four Soldiers plunder'd the House where he lodg'd, but they used him with much Humanity, and even very Charitably, But those Soldiers being some Days after remov'd from thence, and an (u) Officer of the Royal Army quarter'd there, his Footman pull'd Civile out of his own Bed, and threw him upon a sorry Chaff Bed in a little back room. To crown his Misfortunes, some Enemies of his Younger

(x) Brother came thither, him, they

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(x) Bro

(x) Brother being told that he was in that House, came thither to murder him, and not finding him, they vented their Fury upon the Innocent Brother, and threw *Civille* out of the Window: But this Window not being very high, and there being a Dunghil just under it, lying at a Stable Door, he fell pretty soft. However, he lay there above three Days and three Nights Naked to his Shirt, with only a Night-Cap upon his Head, exposed to the Injuries of the Air, without been succoured by any body. At last (y) one of his Relations who knew that Captain *Civille* used to lodge in that House, but had heard nothing what was become of him, came to ask how he did. An old Woman, who was there all alone, answering him, that he was in a back Court, and that he dyed three Days before upon a Dunghil, he went to see him, and was very much surpris'd to find him still alive. *Civille* was so feeble, that he could not (z) speak, but by some Sign or other he made him understand, that he was Thirsty. Some Beer was brought him, which he swallowed down very greedily, but his Throat was so Contracted, that he could not get down one Mouthful of Bread, and the Passage was so narrow, that they were forced to pull a little Bit which he thought to have swallowed out of his Throat again. In the mean time his Fasting, and the Cold, had so good an effect, that his Fever had almost quite left him, and in a few Hours after, it was thought he might be safely carried by Water, to the Castle of *Croisset*, upon the *Seine*, about a League below *Roën*. The same (a) Soldiers who had been so Charitable to him before, help'd to carry him to the River side, and that without the knowledge of *M. de Croisset*, who being a *Roman Catholick*, durst not do any kindness to a Protestant in that time of violent Per-

(x) *The Young Civille had lost an Arm by a Cannon-shot, during the Siege, and had lodged some time in that House.*

(y) *M. de Croisset, his Cousin-German*

(z) *Thirst and Pain had dryed up his Tongue and Lips.*

*He afterwards eat Toast soaked in Beer.*

(a) *Of Captain Lago. They gave him a little Money, and procured him some Linnen Rags to dress his Wounds with*

E e



secution, no not to a near Relation, without being suspected. *Civille* was but ill received by the House-keeper of the Castle of *Croisset*, who made him tarry a long time upon the Bridge, where he was seized with a great Cold, and had certainly dyed, if one of *M. de Croisset's* Footmen had not happily come, who took him into the Castle, and ordered things necessary for him. But notwithstanding these Orders, he was so ill look'd after, the first Month, that he suffered very much. All that they made use of for an Ointment, was only the Crum of Bread mixt with the Yolk of an Egg, and their other Medicaments and Applications were proportionable. At length *M. de Croisset*, being acquainted with his deplorable Condition, sent him a (*b*) Physician, and the same (*c*) Chirurgeon who had him under Cure before the Town was taken. They staid two Days with him, left him Ointments, and visited him now and then (*d*) as they had opportunity, till he was pretty well recovered. By this time the faithful Footman was also come again, and was very serviceable to him. After he had gathered a little strength, he resolved to commit himself to the care of two (*e*) Gentlemen, Brothers, very famous for their Skill in Cures, who lived in the Country of *Caux*. These Gentlemen took the greater Care of him, because their Families had had a long and mutual Friendship for each other. They employed all their Skill with such Success, that in six Weeks time one might say he was in good Health. By that time, nothing ailed him, only he was a little Deaf, and had lost the use of the little Finger of his Right-hand, the Tendon of which was cut by the same Bullet that gave him the great Wound. *Civille* finding himself by this time, as he thought, as healthy as ever, betook himself again to the Army, where he received

(b) *M. de Bettencour.*  
(c) *M. Jaques Davaux.*

(d) *Being both Protestants they durst seldom go abroad, lest the Mob should fall upon them.*

(e) *M<sup>rs</sup>. de Rusoffe, & de S. Marie le Bailleul.*  
*Civille was carried to them in July, when Havre de Grace was besieged.*

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ceived many new Blows, and went through abundance of Fatigue and Hardship. This occasion'd the great Wound upon his Jaw-bone to open again from time to time; he was also much afflicted with (f) Imposthumes, and very often reduc'd to the last extremity. King Henry III. having banish'd the Protestants out of the Kingdom, in the Year 1585. *Civille* retired into England; where, the Year following, he met with two (g) famous Physicians, who perfectly cured him. He writ his own History himself, in the Year 1606. when he was above Seventy Years of Age, and Forty four Years after his Wound; from which History, this present Abstract has been drawn. This unusual Chance has been related by many famous Historians, but always with divers Faults or Omissions. The Writing that is in the hands of (h) *M. de Sicqueville*, hath one particular which I have not met with elsewhere, and which I will not forget here, because it does *Civille* a great deal of Honour. It is that Queen *Elizabeth* having heard of him, desired to see him, and to hear a Relation of his Adventures from his own Mouth; after which she presented him with a Diamond-Ring, and her Picture.

(f) Several little Bones came also now and then out of the Wound.

(g) Lavinus de Prague, and Maillard d'Orleans.

(h) A French Minister living now in London.

*M. D' Aubigne* tells us another particular Circumstance about *Civille*, which, tho' it is not mention'd in the History writ by himself, I see no reason why we should refuse to give credit to it, seeing he speaks as an Eye-witness. I have seen him, says *M. d' Aubigne*, Deputy of Normandy, to the National Assemblies, Forty two Years after his Wound, and I observed, that when we Signed any Resolutions, he always Subscribed himself, Francis de Cville, thrice Dead, thrice Buried, and thrice by the Grace of God risen again. Some Ministers, contrary to my Opinion, would have perswaded him

Tom. I. lib. 3. cap. 10.

to have left out that Curiosity, but could not prevail with him to do it.

*Civille* was twice married, both times since his last Resurrection. He had no Children by his first Wife, but several by his second. There are April 1698. \* now two of them alive in *England*; one of whom is Wife to *M. de Sicqueville*, just now mentioned; and the other is married to an *English* Gentleman called *Mr. Brown Sandham*.

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OF THE  
TARENTULA.

There is something so singular in the effects produc'd by the biting of the *Tarentula*, and in the common Remedies that are made use of to Cure those that have been bit thereby, that most People have been more inclinable to deny the Fact than to believe it. This obliges me to add here, to what I have already said upon that Subject, a new and very receivable Testimony, contained in a very particular Letter of Signior *Domenico Sangenito*, Doctor of Physick, a very exact and knowing Man, and who was born in the † Country where the *Tarentula* breeds. He speaks † Of Lucera or Nocera de Saraceni in the Province of Capitanata in the Kingdom of Naples. as an Eye-witness, and as one who hath often seen and examined the thing. The Letter is directed to Mr. *Anthony \*Bulifon*, from whom I had it, and shall give you a true Copy of it in his own words.

\*M. Anthony Bulifon was a

French Bookseller, who has been a long time settled at Naples. He is not only a very Ingenious Man in his Profession, but also a very learned Man, the Author of many fine Books, and a very honest Man. He is extream Civil to Strangers, and always ready to serve them.

*Molto tempo e, Signor Bulifon, carissimo, che me chiedeste alcune novizie tanto intorno alle Tarentole come an che intorno a gle effetti che producono in quelli che Mordono. E per che assai devo al vostro merito, ve ne darò quella contezza, Ch'io ne ho dalla testimonianza*

anza degli occhi proprii, a non da altrui mendicata.

\* There are likewise Tarentula, in Tuscany and Romania.

Nascono le Tarentole non Solamente \* nelle Provincie di Bari Lecce ed Ottranto, ma anche in quella di Capitanata, vicino alla cui Metropoli Lucera son' io nato e cresciuto, clima caldo, asciutto, e quasi affatto d'Alberi privo. Ne giorni caloro si dell' Estate, o pressimi ad essa stagione, si trovano nelle buche della Terra; et volendole prendere, bisogna con una sottil bacchetta dolcemente fischando toccarle che subito per la bacchetta insa vedrete sbucarle. La loro figura e simile a quella dell' Aragno, con otto gambe divise in due ordini, cioè a quattro per ciascheduno, il cui corpo ( che bipartito, e da un picciolo nodo legato si vede nell mezzo ) e della grandezza d'una mediocre ghianda, in punta à cui vien formata la bocca buttando da quella il veleno, non altrimenti che le Vipere, mentre segnano il luogo dove mordano, e non coll' aculeo come al'ri vogliono. Di colore sono varie una dall' altra, ed io n'ho vedute, cinericie, e di un color lionato così scuro, come sono le pulce, e con qualche Macchia, che sembra picciola stella. Ve n'ha altresì ne' monti, que colla nostra Puglia terminano; mà pero s'avvien che mordono, non fanno alcun' male.

Coloro che sono morsi, poche ore dipoi, con voce articolata si lamentono, e se li circostanti dimandano loro che cosa l'afflige? Molti riposta non danno, r'a solamente, con occhi torvi riguardano, ed al'ri fanno cenno colla mano sul core. Per la qual cosa, gli Abitatori di que' Paesi, come Persone pratiche, subito vengono in cognizione del malore che li tormenta; onde senza perdersi tempo tantosto chiamano sonateri con vari instrumenti, poichè al'ri ballano al suon di Chetarra, al'ri di cetarra, ed al'ri al suon di violino. Sul principio del suono, pian piano cominciano à ballare; chiedono spade, e come che siano inetti di scherma, se ne dimostrano con tutto ciò nel maneggiarle Maestri. Chiedono altre sì anche specchi, e mentre vi si mirano, gettano sospiri acutissimi, ed innumerabili. Vogliono bindelle, cateniglie, vesti preziose; e quando le sono

portate,

portate, le ricevono con allegrezza inespicabile, e con molta riverenza ne ringraziano chi loro le reca.

Tutte le cose sopradette dispongono con bell'ordinanza intorno allo steccato, doue ballano servendosi da tempo in tempo, or del<sup>la</sup> una or dell' altra secundo gl' impulsi che glie ne dà il malore.

Danno principio al ballo un ora doppo l'apparir del sole, terminando un' ora prima di mezzo giorno, senza prender mai riposo, fuorchè, se l'istrumento se scordasse; ed all' ora respirano con impazienza per insino à tanto che si ripone in accordo, notandosi con maraviglia, come Gente si rozza, ed inculta, come sono i cultori della Terra, custodi d' armenti, e simili altri uomini camparecci, siano così buoni conoscitori delle consonanze e dissonanze de gli istrumenti Musicali; e che tanto di queste s'enquietino quanto di quelle si appagano.

Un ora doppo mezzo di, entrano li bel nuovo in danza, continuando in essa sin altramontar del sole, come fanno per tre giorni col medesimo ordine senza Stancarsi, come io ne ho molti veduti, nè mai piu di tre giorni aver patito travaglio, se al male loro si fosse dato piu toardo rimedio col suono, cio che altri ne dica di otto, e di dieci giorni, che col ballo abbiano avuta necessita di seguirlo. Mentre che danzano sono fuori de' sensi, e non distinguono parente, ne amico, ma li sono tutti uguali: Ben è vero che alle volte invitano qualche Leggadro, e grazioso giovanetto al ballo.

Gli arredi di quali si servono sogliono per lo più esser di colore vago, come incarnato, rosso, ceruleo, e simili. E quando vedono il nero, s'adirano in modo, che colla spada corrono, discacciando chi n'è vestito. Ad uno solo, ch'io sappia tra molti, non dispiaceva il drappo nero; e questo tale non saltava, con tanto vigore quanto gli altri.

Ormai, ch'iovi ho descritto in generale la Tarentola, e gli effetti delle seu morsure; contentatevi, Amico, ch'io mi diffonda al quanto in raccontarvi due casi particolari, ch'io frà gli altri ho veduti nella mia Patria, ed in altri luoghi vicini.

Giovan Giacomo Tesoro (chio hò veduto più di sei volte ballare) un giorno si trovava in una foresta per suoi affari, e credo che si avvertì esser venuto il tempo di pagare il tributo alla sua morsicatrice Tarentola. S'invio egli verso l'abitato ma fu poi trovato per la strada su la nuda terra disteso.

Cio saputo nella sua, e mia patria v' accorsero molti, ed io con gli altri, e trovammo il misero contadino oppresso de' difficile respirazione, ed osservammo in altro che la faccia, e le mani erano incominciate a divenir nere; E perchè il suo male era a tutti noto, si portò le chitarra, la cui armonia, subito che da lui fu intesa, cominciò a mover prima li piedi, poco di poi le gambe; si reggeva appresso su le ginocchia; indi a poco intervallo s'alzò passeggiando, e finalmente frà lo spazio d'un quarto d'ora, saltava sì che si sollevava ben tre palmi da terra: Sospirava ma con empito così grande, che portava terrore a circostanti; e prima d'un' ora se gli sollevò in nero dalle mani, e dal viso racquistando il suo natio colore.

Nel castello delle Motta di Montecorvino ebbi congiuntura di veder ballare cinque attarantolati in uno medesimo tempo, e dentro un medesimo steccato: Erano quattro Bisolchi, ed una bellissima Forsetta. In questa unione osservai cose nuove, mentre ciascheduno aveva, preso nome straniero, et proprio dell' antichi Re, E tra essi medesimi si trovavano congiunti di parentela, e trattavano sì che si offesa reciprocanza d'affetto, e reiterati complimenti, che davano grande ammirazione a spettatori: Fecero con felicità il solito corso della danza nello spazio di tre giorni, de quali l'ultima sera, prima di Licenziarsi, dimandarono in grazia uno squadrone d'armati, e gli fu dato di dieci archibugieri; quali ripartiti in due lati, stavano pronti per far la salua; dimandarono poi un bechiero d'acqua, ed un poco di sale polverizzato, e tosto gli fu portato l'uno e l'altro. Il capo, o vogliam, dire l'ideale Re de' Regi (il cui nome era Pietro Boccomazza) segno nel vaso dell'acqua col sale, in modo di croce;



voce; pigliarono della medesima, aqua un poco per ciascheduno, fecero segno allo Squadrone, che sparasse, e con profondissimo inchino dissero, ci rivedremo l'anno venturo. Que miseri doppo tanta fatica, non si ricordavano cosa alcuna, ma solamente fra quella multitude di gente, da cui si vedevano circondati, chiedevano per pietà d'esser condotti nelle loro case. Ed io qui mi resto sodisfatto d'avervi servito in questa opportunità così brevemente, come ho potuto, se non come desideravate. Se in altro mi comandarete mi travarete semper corrispondente al vostro volere: E mi confermo, &c.

All Authors both Ancient and Modern, rank this sort of Tarentula's amongst Spiders. The kind is called *Phalanx*, *Phalangius*, and *Phalangium*, by \* *Pliny* and *Dioscorides*. The first of those Authors is misinformed, when he says, † that there are no Tarentula's in Italy; and that this Insect † *Phalangium* \* lives in Houses near to Ovens: But otherwise he gives a very exact description of it. It is certain, that the Tarentula bites and does not sting, as some have writ. Those described by \* *Olearius*, † *Vivit maxime circa furnos & Molas*. which he has seen about *Kaschan* in Persia, are almost of the same shape with those in Naples; but if we may believe this Author, they drop their Poyson like a drop of Water, and neither Bite nor Sting.

\* *Plin. lib. 11. cap. 24. and lib. 29. cap. 4.*  
† *Phalangium est Italix ignotum, lib. 29.*

cap. 4.  
† *Vivit maxime circa furnos & Molas.*

*Ibid.*  
\* *Olex. Travels into Persia, Tom. I. lib. 5.*

AN  
 ACCOUNT  
 OF THE  
 CROISADE  
 OF THE  
 Ladies of Genoua.

*Mentioned in the Second Volume of these  
 TRAVELS.*

*In the Year  
 1301.*

HAVING avoided as much as possible, in my Letters, to enter upon Digressions, for Bre- vity sake, and for keeping close to my Subject, I have contented my self in the Two first Editions of this Book, only to mention the rare and singular *Croisade* of the Ladies of *Genoua*, \*which happen'd about 400 Years ago, under the Pontificate of *Boniface VIII.* but having thought fit to make some Additions to this Volume, for the Reasons mentioned in the *Advertisement* to the Reader, I think I may hope without Vanity, that the following Account will meet with a favourable Reception.

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The three Letters of Pope *Boniface* are kept in the Publick Palace of *Genoua*, among the Archives of the Republick; and I must own, it was by a great Favour that I obtain'd the communication thereof. I do not pretend however to say, that they were never publish'd; but I may affirm, that I could never meet with them, tho' I have enquir'd into the Matter as much as possible. Whatever it be, this Transaction must be very little known to the World, seeing the Chevalier *de Mailli* does not take notice of it in the History of *Genoua*, wherewith not long ago he obliged the World. Father *Maimburg* knew nothing of it likewise, having not so much as hinted at it in his History of the *Croisades*, tho' he seems to want words to extol \* *Margaret* of France, Widow to *Bela* the third King of *Hungary*, who crossed her self, and went with the Christian Princes to the Relief of the Holy Land.

\* She was Daughter to Lewis the Young, and marry'd first Henry, surnamed by the French Court Mantel, King of England, associate to Henry II. his Father in the Throne.

The more I think on this Undertaking of the Ladies of *Genoua*, the more I am perswaded that there was some Mystery in the Case. To see a kind of *Amazon*, a stout and strong Woman in an Army, is no subject of Wonder: There are several Examples of it; but to see a considerable number of Ladies of Quality brought up tenderly according to their Birth, taking on a sudden a Cuirass, as by way of Inspiration, and forsaking their Husbands, Children, Relations, and Pleasures, to expose themselves, to no purpose, to the merciless Waves, and horrors of the War, is, in my Opinion, such an extraordinary thing, that I cannot believe so odd a Fancy could enter the Thoughts of any rational Person. I said to no purpose, for what could these pretended Amazons do? What Exploits could forty or fifty weak Women perform, without Strength, and Knowledge in the Military Art? for after

all

all, when one would suppose, they design'd to join some other Troops, he must agree, that they were more likely to prove an hindrance, than a reinforcement upon any occasion. The Enterprize was then usefess in it self, and the Cuirasses and Helmets, which are now one of the greatest Rarities and Ornaments of the Arsenal of *Genoa*, are a clear demonstration that the Ladies for whom they were made, did not leave them behind on the Field of Battel; and it may be, that those pretended Amazons never troubled their Heads or Shoulders with them.

\* See the Seventh Remark on the first Letter.

But on the other hand, what could be the design of the Pope? Was it to put to the Blush \* the Christian Princes, who slighted both his Prayers and Threatnings? Was it to inspire them with Emulation? Or in fine, was it in hopes that those Ladies would be followed by an Army of Gallants? But if he had only such Prospects, he could not flatter himself with any hopes of succeeding. Some others may say, that the Pope had cast his Nets every where, but had caught only these Women; but if it were so, and that these Ladies had seen themselves alone, their Enterprize would have seem'd so extravagant and ridiculous, that there had been no Obligation upon them to persist therein. If a motive of Piety, Zeal, and Religion is alledged as the reason of this unparallel'd Undertaking, it cannot hold in this place, because they could not but be sensible of the inutility of their Endeavours. I must therefore own, that I cannot discover the secret Spring of this *Croisade*; but nevertheless I am perswaded, that there was a Mystry therein; and am the more convinced thereof, when I reflect on the Character of *Boniface*, a cunning and dexterous Man, who pursued always his own private Interests, tho' by cross Ways and indirect Roads,

Fanta  
Fellow;  
My  
consider  
Trouble  
lections  
this extr  
ever, th  
formatio  
Travell  
enquire  
terprise  
uncomm  
ded wi  
Not  
Enterpr  
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likely,  
ed upo  
certain  
which

Fantastical, Hypocrite, Ambitious, Cheating Fellow ; in a word, a Villain of the first Order.

My Affairs did not permit me to tarry any considerable time at *Genoua*, and the Care and Troubles attending a Voyage, prevented the Reflections I might otherwise have made there on this extraordinary *Croisade*. *Genoua* being, however, the fittest place in the World to get an Information of this singular Event, the inquisitive Traveller may supply this defect of mine ; and enquire after the secret Motives of that odd Enterprize, and the particular Circumstances the uncommon Expedition of those Ladies was attended with.

Notwithstanding, this rash, useless, and \* unjust Enterprize betrays the great simplicity and weakness of the Ladies that were persuaded thereunto, likely, by the solicitations of a Man, they looked upon as a God, one may discover therein a certain Courage and Resolution above their Sex, which deserves some Commendation.

\* It was unjust to forsake their Families for so foolish a design.

Dilectis in Christo  
Filiabus Nobili-  
bus Mulieribus  
A. de Carmendino,  
I. de Ghisulphis, M.  
de Grimaldis, C.  
Francia, A. de Au-  
ria, S. Spinula, S.  
& P. de Cibo, P. de  
Caris, & aliis ea-  
rum Sociabus &  
Sequacibus Janu-  
nucn.

To our dearly beloved  
Daughters in Christ,  
the Noble Women,  
A. Carmendino,  
J. de Ghisulphis,  
M. Grimaldi, C.  
Franchi, A. Doria,  
S. Spinola, S. and  
P. Cibo, P. Cari,  
and other Ladies  
and Women of Ge-  
noua, who are to  
accompany them.

**E**X vestrarum, & di-  
lectorum Filiorum,  
3 Nobilium Virorum Be-  
nedicti Zachariae, Jaco-  
bi Lomellini, Lanfran-  
chi Tartari, & Joannis  
Blanci Civium Januensi-  
um literarum tenoribus, &  
relatione dilecti filii Fr. Phi-  
lippi Sacnen, Lectoris Or-  
dinis Minorum percepimus,  
quod vos, & aliae quam  
plurimae Mulieres Civitatis  
Januen, divino spiritu  
Inflammatae, provide at-  
tendentes, quod 4 Calanus  
Magnus Tartarorum Im-

**W**E have been in-  
formed by your  
Letters, and by those of  
our dear Sons, the Noble  
Bennet Zachariah, James  
Lomellini, Lanfranco Tar-  
tari, and John Blanchi,  
Citizens of Genoua, and  
by the account given us  
by our dear Son, Fr. Phi-  
lip of Savona, Reader of  
the Order of the Youn-  
ger Brothers, that You,  
and a great number of  
other Women of Genoua,  
animated and inspired  
by the Holy Ghost, have

re-

perator  
qui exero-  
mus, 3  
limitamus  
ad expel-  
Sancti a  
bylonicum  
ces - inci-  
Christiani  
ta, can-  
cantaren-  
ulatione  
quodque  
cipes, e  
Potentes  
doctissim-  
dum d  
tatis qu  
1 clausis  
turante  
moribus  
ram i  
bitarum  
factae  
petendo  
Terrae  
succurr  
viros  
decern  
rum  
per v  
lii su  
tu l  
rum,  
femin  
gressae  
runt  
singul

perator cum multitudine  
sui exercitus, licet Paga-  
nus, & Regnum Hieroso-  
lymitanum intraverit  
ad expellendos de Terra  
Sancta & Soldanum Ba-  
bylonicum, ejusque Sequa-  
ces incredulos, ut, eâ  
Christiano cultui restitu-  
tâ, cantica Domini de-  
cantarentur in ipsa ex-  
ultationis & laudis ;  
quodque Reges & Prin-  
cipes, & alii Christiani  
Potentes, & ad arma  
doctissimi, ad subvenien-  
dum dictæ Terræ, pie-  
tatis quodammodo viscera  
clausisse videntur, ob-  
turantes Aures suas cla-  
moribus exulum qui Ter-  
ram istam hætenus ha-  
bitarunt, quorum rauca  
factæ sunt fauces in ex-  
petendo lachrymabiliter  
Terræ sæpe dictæ illi  
succurri, induitis mente  
viros in corpore fragili,  
decernentes & sibi vestro-  
rum largitione bonorum  
per viam marini & Esto-  
lii subvenire sub ducatu  
Nobilium prædicto-  
rum, nonnullæ vestrum  
femineos animos super-  
gressæ, ad perfectiora fe-  
runtur, disponentes in  
singulari quasi <sup>10</sup> passagio

solved to follow the Ex-  
ample of Calanus, the  
great Emperor of Taria-  
ry, who tho' a Pagan, has  
enter'd the Kingdom of  
Jerusalem with a vast  
Army, to beat out of the  
Holy Land, the Sultan of  
Babylon, and the Infidels  
who attend him, that the  
said Country being re-  
stor'd to the Christian  
Religion, Songs of  
Thanksgiving and Ex-  
ultation may be sung  
therein. Your design is  
so much the more to be  
commended, because the  
most powerful Christian  
Princes, and the most  
skill'd in Military Affairs  
neglect to succour the  
said Holy Land, and  
seem to have shut up  
their Ears to the Cries of  
those Christians, who  
have been banish'd out  
of it, after having Inha-  
bited the same to this  
time, and who have so  
long implor'd their Assi-  
stance with Tears, that  
they are become Hoarse.  
The resolution you have  
taken to assist them with  
your Fortunes, and to  
go in Person to their re-  
lief, under the Conduct  
trans-



<sup>11</sup> transfigurare ( &c. ut in Bulla 53.) ut reformato corpore humilitatis earum, <sup>12</sup> conformentur Christi Corpori claritatis, secundum operationem quâ potest etiam subicere sibi omnia, qui in Cælis sedens ad dexteram Dei Patris interpellat pro nobis & exauditur pro sua reverentia: Non enim Pater æternus denegare potest quicquam Filio coeterno. Devotionem igitur vestram, & charitatis incendium, sanctumque propositum dignis in Domino laudibus commendantes, desideris vestris libenter occurrimus, & nonnullas petitiones ad robur & juvamen negotii pro

\* As he deserves, parte vestra petitis a vobis, ad exauditionis gratiam, prout decet, & expediens vidimus, Bonifacius liberaliter auximus admittendas, prout in alio nostro literis super hoc confectis plenius continetur: Sperantes in Domino, quod multiplicabit vobis socias, & alia tribuet incrementa, per quæ recu-

of the Noblemen aforesaid, does sufficiently shew that you have a Masculine Spirit in the feeble and delicate Body of your Sex. We understand likewise, that there are some amongst you, who being animated with that Heroical Courage, have form'd a greater design, and are disposing themselves for a particular embarkation to cross the Sea (according to the Bull 53) that having purified their vile Bodies, they may be made like to the glorious Body of Christ, according to the Operation by which he may subdue all things; he who sitting at the Right-hand of God, intercedes for us, and is heard as \* he deserves: For the eternal Father can refuse nothing to the coeternal Son: Approving then in our Lord, and commending, as you deserve, your Devotion, Charity, and the Holy Resolution you have taken, we heartily grant, according to your Desires, all those things which you have deman-

perabitur

perabitur  
& resti-  
fiano,  
proprio  
securavit  
ente,  
multipli-  
presenti  
qui mo-  
ad æter-  
futuro.

Dat  
14 quinti  
Anno 15

perabitur dicta Terra,  
& restituetur cultui Chri-  
stiano, quam Dominus  
proprio sanguine con-  
secravit, & ipso largi-  
ente, qui potest, vobis  
multiplicabitur gratia, in  
præsenti, & eo duce,  
qui novit, pervenietis  
ad æternam Gloriam in  
futuro.

Datum <sup>13</sup> Anagninæ,  
<sup>14</sup> quinto Idus Augusti,  
Anno <sup>15</sup> septimo.

ded for facilitating the  
execution of your De-  
signs in the manner we  
thought more conveni-  
ent, as it is more largely  
express'd in our other *Let-  
ters* writ on this Subject.  
We hope that God will  
increase the number of  
your Companions, and  
afford such other means,  
that the said Holy Land  
may be regained, and the  
Christian Religion re-  
stor'd therein. The Lord,  
who has Consecrated  
that Land by his own  
Blood, and who does e-  
very thing as he pleases,  
grant you all his Favours  
now, and the Glory e-  
verlasting hereafter.

Given at *Anagnia*,  
*August* the 9th in the  
Seventh Year of our  
Pontificate.

*Dilecto Filio Fr. Por-  
chetto Spinula<sup>1</sup> Ad-  
ministratori Eccle-  
siae Januensis.*

To our dear Son  
Porchetto Spinola  
Administrator of  
the Church of  
Genova.

**E**N, quod expectaba-  
mus invenimus, vi-  
dimus; Mulieres scilicet  
fortes, se per pietatis &  
virtutum opera exercen-  
tes, suorum patientia,  
& laborum<sup>2</sup> panem por-  
tantes de longè, de ex-  
ilio, scilicet præsenti pe-  
regrinationis, ad Patri-  
am, & surgentes de  
nocte mundalium tene-  
brarum, ut & domesti-  
cis Fidei Crucis adver-  
sarios dent in prædam,  
& quasi<sup>4</sup> non haben-  
tes hic manentem Civi-  
tatem futuram inqui-  
rant! <sup>3</sup> Accinxerunt for-  
titudine lumbos suos,  
brachium suum virili-  
bus operibus roborarunt,  
quorum<sup>6</sup> lucernæ non  
extinguentur in nocte:  
<sup>7</sup> Manus suas miserunt  
ad fortia, & <sup>8</sup> pal-  
mas suas aperuerunt in  
opibus impendendo sub-  
ventionis auxilium ex-

**W**E have at last met  
with, and seen  
what we so much de-  
sired; that is, Vertuous  
Women, who being defi-  
rous to exercise them-  
selves in Works of Piety  
and other Vertues, have  
resolved in this Expediti-  
on to carry from a dis-  
stant Country, out of  
which they banish them-  
selves, into their true  
Country, the Bread of  
their Labours and Re-  
pentance. They quit the  
Night and Darkeness of  
this World, to deliver in-  
to the hands of the do-  
mesticks of the Faith, the  
Enemies of the Cross,  
and look for the City  
that is to come, being  
conscious that they have  
none in this World that  
is stable and lasting.  
They have girt their  
Loins with strength, and  
strengthened their Arms

ulibus  
pauperib  
ribus  
us non  
fuit ve  
no Dabi  
perum  
ortis e  
labuntur  
ta, &  
in vita  
facientes  
omnulle  
mes,  
ie ac  
trinitus  
exu fra  
nos in  
rentes i  
necursum  
Christo  
e adve  
, &  
rantes  
rob dolo  
abitant  
miracula  
temina  
in f  
e succur  
nita so  
b pedib  
nificata  
eges &  
succu  
invita  
nt; fer  
les 16  
utibus

ulibus Terræ Sanctæ  
pauperibus: <sup>9</sup> A frigo-  
ribus nivis suis domi-  
bus non timebunt, cum  
sint vestitæ dupplicibus:  
<sup>10</sup> Dabitur eis de fructu  
operum suorum, & in  
vitiis earum opera lau-  
dabuntur. Quæ sunt  
istæ, & laudabimus eas,  
in vita sua mirabilia  
facientes? Istæ sunt,  
nonnullæ Nobiles Famu-  
læ, & ipsarum so-  
cietat ac sequaces, quæ  
divinitus inspiratæ, in  
seu fragili viriles ani-  
mas induerunt, ex-  
currentes in dictæ Terræ  
succursum, ut stent cum  
Christo constanter in a-  
ctu adversus malignan-  
tias, & adversus <sup>11</sup> o-  
stantes iniquitatem, qui,  
ob dolor! Terram in-  
habitantes memoratam. O  
miracula! & prodigia!  
feminae præveniunt vi-  
ros in sæpe dictæ Ter-  
ræ succursum. Hæ <sup>12</sup> a-  
dictæ sole, temporalia  
sub pedibus suis sternunt,  
significata per Lunam.  
Reges & Principes Mun-  
di succurrere, etiam  
invitati, <sup>14</sup> effugi-  
unt; feminae <sup>15</sup> Imbe-  
ciles <sup>16</sup> ultro se esse-

by manly Actions. Their  
Lamps shall not be put  
out in the Night. They  
set their Hands to mag-  
nanimous things, and o-  
pen their Hands to the  
Poor Exiles of the Holy  
Land, and endeavour to  
relieve them. \* They shall  
not be afraid of the cold-  
ness of the Snow for  
their Houses; for they  
are clothed with dou-  
ble Apparels. They  
shall receive the fruit of  
their Labours, and their  
Works shall be praised in  
the Gates. Who are those  
Women who do such  
wonderful things, and  
we shall praise them ac-  
cordingly? They are  
some Noble Women of  
Genova, with their Com-  
panions, who being in-  
spir'd from Heaven, have  
formed an Heroical De-  
sign in spite of the  
weakness of their Sex.  
They undertake to Re-  
lieve the Holy Land,  
and to fight constantly  
with Christ, against the  
wicked and workers of  
Iniquity, who inhabit  
now that Country. What  
Prodigy, what Wonder  
is this, to see Men pre-

\* These Texts  
are translated  
here according  
to the false  
Idea's of the  
Author. See  
the Remarks.

runt. <sup>17</sup> Unde hoc ?  
 desursum utique <sup>18</sup> à Pa-  
 tre luminum, à quo  
 omne datum optimum,  
 & omne donum perfe-  
 ctum descendit. Annon  
 in Mulieribus istis In-  
 novata sunt signa, &  
 mirabilia immutata ? ac-  
 cepimus namque <sup>19</sup> quod  
 prædictæ Mulieres, &  
 ipsarum sociæ & seque-  
 ces, decreverunt suorum  
 largitione bonorum per  
 viam marini Estolii  
 præfatæ Terræ Statui  
 subvenire sub ductu dile-  
 ctorum filiorum Nobi-  
 lium Virorum Bene-  
 dicti Zachariæ, Jaco-  
 bi Lomellini, Lan-  
 franci Tartari, & Jo-  
 annis Blanci Civium  
 Fanuensium & <sup>20</sup> nonnullis  
 ipsarum femineos ani-  
 mos supergressæ, ad per-  
 fectiora feruntur, dispo-  
 nentes personaliter in  
<sup>21</sup> particulari quasi pas-  
 saggio transfretare ad ex-  
 ibendum obsequia bella-  
 toribus Crucifixi, per  
 quos Christianitatis ho-  
 stes, auxiliante Deo, po-  
 terunt impugnari, & in  
 ipsa Terra Morari, ad  
 calcandas hujus Mundi  
 passiones, potius <sup>22</sup> affli-

vented by Women in  
 such a thing as this  
 These Women, cloathed  
 with the Sun, tramp  
 under Foot all Earthly  
 things represented by the  
 Moon. The Kings and  
 Princes of this World  
 having no regard to the  
 Sollicitations made unto  
 them, deny their Assis-  
 stance to that Country  
 and these Women, notwithstanding their natu-  
 ral feebleness, offer them-  
 selves voluntarily to go  
 From whence can pro-  
 ceed this Wonder, but  
 from above, from the  
 Father of Light, from  
 whom proceed likewise  
 all excellent and perfect  
 Gifts ? Are not Miracles  
 revived in the Person  
 of these Women ? For  
 we understand, that  
 they and their Compani-  
 ons, and Followers have  
 resolved to spend  
 nothing to relieve the  
 said Holy Land, and  
 go in Person thither  
 Sea, under the Conduct  
 of our dear Sons Ben-  
 dict Zachariah, J. Lomellini,  
 Lanfranco Tartari, and  
 John Blanci, Citizens  
 of Genoa. There are for

gi eligentes cum Popu-  
lo Dei, quam tempo-  
ralis vitæ Jucunditatem  
habere, aspicientes in re-  
munerationem, quam <sup>23</sup>  
oculus non vidit, nec  
auris audivit, & in-  
cor hominis non ascendit.  
Cum igitur tam lumi-  
nosa opera non sunt po-  
nenda sub modio, sed  
super candelabrum, ut ea  
qui sunt in domo Dei  
videant, & provocen-  
tur ad Imitationem ip-  
sorū; discretionī tuæ  
per Apostolica Scripta  
mandamus, quatenus,  
congregatis Clero & Po-  
pulo Januensi ad eorum  
deducas notitiam supra-  
dicta, & ad imitan-  
dam tam salubria ope-  
ra secundum à Deo ti-  
bi concessam prudenti-  
am indicas eosdem, &  
tam in Civitate Ja-  
nuen. quam in ejus  
Provincia, <sup>24</sup> Riparia,  
& districtu, per te  
vel alium, seu alios,  
denuncies, & denun-  
tari facias prout vi-  
sibus expedire. Cæte-  
rum, nolumus te late-  
re, quod in adjutorium  
tam fructuosi negotii  
directæ sunt nobis non-

others still, who anima-  
ted with a Spirit above  
their Sex, have framed a  
greater Design, and are  
disposing themselves for  
a particular Imbarcation  
in order to cross the Sea,  
and put themselves un-  
der the Command of  
those who are already  
fighting in favour of our  
Lord, and who by the fa-  
vour of God shall be able  
to conquer and subdue  
the Enemies of our Re-  
ligion. They design to  
continue in the Holy  
Land, in order to tram-  
ple under foot all world-  
ly Passions, chusing ra-  
ther to suffer with the  
People of God, than to  
enjoy the pleasures of a  
temporal Life, looking  
for the Reward, which  
no Eye hath seen, nor  
Ear heard of, and which  
never enter'd the Heart  
of Man. These won-  
derful things are not to  
be put under a Bushel,  
but on a Candlestick,  
that all those that are in  
the House may see it,  
and be thereby excited  
to do the like. We recom-  
mend to your Prudence,  
by this our Apostolical

F f 3

nullo

nullæ petitiones pro parte virorum, & Nobilium Mulierum prædictarum, quas prout expedire ipsi negotio vidimus, duximus liberaliter admittendas, prout in aliis nostris literis continetur: Et volumus quod hoc etiam per te, vel alium, seu alios deducas in publicam notitiam diligenter in præmissis te taliter habiturus, quod exinde retributionis æternæ præmium consequaris à Deo, & nos tuam prudentiam commendare possimus. Qualiter autem processeris in præmissis & utilitatem, & fructus, quos proventuros ex his Deo auctore, confides nobis seriòsius rescribas. Datum ut supra.

Brief, that after having assembled the Clergy and People of Genoua, you acquaint them with the design of those Ladies; and that you endeavour according to the Wisdom God has imparted unto you, to persuade them to follow so good an Example. We think fit also to acquaint you, that to favour the Success of this advantageous Enterprise, several Petitions have been presented unto us, from the Noblemen and Women herein mentioned, which we have favourably receiv'd as it was convenient for furthering the Success of their Design, as it is largely expressed in our other Letters. We require you to publish these Presents, or cause the same to be published as soon as possible, and hope that you will so behave yourself, according to the directions which you have already, that God will crown you with an eternal Reward, and that you shall receive from us the Praises that shall be due to your Prudence.

Don't



Don't fail to let us know  
what you have done in  
relation to what we have  
recommended unto you  
in our former Letters,  
and to tell us what Suc-  
cess you expect, by the  
favour of God, from  
what we have done hi-  
therto.

Given at *Anagnia*,  
*August* the 9th in the  
Seventh Year of our  
Pontificate.

---

Nobilibus viris Be-  
nedicto Zachariae,  
Lanfranco Tartari,  
Jacobo Lomellino,  
& Joanni Blanco,  
Civibus Januen.

To the Nobles Ben-  
net Zachariah,  
Lanfranco Tarta-  
ri, J. Lomellini,  
and John Bianchi,  
Citizens of Genoua.

**R**Ecepis literis per  
dilectum filium  
Fr. Phil. Saonen. Le-  
ctorem Ordinis Fratrum  
Minorum, ipsarumque  
considerato tenore, ac di-  
ligenter auditis quæ  
dictus Frater nobis ex-  
posuit oraculo vivæ vocis,  
exultavit cor nostrum in  
Domino, magnâ nobis  
ex iis lætitiæ materiâ  
præbitâ admirationis &  
laudis. Sanè atten-  
dentes devotionis fervo-  
rem, charitatis incendi-  
um sanctumque propositum  
Nobilium Mulierum  
A. de Carmendino, J. de Ghisulphis,  
M. de Grimaldis, C.  
France, A. de Auria,  
S. Spinulae, S. & P.  
de Cibo, P. de Caris,  
& multarum aliarum  
Mulierum Sociarum &  
Sequacium Januen. Quæ

**H**AVING attentively  
consider'd the Con-  
tents of the Letters which  
you have sent unto us by  
our dear Son Fr. Philip of  
Savona, Reader of the  
Order of the Younger Bro-  
thers, and likewise taken  
into our serious Consi-  
deration what the said  
Brother has laid before  
us, viva voce, our Heart  
has been exceedingly re-  
joyced in the Lord, the  
things imparted unto us  
being a subject Matter  
of Joy, Admiration, and  
Praise. And truly, we  
could not consider the  
Piety, Zeal, Charity, and  
Holy Design of the No-  
ble Ladies, A. Carmendino,  
J. Ghisulphi, M. Grimaldi,  
A. Deria, S. Spinola, S. and  
P. Cibo, P. Cari, and their  
Companions and Fol-  
lowers of the said City

divi-

divinitus Inspiratæ . or-  
dinaverunt per succur-  
sum marini Stollis sub  
cæstro ducatu , Terræ  
Sanctæ statui miserabili  
subvenire per particulare  
passagium , celeriter au-  
dere Domino faciendum,  
petitionibus quibusdam per  
eandem Fratrem pro  
vestra & ipsarum No-  
bilitum Mulierum parte  
perrectis, sicut decuit, &  
expedire vidimus tanto  
negotio, duximus annu-  
endum, prout hec ex-  
pressus in aliis nostris  
litteris continentur. 1 No-  
bilitatem itaque vestram  
monemus, rogamus, &  
hortamur, attentè obsè-  
crantes in Filio Dei Pa-  
tris, quatenus cum di-  
ctarum Mulierum subsidio  
aperiatis viscera pietatis  
ad dictæ Terræ succursum  
sicut Athletæ strenui Cruci-  
fixi, ut in præsentis Di-  
vinam consequamini gra-  
tiam, ut in futuro, Glo-  
riam sempiternam; &  
sic divinâ vobis & Mu-  
lieribus ipsis assistente  
virtute, in instanti Au-  
tumno possit hujusmodi  
particulare passagium fi-  
eri, quod multum nobis  
esset acceptum. Tu Be-

of Genous, without ad-  
miring their noble Re-  
solution. These vertu-  
ous Ladies being doubt-  
less animated by the Spi-  
rit of God, having signi-  
fied unto us by several  
Petitions, their design to  
go by Sea to the Relief  
of the Holy Land, which  
is in a lamentable Con-  
dition, and to Embark  
for that purpose, under  
your Conduct, in order  
to repair thither with all  
speed, under the Prote-  
ction of God, we have  
answered their Desires as  
favourably as the impor-  
tance of this Affair did  
require it; as it is more  
largely contained in our  
other Letters. We there-  
fore admonish, entreat,  
and exhort your Nobility,  
and most earnestly de-  
sire you, in the Name of  
the Son of God, that  
with the reinforcement  
of these Ladies, you open  
your Bowels of Com-  
passion, in order to Re-  
lieve the Holy Land, as  
generous and brave  
Champions of our Savi-  
our, that you may there-  
by obtain in this World,  
the Grace of God, and  
necesse

nedicte Zachariah, qui  
fuiſti nobis <sup>2</sup> familiarior  
ab antiquo, cum uno ea  
prædictis Nobilibus, ſuis  
conſociis, hoc facto, <sup>3</sup> ad  
præſentiam noſtram acce-  
das, præcedens dictum  
Stolium aliquibus die-  
bus, ut tu & ſocius  
per nos poſſitis ſuper a-  
gendis plenius informa-  
ri, & circa Romanam  
vel Terræ Laboris Pla-  
gam <sup>4</sup> jungi Stolio me-  
morato.

Datum ut ſupra.

an everlaſting Glory in  
the Life to come. We  
hope therefore, that by  
the Grace of God you  
will hold your ſelves in  
a readineſs to depart  
next Autumn with theſe  
Ladies, which ſhall be  
very acceptable unto us.  
You Bennet Zachariah,  
who are our old Friend,  
when you ſee all things  
ready, come hither with  
one of your Noble Com-  
panions above-named,  
ſome Days before the  
Imbarcation, that you  
may be more amply in-  
formed of what you are  
to do, and that you may  
take Shipping in ſome  
place of the Campania of  
Rome, or Terra di Lavoro,  
in order to rejoyn your  
Companions.

Given, &c.

Remarks

*Remarks on the first Letter.*

1. *Sociabus & Sequacibus.* These two Terms do properly signifie the same thing; but they are used here to denote some distinction of Quality or Condition of the Women, who design'd to accompany the Ladies mentioned in these Letters.

2. *Januen.* The City of *Genua* is always called *Genua* by the best ancient Writers; but these 500 Years since, some have called it *Janua*. This difference does likely proceed from the various Etymologies of the Name of that Town, and I might here produce ten or twelve different Opinions thereupon, were I not afraid to teaze the Reader with so useless and frivolous a Subject.

3. *Nobilium, &c.* I don't know, whether I have not said somewhere, that tho' all the *Nobles* of *Genova* enjoy the same Privileges, yet there is some distinction amongst them in relation to the Antiquity of their Nobility. The Family of *Lomellini*, mentioned in this Brief of the Pope, is amongst the Twenty eight Families of the Second Order; as are likewise the *Franchi* and *Cibo*. The others are of the Nobility associated. The four most ancient Families are the *Grimaldi*, *Fiesque*, *Doria*, and *Spinola*. There are near 500 Families associated or admitted into the Body of the Nobility.

4. *Calanus.* Father *Maimbourg* after several other Writers, calls that Prince *Cassanus*.

5. *Regnum Hierosolymitanum, &c.* Every Body knows, that *Jerusalem* received the Title of Kingdom, towards the latter end of the Eleventh Century, when *Godfrey de Bouillon*, the Chief of the *French Croisex*, was made King thereof. Some Chri-

Christian Princes take at this Day that Title, as well as the Grand Signiors, who are in Possession thereof, since *Selim I.* took it from the *Kaliphs of Egypt.*

6. *Soldanum.* *Saladin* took *Jerusalem* in the Year 1187. *Alfir*, Sultan of *Egypt* took all the rest of the Towns belonging to the Christians, except *† Acre* or *Ptolemais*, in the Year 1258. \* Three Years after *Melech Araff* besieged that Place, took it by Storm, and plundered it.

† *Acon*, or  
*St. John of*  
*Acre.*  
\* 1291.

7. *Clausisse*, &c. *Boniface* had his Reasons to use all imaginable Endeavours to persuade the Christian Princes to cross themselves for reconquering the Holy Land; but his imperious and assuming way occasion'd that none of 'em would hearken to it.

8. *Decernentes sibi*, &c. I don't know what signifies this *sibi* in this place. There are several other Faults in these Letters, but they do not deserve to be taken notice of, no more than the Sense and craggy Stile thereof.

*Marini Estolii*, &c. The word *Estolium*, which we meet with in the two first Letters, and that of *† Stolum*, used twice in the third, are but the same word, written likely by two different Persons, every one having followed his own particular way of writing. I have often met in Latin Books written by Spaniards, and Printed in Spain, with *Eschola*, *Escribo*, *Espiritus*, &c. for *Schola*, *Scribo*, *Spiritus*, &c. The Gascous, who are Neighbours to Spain, take the same liberty for softening, as they think, the French words, which begin with *S* followed by another Consonant; and

† *Etrog*, a  
Military Ex-  
pedition, and  
especially by  
Sea. Some Wri-  
ters of this  
Age use *Sto-*  
*Ius* and *Stori-*  
*um*, in the  
same sense.  
*Ughellus*,  
Tom. 3. p.  
411. quotes a  
Marble at Pi-  
sa, upon which one might read this Verse, among others, Anno quo Siculus est  
factus Stolus al oras.

this may be the reason why the *French* write and pronounce *Esprit*, *Espace*, &c. tho' derived from *Spiritus*, *Spatium*, &c. The *Italians* call a Band of Soldiers, *Stuolo*.

10. *Passagio*, &c. The word *Passagium* framed in the lowest ebb of the *Roman* Language, is used here in the same sense we use the word *Passage*, to signifie to cross a River, or a narrow Sea. *Our Passage was very happy; we were Ten Passengers on Board the Ship.* It is however to be observed, that this Term is particularly employed to signifie the Pilgrimage to *Jerusalem*, and the Military Expeditions into the Holy Land. *Passagium vernale*, *Passagium aestivale*, in *Sanutus*, *J. de Vitri*, and some other Writers of the Thirteenth Century. *Du Cange* quotes an Article of the Testament of \* *Charles the Fair* in the following words. "I be-  
" queath unto the Holy Land 50000 Livres to  
" be paid, when the General Passage shall be  
" made; and it is my Intention, that if the said  
" Passage is made during my Life, to go thither  
" my self in Person.

\* Charles IV.  
King of France  
who dyed in  
Dec. 1327.  
The Testament  
bears date from  
the 24th of  
Octob. 1324.

11. *Transfretare*, &c. They used also *Transfluviare*. The famous *Matthew Paris*, does not scruple to say, *Transfranciare*, to signifie to pass from *England* into *France*; and I don't question in the least but he would have said *Transangliare*; for passing from *France* into *England*. *Pro negotiis Regis Transalpinantis & Transfranciantis ad An.* 1257. It may be that *Boniface* meant by *Transfretare*, what they call in *Italy*, *Far' Canale*, that is to take the shortest cut from one place to the other, without keeping close to the Coast; and this Passage being more dangerous, 'tis certain, that a greater Courage was required to undertake it; and this may be the reason why those Ladies are so much extolled.



12. *Conformetur.* There is *Confirmetur* in the Original; but this is certainly a mistake of the Copy. See the last Verse of the third Chapter of the Ep. to the *Philip.*

13. *Agnania, &c.* An ancient Town and Bishoprick between *Valmontone* and *Florentino*, near the *Via Latina*, in the *Campania* of *Rome*, which was the Country of *Boniface*. It was in this place that *Sciarra Colonne*, and *William Nogaret* took him Prisoner few Years after. That Town is much ruined now.

14. *Quinto Idus.* The 5th of the Ides of *August* is the 9th day of the same, according to our Style.

15. *Anno Septimo.* *Bennet Cajetano*, who took the Name of *Boniface VIII.* was elected *Anno 1294.* and these Letters bearing date of the seventh Year of his Pontificate, it follows that they were written in the Year 1301. which agrees very well with the *Annals* of *H. Sponde*, who has the following words upon this Subject. *Memorable est*

\*Ad Annum 1301. Num. 14. *quod \* hoc eodem Anno, nonnullæ Mulieres nobiles Germanenses ardore Fidei ad subsidium Terræ sanctæ accensæ, Dum Reges ac Principes, aliique Dynastæ ad arma docti ei succurrere detrectarent, virilem animum induentes, non solum suorum largitione bonorum suppetias ferre decreverunt; verum etiam ipsæmet cum nonnullis concivibus*

† These words being the very same used by Boniface, make me believe, that *Sponde* had transcribed † ad exhibenda obsequia bellatoribus Christi, quarum laudabilem conatum Bonifacius Pontifex, dignis præconiis commendavit; tam ad ipsamet scribens quam ad Porbetum Spinulam ordinis Fratrum Minorum Archiepiscopum Genuensem & aliis.

seen the Letters of that Pope. He had been in Italy with the Cardinal De Sourdus.

Remarks on the second Letter.

1. **A** *Dministratori*, &c. 'Tis certain, that the City of *Genoua* was honoured with an Archbishoprick long before that time; and that *Porceto Spinola* was Archbishop thereof, as *Sponde* does positively assert it. Why *Boniface* does not give him that Title, I don't know: It may be that that proud Pope declined it; the Title of Archbishop being too great in his sense to be given to a Prelate whom he looked upon to be so much below him. But this conjecture I will not depend upon.

2. *Pantem portantes de longè*. This is taken from the 31 Chapter of the *Proverbs*, v. 14. and the whole beginning of this Epistle is made up of Texts out of the same Chapter, and some other places of Scripture, most miserably Translated, and still more miserably applied.

3. *Gal.* ch. 6. ver. 10.

4. *Heb.* ch. 13. ver. 14.

5. *Prov.* ch. 31. ver. 17.

6. *Prov.* ch. 31. ver. 18.

7. *Mamus suas miserunt ad Fortia*. This is the beginning of the 19th Verse of the 31st Chapter of the *Proverbs*. But he dares not make use of the whole Verse, being sensible of the great disagreement between a Spindle and a Sword. His design being to extol these Amazons, he is very glad to find in the place the word *Fortia*, and not caring for the Translation, he applies it to his purpose. The little affinity that is between a Spindle and Heroical Actions, and consequently the great difference of the Sentiments of those who have pretended to explain the Term of the Original, inspired me with the desire to clear the difficulty

difficulty as much as I could; and in order to it I have had the Patience to consult all the modern and ancient Translators and Commentators, that I could meet with in three or four good Libraries. I have likewise consulted several Learned Men, but after all, I must own, that my Endeavours have been to no purpose. I have met with nothing but Conjectures, some indeed more reasonable than others, from which I have certainly concluded, that no wise Man can affirm, that he understands the Term in the Original. The word כושר being not used in any other place of the Scriptures, and the Hebrew Tongue being included in those narrow Bounds, I think it ought to be ranked amongst those Terms, the true sense and signification thereof it is impossible to determine. However, as it is a constant Maxim followed by the most judicious Interpreters, that when a word has several Significations, we must choose that which is more agreeable to the Subject, we may conclude, that the Latin Translator has no reason to combine or joyn in this place *Warlike Exploits* with a Spindle. And since in the same Verse he puts a Spindle into the hands of the Vertuous Woman, whose care and good Husbandry is here so much commended, it was certainly more agreeable to the Subject to joyn a Distaff to the Spindle, than a Launce or a Javelin; and doubtless he would have done it, had he but considered the soft, timorous and pacifick Temper

\*The Hebrew word has been translated, useful things convenient things, Industry, Heroical Actions, Spindle, Distaff, a Ring of Iron, or other Metal or Stone which they put to the end of the Spindle, to make it more weighty, a Spinning-Wheel, &c. The French

Translators, I mean the Papists, being professed Slaves to the Latin Version, have translated *Choses Fortes, strong things*; and Messieurs of Port-Royal, themselves; but being not altogether so Warlike as Boniface, they have took the liberty to say in a Marginal Note, that it is not the sense of the Hebrew.

of the † Sea, which a drop of Blood is able to cast into a Swoon, and is therefore by divine and humane Laws, as it from the fatigue of the War, and confin'd to the Care of their Household. I know the famous Madam Schurman, cannot endure that Women should be excluded from applying themselves to Sciences, and perpetually confin'd to their Spin-dle and Distaff; but I am sure she never pre-tended that they may put on the Harness, and that she looked upon this as much unbecoming the fair Sex, as a Distaff wou'd be unbecoming a General at the Head of an Army. This Fortia is no doubt one of 80000 Faults or Mistakes that the Learned \* Isidor. Clarius, tells us he has ob-served in the Vulgar Latin Version; and doubt-  
less the † Supream Lord, Vice God, Almighty, most Holy, and adorable Depositary of the Divine Oracles, notwithstanding his Sacred Majesty, and Papal Infallibility, was an impertinent Coxcomb, who did not understand himself.

† Pheretima, Widow of Battus, King of Cyrena, in Libya, be-  
ing forced a-  
way with her Son Arcefilas, from her King-  
dom, by her Sub-  
jects, im-  
plor'd the As-  
sistance of Evellon, King of Salamina, and desired him to send an Army to re-  
store her to her Throne. Evellon denied her Demands, but as she persisted, he sent her a Distaff and a Spindle of Gold.  
Herod. l. 4.

This is doubtless the History mentioned by Monsieur des Maretz, in his Annota-  
tion on this Text of the Proverbs

\* A Benedictine, and since Bishop of Foligno. He was a Pious and Learned Man, and much respected for his great Merit. Vid. Prolegom. of B. Walton, in the beginning of the Polyglote, and the Epistle to the Reader of Iiid. Clar.

† These Titles are given to the Popes by the zealous and devout Papists, and favourably accepted by 'em.

8. Prov. chap. 31. ver. 21.

9. A frigeribus nivis, &c. Prov. 31. 21. Here is another Passage pitifully translated, and as ill apply'd as the former. Solomon, under the Title of King Lemuel, describing the Vertuous Woman or good Houfwife, who seeketh Wooll and Flax, and works willingly with her Hands, and is whol-ly taken up with the Cares of her Family, tells

† The Term of the Original signifies House and Household or Family, but 'tis certain, that it ought to be translated here by Family, as well as in the 15 Verse of the said Chapter, and several other places.  
\* The Original signifies likewise Scarlet; but methinks the sense requires that we should translate Lined or double Vestments.

us, that she is not afraid of the Snow and Frost for her † Household, because they are cloathed with lined Vestments; but Boniface, designing to apply this Passage to his Genouese Ladies, gives it quite different and unintelligible turn. There is ground to suspect, that when Boniface tells us, that these Women are *Vestitæ duplicibus*, that this *duplicibus* relates to *domibus*, and not to their Families; and if it be so, he alludes to what St. Paul says, in his second Epistle to the Corinthians, Ch. 5. ver. 1, 2. of a House from Heaven, wherewith we desire to be cloathed.

10. Prov. Ch. 31. the last ver. This Passage is likewise falsified.

11. Psal. 5. 6. 92. 8, &c.

12. Apoc. Ch. 12. ver. 1.

13, 14. *Invitati effugiant*. See the Seventh Remarks on the first Letter.

15. *Imbecilles, &c.* 'Tis true, that Women, generally speaking, are feeble and weak, and especially such who are tenderly brought up, as likely these Ladies were. Therefore this very consideration ought to have obliged the Pope to divert them from so perillous and fatiguing a Voyage, instead of encouraging them thereunto; and instead of wresting so many Passages to commend their Resolution, he ought to have mentioned unto them so many other Texts out of the same Book of the Proverbs, wherein Solomon does so lively describe the Duty of Women.

16. *Utro se offerunt*. No doubt but Boniface was willing, that the World should believe it, but from what I have already observed, and the secret Intrigues which appear in the *Litteræ Præmissæ*, of which he speaks to the Archbishop, we may safely conclude, that he must not be believed upon his Word; and that this Affair had been negotiated for a great while. The first words of the

Letter

Letter to the Archbishop confirm the Suspitions of a secret Negotiation, and no doubt but it was an oversight of his pretended Holiness, to use them: For if these Ladies were on a sudden Inspired, and *ultro se offerunt*, as he would make us believe, how can he say, that he has found what he looked for, &c. *En quod expectabamus invenimus; vidimus mulieres, scilicet sortes, &c.*

17. *Unde hoc?* To answer this Question, one ought to desire to see the *Literæ Præmissæ*, which certainly contain'd part of the Mystery.

18. *James* Ch. 1. ver. 17.

19. 20, 21. These Expressions intimate, that these Amazons design'd to divide themselves into two Bodies; that some of 'em were to Sail all along the Coast, as is usual in the *Mediterranean*, and that the other, being more Courageous, resolved to take the shortest cut and *fare Canale*. The Design of the latter seems to be implied in these Terms, *Nonnullæ ipsarum*, and *particulare Passagium*.

22. *Heb.* Ch. ver. 2. 5.

23. *1 Corinth.* Ch. 2. ver. 9.

24. *Riparia.* The *Riviera di Genoua*, the Coast of *Genoua*. This is the name of the Tract of *Ancient Liguria*. Land possessed by the Republick of *Genoua*.

## Remarks on the third Letter.

1. **N***Obilitatem*, &c. It would not be, perhaps, impertinent to say, that the proud *Boniface* would never have used this Expression, had he not extremely wanted the Services of the Persons to whom he wrote; and I must confess, this was the first thought I had upon the reading of these Letters. However, I will not insist upon it, having observed, that the Popes use sometimes the same Expression, without any Mystery, of which I have a fresh proof in the Answer the present Pope *Innocent XII.* now Reigning, returned to a Letter the City of *Naples* wrote to him, to congratulate his Exaltation to *St. Peter's* Chair. I have inserted here those two Letters, tho' foreign to the Subject in hand, as worthy of the Curiosity of the Reader.

2. *Familiarior ab Antiquo*, &c. This is a particular flattering distinction in favour of *Zachariah*; but the Comparative *Familiarior*, sheweth, he did likewise own the rest for his Friends.

3. *Præsentiam*, &c. He designed to confer with them about several things, which were not fit to be trusted to Ink and Paper, for fear they should take vent.

4. *Fungi Stolio*. See the 19th Remark on the second Letter.



A

## LETTER

FROM THE

City of Naples,

TO

Pope Innocent XII.

To Congratulate his Exaltation to  
the Pontificate.

Beatissimo e Santissimo Padre,

**S**In dalla prima ora, ora fatale, ora di Dio, che  
parti V. Beatitudine da questa sua Patria e resi-  
denza, humili, devote ed incessanti sono state le preghi-  
ere di questa fedellissima Città alla Grand Madre di  
Dio concetta senza Macchia di Peccato originale.  
benignissima \* Protettrice di questo Pubblico, accio che *Together with*  
fosse Mediatrix presso illo suo santissimo Figliuolo per s. Michael *s. January and*  
l'essaltatione di vostra santità. Onde essendo piaciuto *the Archangel.*  
ala Divina misericordia di assumere la Sancta vostra  
a tanto supremo grado, per che risorga al mundo Chri-  
stiano a quelle grande aspettative che possono con cer-  
tezza insinuargli il valore El Santo Zelo di  
Nostra Beatitudine ; questa decorata città colma  
d'estremo giubilo più da crederfi, che da esprimersi Ma-  
dre Fortunata per prima d'un Figlio di sì alti & ele-

G G 3

viti

vati meriti, ora con sorte Vantaggiata figliuola d'un Padre Beatissimo e santissimo, ti humilia a suoi santissimi Piedi, addirando nella sedeo san Pietro Vicario di Christo signore nostro vostra santità a cui hebbe in Privilegio da' l' Cielo di dare illustri natali. Piaccia alla stessa bontè di Dio che li ha chiamata a' l' sommo Pontificato assistere alla santità Vostra, e dar mano e valore a' l' suo santo Zelo e viriù, con lunghi e felicissimi anni, per servizio della santissima chiesa Catholica, per depressione di suoi nemici, e vantaggio e quiete di suoi fedeli, come Noi più degli altri strettamente interessati ne porgeremo continuati i nostri voti a Dio; e genuflessi di nuovo con lacrime di tenerezza stilate da' nostri cuori a' suoi santissimi Piedi. Questi humilmente bacciamo, attendendo da vostra santità l' apostolica benedizione.

Di vostra santità.

Umilissimi, devotissimi, ed obbedientissimi servidori et Figliuoli gli eletti della Fedelissima Cito di Napoli.

D. Gennaro Brancaccio.  
D. Lucio Capece.  
D. Francesco di Gennaro.  
D. Pietro Moccia.  
Dottor Antonio Plastena.

The

Dilecti  
Ben  
litatibus ve  
quam propet  
mam Patr  
virorum T  
præstantium  
cupiamus p  
teri vestro  
dem nibilom  
gique vos  
perceptam  
tholicæ reg  
culenter dec  
decus nostru  
commisum  
mus fore u  
bis ab Illo  
tiora confu  
impares on  
tates vest  
quo possum  
bisque Ap  
impertimur

Datum  
lo Pi  
stri

## The Pope's Answer.

**D**ilecti Filii, Nobiles viri, salutem & Apostolicam Benedictionem. Etsi non dubitamus quin Nobilitatibus vestris satis superque notum ac exploratum sit, quam propensam erga præclarissimam nostrique amantissimam Patriam Civitatem Neapolitanam, splendidum virorum Togâ, sagoque, omniumque virtutum genere præstantium, emporium, geramus voluntatem, & quam cupiamus præclaris benevolentie nostræ documentis veteri vestro erga Nos studio abundè respondere; de ejusdem nihilominus voluntatis effusa propensione, magis magisque vos certiores reddimus, rescribentes Literis quibus perceptam à vobis ea nostra supremum ad Ecclesiæ Catholicæ regimen assumptione, exuberantem lætitiâ luculenter declaravistis. Quia vero in Gloriam vel dedecus nostrum præcipue est cessurum tantum munus nobis commissum, de perspecta Pietate vestra, plane confidimus fore ut assiduis, enixisque precibus, validam Nobis ab Illo, qui debilia interdum Mundi eligit ut fortiora confundat, opem imploraturi sitis, ne gravissimo impares oneri succumbamus. Hâc spe freti, Nobilitates vestras, Universosque ordines charitatis sensu quo possumus ardentiori, in Domino complectimur, vobisque Apostolicam Benedictionem iterum iterumque impertimur.

Datum Romæ apud S. Mariam Majorem sub annulo Piscatoris die 4 Augusti 1691. Pontificatus nostri Anno primo.

A N

# ACCOUNT

Of the Famous

## Enigmatical Epitaph,

Which is seen near

# BOLONIA.

ÆLIA LÆLIA CRISPIS, &c.

\* A Famous  
Civilian, and  
Professor of  
Laws at Bolo-  
nia. He has  
published since  
that time a  
Latin Disser-  
tation on this  
Subject.

**T**His Epitaph has made so much noise in the World, and so much exercised the Criticks, that perhaps the Reader would have been pleased to have found a more particular Account thereof in my Letters from *Bolonia*. I would indeed have somewhat enlarged thereupon, but I considered, that I could not do it without engaging my self into a digression too long for a Letter. I contented my self therefore to insert the Epitaph it self; but having now an opportunity in this Third Edition to make some Additions to my former Letters, I hope the Reader will kindly accept the following Account of that famous Riddle, which I have mostly collected from the Conversation I had with Dr. \* Charles Casar Malvasia.

Before

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Spon is, I  
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Man of his  
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Inscription  
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tradition  
Inscription

Before we put our selves to the Rack to find out the sence of this Enigm, it is necessary to give an Historical Account thereof. Monsieur *Spon* is, I think, the last Traveller who has taken notice of this Epitaph, but he, no more than several others, has not done it exactly, nor treated that Subject as we might have expected from a Man of his Learning.

The ancient Marble on which this Sepulchral Inscription was Engraven, and on which it was read above 120 Years ago, was broke in \* pieces by an unlucky Accident; but the Possessor thereof caused a Copy to be Engraven; and this authentic Copy is now looked upon as the Original. Several People disgusted at the very word of Copy, slight this Inscription, without any further Examination; but the doubt we may have of the Fidelity of the Copist, is not the only difficulty to be met with in this Case. They keep at *Milan* the same Inscription, with some few variations and additions, written in *Gothick* Characters on a Parchment; and they tell us, that their Parchment is a more authentick Piece than the new Marble at *Bolonia*; and therefore slight it as much as the *Bolonian's* do the Parchment of *Milan*. Each Party bring some reasons in favour of their Inscription: Those of *Milan* say, that their Copy being certainly the most ancient, it must be taken for the truest; and the *Bolonian's* Answer, that without disputing the Antiquity of their Copy, it is certain, that their Marble must be a true Copy of the Antique, which was broke above 120 Years ago; and besides the probability of the exactness of the Copist, which can hardly be suspected, they bring an Instance which proves it beyond any Contradiction: For this Marble containing the same Inscription, without any variation at all, that we

\* The Fragments were sometime after through inadvertency, made use of for the Foundation of a House.

Richard Wit  
an English-  
Man, John  
Turrius of  
Bruges.  
Marc. George  
Draudius of  
Francfort,  
Francis Scot  
of Antwerp,  
Nicholas Bar-  
naud de la  
Creste, a  
French-man.

meet with in \* Travellers and other Authors, who have written before the ancient Marble was broke; and several Persons at *Bolonia*, now living, having Copies in their hands, that were taken by their Fathers before that Accident, there is no doubt but this Marble is a true Copy of the ancient, notwithstanding what those of *Milan* may say in favour of their ancient Parchment. However, I have inserted here both Inscriptions, for the greater satisfaction of the Reader.

The Inscription of *Bolonia*.

D. M.

ALIA LÆLIA CRISPIS

NEC VIR NEC MULIER NEC ANDROGYNA

NEC PUELLA NEC JUVENIS NEC ANUS

NEC CASTA NEC MERETRIX NEC PUDICA

SED OMNIA

SUBLATA

NEQUE FAME NEQUE FERRO NEQUE VENENO

SED OMNIBUS

NEC CO-ELO NEC AQUIS NEC TERRIS

SED UBIQUE FACET

LUCIUS AGATHO PRISCIUS

NEC MARITUS NEC AMATOR NEC NECESSARIUS

NEQUE MOERENS NEQUE GAUDENS NEQUE FLENS

HANC

NEC MOLEM NEC PYRAMIDEM NEC SEPULCRUM

SED OMNIA

SCIT ET NESCIT CUI POSUERIT.

C  
Dec  
Dec  
Dec  
Su  
Re  
LELIA  
LUCI  
Dec  
Reque  
Hanc nec  
S  
Hoc est  
Hoc est  
Sed ca

The Tran

Alia Lælia  
man, Herm  
Prostitute,  
who dy'd ne  
Sword, but  
neither in H  
where. Luc  
Husband, L  
or Weeping  
he has made

The

The Inscription of *Milan.*

AN. PP. D.

CLIA LCLIA CRISPIS

Nec Vir nec Mulier nec Androgyna  
Nec Puella nec Iuvenis nec Anus  
Nec Casta nec Peretrix nec Pudica  
Sed omnia

Sublata nec Fame nec Ueneno  
Sed omnibus

Nec coelo nec Aquis nec Terris  
Sed ubique jacet.

LCLIA CRISPIS Alias in cavo acuto

LUCIUS AGATHO PRISCUS

Nec Maritus nec Amator nec Necessarius  
Neque Poerens neque Gaudens neque Flens  
Hanc nec Polem nec Pyramidem nec Sepulcrum  
Sed omnia

Scit & nescit quid cui posuerit

Hoc est sepulcrum intus cadaver non habens

Hoc est cadaver sepulcrum extra non habens

Sed cadaver idem est & sepulcrum sibi.

The Translation of the Inscription of *Bolonia.*

Diis Manibus

*Alia Lælia Crispis*, who is neither Man, Woman, Hermaphrodite, Maid, Young, Old, Chaste, Prostitute, nor Modest, but all these together, who dy'd neither of Hunger, Poyson, or by the sword, but by all these three things together; is neither in Heaven, Water, or Earth, but is every where. *Lucius Agatho Priscus*, who is neither her Husband, Lover, or Relation; nor Sad, Joyful, or Weeping; knows and knows not for whom he has made this, which is neither a Monument,  
a Py-



\* It is not necessary to insist in this Translation, on the other differences between the two Inscriptions.

a Pyramid, nor a Tomb (The Inscription of \* Milan adds) that is to say, a Tomb without a Corps, a Corps which is not within a Tomb, but a Corps which is altogether to it self a Corps and a Tomb.

The chief Objections against the Inscription of Milan, are the following,

1. That the Letters *A. M. P. P. D.* which are in the room of the *D. M.* (*Diis Manibus*) of the Inscription of *Bolonia*, are never found in any ancient Inscription; and that therefore the said Inscription may be reasonably suspected.

The *Milanese* having sent this Enigma to the University of *Padoua*, to desire them to explain it; the *Bolonian's* explained these Letters, *A. M. P. P. D. Academi Mediolanenses Patavinis Proponunt Dissilvendum, Aenigma Malè Per Patavinos Declaratum.*)

2. That † *Elia Lelia*, by an *E* instead of the Diphthong *Æ*, is a proof of the Carelessness and Ignorance of the Copist.

3. That the *Neque ferro* which has been doubtless omitted, is another proof that the Copy is defective; and it is more certain, that those words were omitted, because the want of 'em spoils the Order of the Inscription, in which one may observe, that the *Ternary* number is constantly observed.

4. That the three last Lines have been added to the genuine Inscription, which is proved, first because they are found in no ancient Copy of that of *Bolonia*; and secondly, because the same words being found in another \* Inscription, which has no relation to this, it is plain, that they were added to this by the Transcriber, who, it seems, designed rather to perplex the sense of the Epitaph, by adding new Difficulties to it, than

† E simplex loco Diphth. Ae occurrit nonnunquam; at per me liceat id fabrilis erroris adscribere: Ez. Spanh. Diss. 2.

For Nic b. V d.  
Daphi iea  
Agath.

than to re-  
nia.

Monsieur even without pose, whether they doubt what would alter other the Inscription that of *Bolonia* der of the tells us con His Opinion sons.

1. That Copy, it is

2. That *Elia* and it is enough

Inscription

3. That milies.

4. That are here jo

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mistaken.

*AE* and

than to relate it as he had seen it at *Bolonia*.

Monsieur *Spon* who confounds these two Epitaphs, even without knowing, as I may reasonably suppose, whether there were two of 'em, and whether they differ'd one from the other; who leaves out what words he pleases, and takes the liberty to alter others; who relates the two last Lines of the Inscription of *Milan*, as if they were read in that of *Bolonia*; and in short, who alters the Order of the Lines, &c. slights that Inscription, and tells us confidently, that it is a modern Work. His Opinion is grounded on the following Reasons.

1. That the Inscription of *Bolonia* being but a Copy, it is not to be depended upon.
2. That the Diphthong *Æ* \* joyn'd thus in \* *Instead of Alia* and *Lælia*, being a new way of Writing, *Æ*. it is enough to convince every Body, that the Inscription cannot be ancient.
3. That *Alia* and *Lælia* are two distinct Families.
4. That *Agatho* † *Priscus* are two Surnames, and † *He says always Priscus, whereas we read in both Inscriptions* are here joyn'd to no Family.
5. That the whole Inscription is nonsensical and ridiculous Stuff.

We have in a manner already answered the first Objection; and I may add in this place, that it were to be wished, that we had the Holy Scriptures penned with the Hand of the Sacred Authors, but that the Copies we have, tho' ten thousand times transcribed, are nevertheless looked upon as true Copies of the Original. Happy if we had the first Copy thereof, as we have of the Inscription of *Bolonia*! To answer the first Objection, one may tell Monsieur *Spon*, that he is absolutely mistaken. 'Tis true, that we commonly find *Æ* and *OE* parted thus, and not joyned as *Æ* and

*Æ* and *O-E* in ancient Inscriptions ; but how-  
ever we meet one and the other. I have ob-  
served it frequently, in the few Inscriptions I  
have seen, and Dr. *Malvasia*, has made a fine  
Collection of Inscriptions of an undoubted Anti-  
quity to prove the same thing. It may be also,  
that the Author of the *Bolonian* Copy was not per-  
haps very exact in this particular, and may have  
joyned those Letters, tho' they were not so in the  
Original. Mr. *Spon* himself is sometimes of a  
different Opinion ; and I remember, that he ad-  
mits the Inscription of the Donation of the Lake  
of *Geneva*, to the City of that Name, for an an-  
cient one, tho' the word *PRÆF.* is written with  
an *Æ* joyned in this manner.

It is therefore very surprizing, that Mr. *Spon*,  
who has consider'd so many ancient Monuments,  
has not taken notice of these things. 'Tis true,  
he is not so exact as one might wish, of which I  
am an Eye-witness, having found a great differ-  
ence in most of his Copies, where I have had  
occasion to consult the Original. I'll quote  
none at present but his *Alia* and *Lælia*, as he re-  
lates it. He positively tells us, that he has seen it,  
and yet he alters and inverts the Order, and adds  
three Lines, which to my Knowledge were never  
there.

His third Objection is as weak as the former:  
For tho' there was a Family called *Alia*, and  
none called *Lælia*, it does not follow, that one  
Person may not have had those two Names.  
Dr. *Malvasia* show'd me one *Alia Flavia Meli-  
tana*, one *Aurelia S atilia Claudiana*, one *Vibia  
Salvia Varia*, and one *Maria Cæcilia Precilla*,  
which are four irrefragable Evidences against the  
Maxim of Monsieur *Spon*. The three first of  
these *Roman* Women had each the Name of two  
Families, as *Alia Flavia*, &c. and the three  
Names

Names of the  
Families. S  
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written con  
be convince  
very ill grou

The four  
signifies not  
He tells us,  
no Family  
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lous. But  
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*Agatha* and  
*Prisca* and P  
us, that *Ag*

Mr. *Spon*  
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any other  
Mr. *Spon* d  
may oppose  
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selves to fir  
ded to have

*Marius M*  
Interpreted  
of *Milan*, A  
lives, that  
ling into the

*Richard*  
signifies Ni  
Plate.

Names of the fourth, were the Names of three Families. Such who would give themselves the trouble to read the Treatise that O. Panvinus has written concerning the Antiquity of Names † will be convinced, that the Principles of Mr. Spon are very ill grounded.

The fourth Objection against *Agatbo Priscus*, signifies nothing at all, and is a double Mistake. He tells us, that *Agatbo Priscus* (or *Priscus*) has no Family Name, because *Agatbo* and *Priscus* are two Surnames, as well as *Lucius*, which according to his tacit Inference is absurd and ridiculous. But notwithstanding his assertion, it falls out very unluckily for him, that the Marbles found in and about *Bolonia*, tell us of a Family called *Agatba* and *Agathonia*, and of another called *Prisca* and *Priscia*, which are sufficient to convince us, that *Agatbo* and *Priscus* are Family Names.

Mr. Spon having told us, that this Inscription is nonsensical, ridiculous, and impertinent, concludes, that it cannot proceed from the Learned and venerable Antiquity. I answer in the first place, that it does not follow, that an Enigm, or any other thing, should be ridiculous, because Mr. Spon does not understand it. Secondly, I may oppose to this Gentleman a considerable number of Learned Men, who having a quite different Opinion of this Riddle, have applied themselves to find the sense thereof, and have pretended to have succeeded therein.

*Marius Michael Angelus*, Professor of *Padua*, has interpreted the *A. M. P. P. D.* of the Inscription of *Milan*, *Aquam Maris pluviam Pluit Deus*, and believes, that the Enigm signifies the *Rain-Water falling into the Sea*.

*Richard Wit*, an *English-man*, that that of *Bolonia* signifies *Niebe*, the rational Soul, and the Idea of *Plato*.

† Post Augusti tempora, Duo Nomina Gentilitia multis usurpata tam apud Auctores quam Antiquis Inscriptionibus observare est, ut sunt Ap. Annius Trebonius Gallus, P. Coelius Balbinus Pius.  
'Tis a common thing in England, to give for a Christian Name the Surname of a Family:

*John Turrius* of *Bruges* explains it by the first Matter.

*Francis Scot* of *Antwerp*, by an Eunuch.

*Nic. Barnaud*, a French-man, by the Philosopher's stone.

*Andrew de Nesmond*, first President of the Parliament of *Bordeaux*, by the craftiness of the Law.

*John Casperius*, *Gevartius*, *Octavius Boldoni*, and *Nic. Veroni*, by Love, and their Opinion is more followed than any other.

*Marcus Ruerius Boxhornius*, a German, by the Shadow.

*Fortunius Licetus*, Professor at *Padua*, by the Generation, Friendship, and Privation.

*Ovid Montalban*, of the Country of *Bolonia*, by Hemp.

*Cicogne Ingrande* of *Poitiers* thinks, that the History of Pope *Joan* is contained under this Riddle; and therefore does not believe the Inscription to be ancient.

*Aldrovandus* and *Achilles Volta* of *Bolonia*, have pretended to solve this Difficulty, in supposing, that *Lucius Agatbo Priscus* was a true Man, and *Alia Lælia Crispis* a supposed Woman, or a bad erring Genius, &c.

*Zachariah Pontin*, tells us, that there were three Corps interr'd in the same Tomb, by three different Men; and proves out of the Roman History that they us'd sometimes to put several Bodies in the same Grave. The first Corps was that of *Alia*, an old Curtesan, who was kill'd with a Sword, and was bury'd by *Lucius* (*Gaudens*) who was very glad of it, because he was to inherit her Estate. The second Body was of *Lælia*, an Hermaphrodite, poysoned and thrown into a River by *Agatbo* her Husband (*Mærens*) who was sorry to have been reduced to that Extremity. The third Body is of a young Debauched Boy, Interred by *Priscus* (*Fleus*)

(*Fleus*) been very much

Dr. Chan-  
dy several  
indebted o-  
upon this S-  
Epitaph fir-  
without a-  
Miscarriag-  
the Mother  
ry'd to Lu-  
brought to  
for forgets  
which he n-  
Learning;  
did I insin-  
must refer  
he has pub-

I must n-  
pretended  
happy Mod-  
Author of  
Ancients v-  
Trifles. I  
to rememb-  
obscure Or-  
were appro-  
phers, Th-  
itians; and  
be surprize  
was their-  
Ingenious,  
themselves  
most weig-  
in the mos-  
brings a g-  
and amon-  
he has ins-  
this,

(*Flens*) because he was in Love with him, and was very much afflicted for his Death.

Dr. *Charles Caesar Malvasia*, whom I have already several times mentioned, and to whom I am indebted of the greatest part of what I have said upon this Subject, believes, that this Enigmatical Epitaph signifies an *Embryo* newly Conceived, without any Form or Soul, and perished by a Miscarriage, which was designed by *Laelius*, or the Mother who had it in her Womb, to be marry'd to *Lucius Agatho*, a Friend, in case she was brought to Bed of a Girl: That Learned Professor forgets nothing that may favour his Opinion, which he maintains with a great deal of Wit and Learning; but I should be afraid to grow tedious, did I insist any longer upon it; and therefore must refer the Reader to the curious Dissertation he has published on this obscure Subject.

I must now say something in vindication of the pretended foolish and ridiculous Fancy of the unhappy Modern, who, according to Mr. *Spon*, is Author of this Inscription: For sure none of the Ancients was capable to spend his time in such Trifles. I answer two things; 1. That he ought to remember that Enigms, Apologues, Parables, obscure Oracles, and other Mysterious Expressions, were approved and used by ancient Kings, Philosophers, Theologians, both Heathens, Jews, Christians; and others; and therefore he ought not to be surprized at this Enigmatical Inscription. It was their *Gusto*, and thought that it was the most Ingenious, as well as excellent way of expressing themselves; and therefore used it not only in the most weighty and important Affairs, but likewise in the most common things. Monsieur *Malvasia* brings a great many Instances to prove this Truth, and amongst the undoubted ancient Inscriptions he has inserted in his Book, I'll take notice only of this,

H h

Mater,

## An Account of the

Mater, Filius, & Filia,  
Socer, Gener, & Nurus,  
Avia, Neptis, Vir & Uxor.  
Uno eodemque tempore ac fato,  
Sublati sunt.

Quæritur quot sint?

Sunt tres.

This is not properly an Enigm.

2. Some People fancy to themselves, but upon what reason God knows, that those Gentlemen, whom we call *Ancients*, were always frowning, and that the wrinkles of their Forehead, and their venerable Beard, have always increased for these 2000 Years past; but I must tell them, that these serious Gentlemen, and even the most grave amongst them, were not Enemies to those innocent \* Diversions of the Soul, which have taken with all the Nations in the World, and in all Ages.

\* *Curæmedia*.  
This is a Sub-  
ject capable to  
fill several  
Volumes. See  
the Collection  
of John Hei-  
feldius.

—Nec enim facundia semper  
Adducta cum fronte placet.

says *Lucan*, one of their Poets. If they have erected Pyramids and *Mausoleums* for their Hero's; if they have transmitted to Posterity the Eulogy of their Virtue, in the Inscriptions and Epitaphs they have added to those Monuments, the same Ancients, those *Divine Ancients*, have taken the same care for their Dogs, their Cats, Horses, Mules, Parrots, Sparrows, &c. after having honoured them with most solemn Funerals. The Epitaph of a Nightingale, which I have seen upon an Urn, in the Cabinet of Cardinal *Massimis*, is, in my Opinion, so soft and fine, that I cannot forbear to insert it in this place, as a Specimen of the Genius of an ancient Gentleman or Lady, who, notwithstanding that so much boasted of Gravity, would stoop to these Trifles.

Escher Labbe  
relates the E-  
pitaph of a  
Pitcher, Hei-  
jacet Am-  
phora vini.



# Enigmatical Epitaph.

467

*Luscinia Philumena*

Ex aviario <sup>a</sup> Domitior. selectæ;

Versicolori, <sup>b</sup> Pulcherrimæ, <sup>c</sup> cantrici suavissimæ:

Omnibus gratis ad digitum pipillanti:

In Poculo \* Murrhino caput abluenti,

Infelicitèr submersæ.

Heu! misella arvicula!

Hinc inde volitabas,

Tota garrula, tota festiva!

Laxitas modo

Inter pulla Leptinis Loculamenta

Implumis, frigidula, clausis ocellis!

Licinia Philumena

<sup>d</sup> Deliciæ suæ

Quam in sinu pastillis alebat

In proprio cubiculo,

Alumnæ <sup>e</sup> kariss.

Lacrumans posuit.

<sup>f</sup> Have

Avis <sup>g</sup> jocundissima,

Quæ mihi volans obvia

Blando personans rostellò

Salve toties cecinisti.

Cave Avis, <sup>h</sup> avia Averna:

Vale & vola per Elisium.



In cavea picta saltans quæ dulce canebat

Muta tenebrosâ nunc jacet in caveâ.

<sup>a</sup> Domitiorum. <sup>b</sup> pro Pulcherrimæ. Lit. H. nonnunquam tollebant Romani, & sic aliquando occurrunt in nummis & faxis Pilippus, Triumpus, Graccus, &c. Vid. Dissertationes Ez. Spanhemii <sup>c</sup> pro cantatrici. Imploret Citharas Cantatricet-que choreas. Claud. Varro *says also*, Præcantrix. <sup>d</sup> Delicia, æ, mea voluptas, mea delicia, Plaut. <sup>e</sup> k pro c in Antiq. Romanorum Scriptura sæpius occurrit. V. Quintil. l. i. c. 7. <sup>f</sup> Ave. <sup>g</sup> o pro u frequenter. Hercoli consolis, &c. <sup>h</sup> See what I have said on Averno Abgro.

This is sufficient, methinks, to shew, that our Inscription is not so ridiculous, as to oblige us to

H h 2

say,

\*Pocula Murrhina à Murrhina Lapide.

say, barely upon that account, that it is not ancient; but supposing it were absurd and extravagant, would it follow from thence, that we must rob it of its Antiquity? Sure I am, that this is a very wrong Inference, for if one might make a great Volume of the *Eurapeliæ*, Merry-Conceits, and Witty-Repartees of the Ancients, one might make another Book as large of their *Ineptiæ* or Fooleries. *Homer* himself, the divine *Homer*, would furnish us with Materials for a Volume near as large as all his Works; but this I hint at only, *en passant*, against his Idolaters, and all others who are not sham'd of the most blind Prejudice in the World, and to own themselves Worshipers of those old Men they call the Ancients. I must confess, I can never reflect on the false Ideas of such who give themselves over to that unreasonable Worship, without experiencing a secret Pain, which proceeds from the strong aversion I have, for all that I do certainly know to be an effect of preoccupation. I don't believe, that ever any Question was so ill stated, and so ill defended as that of the Excellence of the Ancients, and particularly by the famous *Boisseau*, against the judicious Reflections of *Monsieur Pervant*. I hope the Reader will excuse this short Digression, which I could not forbear; and I think I shall not be able to resist much longer the violent Inclination I have to say something more upon this Point.

To return to my Subject, and make it more entertaining, I shall insert in this place, a modern Epitaph, made by a Virtuoso of *Bolonia*, in imitation of our *Alia Lælia Crispis*. The Copy of it which was given me at *Bolonia*, is somewhat different from that published by *Malvasia*; but not knowing which is the truest, and thinking mine the better of the two, I chose to publish it. Whatever it be, it signifies very little, seeing this Epitaph is but the work of a poor Modern.

# Enigmatical Epitaph.

469

*Dis Pedibus.*

*Sepulchro hoc non lapideo, sed aqueo ;*

*Aqueo tamen & Lapideo,*

*Sepulius est vivus & mortuus*

*Qui*

*Flammis aquâ extincturus*

*Aquâ fuit ipsemet extinctus*

*A nimio calore.*

*Transit ad aquas nivium & usque ad Inferos*

*Peccatum illius.*

*Cum in cælo micans Aquarius occidebat,*

*Miser è cælo in aquas decedit.*

*Piscator in undis prædam non invenit,*

*Sed undarum præda factus est.*

*Periit*

*Non igne, non Ære, non undâ ;*

*Sed omnibus.*

*Non vino, non aquâ ;*

*Sed utroque.*

*Non ebrius, non sobrius ;*

*Sed utrumque.*

*Anno*

*Neque clauso, neque recluso ;*

*Mense*

*Neque mensso nec emenso ;*

*Die,*

*Neque primâ, neque ultimâ, neque mediâ ;*

*Horâ,*

*Nec Lucis nec Tenebrarum.*

*(Licetor quidam ebrius in puteum demersus ad finem anni,  
ante solis ortum, cum haurire aquam quâ conflagrantem domum extingueris.)*

The Ternary Number which is observ'd in the Epitaph of *Alia Lælia*, obliges me to add a fine Inscription, in which an Ancient has affected the same Number with success. It is on the Triumphal Arch erected for *Constantine the Great*, after the defeat of *Maxentius*.

*Flavio*

## An Account of the

Flavio Constantino Augusto  
Imperatori. Pontifici. Patri Patriæ.

Ter Maximo.

Auspiciis. Armis. Consiliis.

Ter felici.

Devicto Tyranno, deleta factione. vindicata Republica.

Ter Triumphanti.

Arcum. Urbem. Animos.

S. P. Q. R.

Expandit.

To make an end of what I intended to say on our *Alia Lælia Crispus*, I must answer two Difficulties, which were not taken notice of by *Spon*, but are urg'd by others.

They tell us, in the first place, that the *Romans* did not use to write their *Prænomen* at length, contenting themselves with the first Letter, with a full stop, or semi-colon, and particularly in the word *Lucius*: according to *Ausonius*.

*Lucius una quidem geminis sed dissita punctis*

*Littera: Prænomen sic nota sola facit.*

They tell us Secondly, that these Expressions, *Nec cælo, nec Aquis, nec Terris*, for *nec in cælo, nec in aquis*, &c. is a Fault against the purity of the *Latin Tongue*.

To answer the first Objection, we must distinguish a common or general use, and another, which tho' not so common, is not however unknown. 'Tis certain, that according to the general use, *A. C. L. M. P. Q. T.* &c. on Medals, signify almost always *Aulus, Caius, Lucius, Marcus, Publius, Quintus, Titus*; but it does not follow from thence, that the *Romans* did never write these Names at length. I could bring a great many Instances to the contrary; but since the Question is now about *Lucius*, mentioned by *Ausonius*, it will be enough to shew, that that very word is written at length on the Triumphal Arch of *Severus*, which is the finest Monument we have of the ancient *Rome*.

C. Agrippa  
Paterfamilias Cæ-  
sar, M. Mur-  
cius, P. Pater,  
Q. Quæstor.

Imp.

# Enigmatical Epitaph.

471

*Imp. Cæs. LUCIO Septimio M. Fil. Severo* <sup>1</sup> *Pio, Pertinaci, Aug. Patri Patriæ. Parthico Arabico, & Parthico Adiabenico. Pontif.* <sup>2</sup> *Max. Tribunit. Poteft.* *xi. Imp. xi. Cof. iii. Procof.* & *Imp.* <sup>3</sup> *Cæs. M. Aurelio L.* <sup>4</sup> *Fil. Antonino* <sup>5</sup> *Aug. Pio, Felici. Tribunit. Poteft.* <sup>6</sup> *vi. Cof. Procof. P. P. Optimis Fortissimisque Principibus ob Rempublicam restitutam, Imperiumque Populi Romani propagatum, insignibus virtutibus eorum Domi Forisque S. P. Q. R.*

(I insert this Inscription as I find it now in a Draught of the Arch of *Severus*, which I have in my Closet, but it is not altogether the same as another Copy that I have likewise by me, the curious Traveller may consult the Original. The *variae Lectiones* are marked with Figures. <sup>1</sup> The other Copy omits *Pio*, <sup>2</sup> *Maximo* is written at length. <sup>3</sup> *Cæs.* instead of *Cæs.* <sup>4</sup> *Fil.* is omitted. <sup>5</sup> *Augusto* at length. <sup>6</sup> *v.* instead of *vi.* There was no need of inserting this Inscription at length, but on the other hand I saw no harm in it.)

It is at least as easie to answer the second Objection. *First*, We may bring in the Authority of a great many \* Authors to prove, ~~that~~ these Expressions, *nec Cælo, nec Aquis*, is no Fault against the Purity of the Latin Tongue; and *Vossius* thought that it was an Elegancy to suppress *in*. But, *Secondly*, supposing it was a barbarism, what then? What Conclusion can we draw from thence? It was never known, in any Country or Age whatsoever, that all the Inhabitants of that Country, without exception, spoke correctly their

\* — *Nunc totâ Asiâ vagatur*, Cicer. Philip. 2.

*Saxum antiquum, ingens campo qui serie jacebat, Limes agro positus.* Virg. *Æn.* l. 12.

*Idem sorte viâ sacrâ.* Hor. L. 1. Sat. 9.

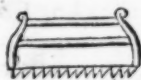
*Natus est regione Urbis sexatâ.* Suet. de Domit. &c.  
Mothæ

Mother Tongue; and 'tis to this Reason that one must impute the Faults we meet with in several *Latin* Inscriptions, and especially in Epitaphs at *Rome*, tho' they are certainly of the best Ages of the *Latin* Tongue. But if we extend the Term *Antique*, which Monsieur *Spon* makes use of on this occasion, without determining the same to the last period of the *second Antiquity*, which may reach the Eighth Century, *inclusive*, what Language shall we find in several Monuments of the Fourth or Fifth?

To be convinc'd of this Truth, let us but cast our Eyes on the several Epitaphs that *Bosius* has collected in the several Catacombs, wherein Grammar appears in a most hideous disorder. I'll content my self to quote one of the Year 408. not only as a Specimen of the rest, but also to correct *Bosius*, and \* three other Antiquaries, which have given it to the World, very different from its genuine dress. We see it still on a piece of Marble of the Pavement of the Church † *St. Agnes*, where it was transported from the neighbouring Catacombs.

\* Celsus Cit-  
rad. de orig.  
& progr.  
Ling. vulg.  
c. 20. P.  
Aring. l. 4.  
c. 25. Th.  
Reinesius  
Class. 20. Num.  
197.  
† *St. Agnese*  
fuor di *Roma*.

DEPOSITA SUSANNA DIE XS II KALENDAS  
NOEMBRES, CONSULATU ANICI BASSI ET  
FL. FYLIPPI VV CC QUÆ VIXIT ANNIS V†  
MXXV FECIT CUM MARITO ANNUS P M  
SEPTE EXUPERANTIUS MARITUS SE VIVO  
UXORI DULCISIME SIBI ET POSTERISQUE  
SUIS HOC TUMULUM FECIT.



The Figure which is near the Name of Christ, is likely a Saw, but see the Conjectures of *Ant. Bosius*, *John Severani*, and others, who have written on the Catacombs.

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Christ,  
of Ant.  
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A  
NEW VOYAGE  
TO  
ITALY:

WITH  
Curious OBSERVATIONS on  
several other Countries, as,  
GERMANY, SWITZERLAND,  
SAVOY, GENEVA, FLANDERS,  
and HOLLAND.

TOGETHER,  
With Useful INSTRUCTIONS for those  
who shall Travel thither.

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*Done out of French.*

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The Second Edition, Enlarg'd above one Third,  
and enrich'd with several New Figures.

---

By MAXIMILIAN MISSON, Gent.

---

In Two VOLUMES.

---

VOL. II.

---

*Sapiens, ubicunque est peregrinatur. Fatuus semper  
exulat. J. Lipf.*

---

LONDON, Printed for T. Goodwin, at the *Queen's Head* ;  
M. Worson, at the *Three-Daggers* in *Fleet-street* ; S. Manship, at  
the *Ship* in *Cornhil* ; and B. Took at the *Middle-Temple-Gate* in  
*Fleet-street*, 1699.



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A NEW  
VOYAGE  
TO  
ITALY.

---

VOL. II.

---

To D. W. Esq;

---

LETTER XXV.

S I R,

**T**HE City of *Rome* has been so often ROME call'd  
The Holy. describ'd by Persons who had all the Opportunities and Qualifications that were necessary to fit them for so vast an Undertaking, that I will not pretend to give you a Particular account of all that I observ'd in it, but only endeavour to represent to you a general Idea of that famous City, and afterwards proceed to communicate to you some particular Observations. I will entertain you with nothing  
B but

but what is either new or little known, unless when I am oblig'd to resolve your Doubts, or answer your Questions. We see every Day an infinite number of Things which have no coherence, nor any other relation than that of the Neighbourhood of the Places where we find them; so that you must not expect any methodical Connexion or Conformity of Matter in those Observations which I promis'd to impart to you.

You are not ignorant that *Rome* was known by the name of *Septicollis*, or the *City on Seven Hills*: Before the Reign of *Servius Tullius* it had no more; but since that time it has been much en-

\* *Monte Ca-* larg'd, and at present contains \* Twelve: You  
*pitolino, Pa-* must not imagine that these Hills are so many  
*latino, Aven-* considerable Mountains, they are only small Hil-  
*tino, Celio,* locks, the Ascent to which is scarce sensible.  
*Esquilino,*  
*Viminale, Quirinale or Monte Cavallo, Janiculo, Pincio, Vaticano, Ci-*  
*torio, and Giordano.*

*Vopiscus*, who liv'd under the Reign of *Dioclesian*, asserts positively, That the Walls with which *Rome* was enclos'd by *Aurelian*, were fifty Miles in compass. But this is either not well express'd, or misunderstood, or 'tis absolutely false; for it has been clearly demonstrated, that the present Walls are in a great Measure the same which *Aurelian* caus'd to be erected, and yet they are not above thirteen little Miles about, which is the largest Compass that ever *Rome* had. 'Tis true indeed, the Suburbs extended very far on all sides, and made the City in a manner infinite.

There is not above a third part of that extent which is comprehended within the Walls, inhabited at present; for the other two thirds on the East and South-side are nothing but Gardens and Ruins: So that if, during the splendor of ancient *Rome*, *Propertius* had reason to say,

*Hoc*

*Hoc quodcumq; vides, Hospes, quam maxima Roma est  
Ante Phrygem Aneam, Collis & Herba fuit.  
Atq; ubi navali stant Sacra Palatia Phæbo;  
Evandri profugæ procubuerunt boves.*

We may now use the Words of another Poet concerning the present condition of that City,

*Hæc, dum virva, sibi septem circumdedit Arces;  
Mortua nunc, septem contegitur Tumulis.*

The Houses are for the most part built of Brick, plaster'd and whited over on the outside. The Roofs are ridg'd, but the Angle at the top is very obtuse, and many of them are also fashion'd, as we say in France, à la Mansarde. Neither the Houses nor Streets are equally beautiful, and the Pavements are neither large nor neat. I shall have occasion hereafter to speak of some of the most remarkable Buildings.

Which way soever you come to Rome, you still perceive St. Peter's Cupulo, which appears above all the Spires and the tops of the highest Structures in the City.

The Tiber makes a little \* Island here, and the Course of that River is from North to South. That part of the City which stands on its right Bank, is not above a fifth or sixth part of the other; it is call'd Trastevere.

\* Insula Tiberina olim excrevisse dicitur ex segetibus Tarquinii Superbi, in al-

veum fluvii conjectis. J. J. Boiss. See Tit Livius.

The first and general Prospect of Rome does not present any surprizing Beauties to the Eye of the Beholder, especially if he has already seen several other famous Cities; but the longer he stays in it\*, and the more Discoveries of things he makes

† Grata Roma tam sapientibus quam insipientibus: sine amore esse nullo modo potest. Bern. Sacca.

that deserve to be consider'd with attention. 'Tis impossible to walk sifry paces in or about that City without observing some Remainders of its ancient Grandeur. You know that that haughty Mistress of the Universe was wont to enrich herself with the best Spoils of her conquer'd Provinces. *Porphyries, Granites*, and the finest Oriental *Marble*, were more common there than Bricks, or the Stones that were dug out of the neighbouring Quarries. \* The Statues of *Rome* have been call'd

\* *Statuas primum Thusci invenisse referuntur, quas amplexa posteritas pœne parèm populum Urbi dedit, quam Natura procreavit. Cassiodor.*

a *Great Nation*; and we may add not unfitly, that the *Colosses* were the Giants. This proud City was adorn'd with Temples, Palaces, Theatres, Representations of Sea-fights, Triumphal Arches, Baths, Cirques, Columns, Fountains, Aqueducts, Obelisks, *Mausoleums*, and other magnificent Structures; but now all these things may be truly said to be bury'd in their own Ruins, tho' these Ruins, as dismal as they are, seem still to retain a great deal of their ancient splendor.

The Country about *Rome*, for ten or twelve Miles, is ill peopl'd, extreamly unhealthful, and even altogether barren in some places: It is generally flat, but very uneven.

*Iampridius tells us, that Heliogabalus made a Collection of the Cobwebs in Rome, which weigh'd Ten thousand pound. From which passage some would draw Inferences to confirm the Computations of the prodigious number of the Inhabitants of that City; but this is a very lame way of reasoning.*

I could not make an exact estimate of the number of the Inhabitants of this famous City; 'Tis generally believ'd, that it contains Two hundred thousand Souls, but in such cases there are always various Opinions; it is even very difficult to reconcile the Passages of ancient Authors concerning the numbering of the People of *Rome* under the Reign of *Augustus*; some tell us of *Three millions one thousand and thirty seven*, and others have rais'd the number to *Four or Five Millions*; but these Calculations do not at all agree with

the



the account of *Suetonius*, who computes only *One million and six hundred thousand*, or a few more, under *Tiberius*, who was the immediate Successor of *Augustus*; and, how can it be suppos'd with the least shadow of Reason, that such a prodigious Alteration could happen within the narrow space of a few Years? Some Criticks will perhaps endeavour to elude the force of so pressing an Argument, by botching the Text of *Suetonius*, or, at least, by starting new Difficulties concerning it; but all their study'd Subtilties will never amount to a certain decision of the Controversie. This brings to my mind a Passage in \* *Fasciculus* \* *Wernerus* *Temporum*, where the Author, speaking of the *Roolwinck*. Reign of *Augustus*, has these words; *Roma in flore, & numerati sunt ejus ciues & descripti nonagesies Tricentena millia, & Octoginta millia*. The number of the Citizens of *Rome* amounted to *Seven and twenty millions and eighty thousand*: A jolly Company indeed! but perhaps he meant all those who had a right to the Privileges of *Roman* Citizens, throughout the whole extent of the Empire.

Two Days after our Return from *Naples*, we had the fortune to see a pleasant Ceremony, which I cannot forbear relating to you: You must know that a Society of sixty Gentlemen does voluntarily agree to raise a sufficient Fund to give Portions or send into Nunneries 350 Maidens every Year. Now the Ceremony is perform'd thus: On the Festival of the *Annunciation*, the Pope and the sacred College meet at the *Minerva*, where the Pope says a high Mass, or at least some Cardinal is appointed to officiate in his absence, and all the Girls confess, and receive the Sacrament, being cloath'd in white Serge, and muffled up, like Ghosts, in a great piece of Cloth which covers their Head, leaving only a small Passage for their Sight, and oftentimes only

Pope Clement  
IV. gave a  
Hundred  
Crowns in  
Marriage with  
his eldest  
Daughter, and  
only Ten  
Crowns to her  
that went into  
a Nunnery.  
Plat.

You may see at  
the Minerva  
that famous  
Statue of  
Christ embrac-  
ing the Cross,  
by Michael  
Angelo.

ly a little peep-hole for one Eye ; then they enter two by two into the Quire, where all the Cardinals are assembl'd, and prostrate themselves at the Feet of the Pope, or of the Cardinal who officiates for him, at whose side stands a certain Officer appointed for that purpose, with a Bason full of little white Bags in his Hand, each of which contains either a Bill of Fifty Crowns for those Maidens who chuse to marry, or a Bill of a Hundred Crowns for such of them as are willing to enter into a Nunnery. Each Maid having humbly declar'd her Choice, receives her Bag hanging by a little String, and having kiss'd it, makes a low Courtesie, and files off, to make room for the rest. The future Nuns are distinguish'd by a Garland of Flowers, which crowns their Virginity ; and they are rank'd in the most honourable place at the Procession. Of all the Three hundred and fifty, there were but Two and thirty who choose *St. Paul's better part*, and the rest contented themselves with *doing well*.

Give me leave to trip from the *Minerva* to the *Borghese* Palace, without obliging me to give you any other reason why I do so, than that I must follow my Journal thither. This Palace is very beautiful, and contains many Rarities. The Portico's are supported by Four-score and sixteen Antique Pillars of *Egyptian* Granite. Among the Pictures in the lower Apartments, there are seventeen hundred Originals by the most celebrated Masters : The *Venus* blind-folding *Cupid*, while the *Graces* bring him his Arms, by *Titian*, is esteem'd the best. *Paul* the Fifth, who was of this Family, is painted in such fine *Mosaick-Work*, that his Picture is said to contain above a Million of Pieces : My Calculation assures me, that this cannot be true ; but, without criticising upon a Trifle,

Trifle, it must be acknowledg'd that 'tis an excellent Work. Here they shew'd us a Crucifix of the same bigness with that of the *Cartbusians* at *Naples*, and assur'd us, that this is that famous Original of *Michael Angelo*, which I mention'd before. To reconcile this Difference, I think I may affirm, without any Scruple, that the whole Story is a meer Fable.

It was the Common People that gave the name of *Rotonda* to the *Pantheon*, because of the roundness of its Figure. When *Boniface* the Fourth dedicated this ancient Temple to the *Virgin* and all the *Martyrs*, he nam'd it *S. Maria ad Martyres*. Afterwards some other Pope wou'd have all the *Saints* in general comprehended with the *Martyrs*. I must ingenuously acknowledge, that I cannot give you the Satisfaction you desire concerning the true reason why this Temple was of old call'd the *Pantheon*. Some say, that it had that name from the resemblance between its Figure and that of the Heavens, *Quod forma ejus convexa fastigiatam Cæli similitudinem ostenderet*. Others think it was consecrated by *Agrippa* to *Jupiter* and all the Gods; or, perhaps to *Jupiter* only, and to *Cybele* the Mother of the Gods: But after all, my opinion is, that this Controversie is not well decided.

'Tis true, there are Niches all round the inside of the Temple, and I think we may reasonably conjecture, that these Niches were formerly full of Idols, but this is the only Inference we can draw from them. *Varro* tells us of thirty thousand Deities that were worship'd at *Rome*; and the Philosophér *Bruxillus*, in his dying Speech to the Senare, assur'd them that he had left Two hundred and Eighty thousand; so that there must have been a great Number of Niches indeed to accommodate all those Deities. Your Niches

then will not furnish you with one Argument to prove that the *Pantheon* was consecrated to all that Multitude of Gods that were ador'd at *Rome*. Tho' this Temple hath lost its fairest Ornaments, it is still one of the most beautiful and entire antique Edifices in *Italy*. There is to be seen at *Castle St. Angelo*, of which I shall quickly give you some account, a Cannon which is a seventy pounder, that was made, as well as the four Columns of the great Altar, only of the brazen Nails with which the Roof of the

*The two Lions of Porphyry which are under the Portico, of the Pantheon serv'd formerly to adorn the Front of the Temple of Isis. F. Nardin.*

*Portico* was fasten'd. The Columns of this *Portico* are of Granite of the *Corinthian* Order, and all of one Piece. I measur'd them with as much Exactness as you could desire: they are not all equally big, but I found that they were fifteen Foot in compass, within a few inches more or less: I give you the measure of them in English Foot, and you may judge of the rest by the proportion that is between each part. The Gate is forty Foot high, and about twenty five broad; and the *Jambs* and cross Pieces are of five Pieces of Granite, and not of one, as it is commonly reported.

The illustrious *Raphael* lies interr'd in this Church: *Bembus* made this beautiful Distich to serve for his Epitaph;

*Ille hic est Raphael timuit quo sospite vinci  
Rerum magna parens, & moriente mori.*

*La Guillietiere* says, that the *Pantheon* at *Athens* seem'd to him to be a far more magnificent Structure than that of *Rome*. But *Spon* has censur'd this Author for fancying the Temple of *Minerva* to be a *Pantheon*. *Meursius* had fallen into the same Error, and their common Mistake is grounded upon the faulty description which *Theodorus*

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*St Peter's Church*





gonals, whose words they only transcribe, that famous Temple, in his Letter to *Cassius*, or perhaps on the name of *Parthenon* *Paganus* gives it. I will not exert Patience with tedious Descriptions of es, but shall content my self to communicate you some particular Observations concerning them, as Occasion shall offer.

That of St. *Peter* is generally held to be the largest and most decent Temple in the World: it would make a right judgment of it, must go thither often; it even walk on the top of the steps, and into the very nich is over the Dome, and so view the Church which Ground. At your first Entrance you see no surprizing Obthe Harmony and Proportion Architecture are so judiciously'd, and every thing is so exactly where it ought to be at this unparallel'd Order: rather compose the Mind than disturb tranquillity; but the longer you consider the Structure, the more indispensably you find your self oblig'd to admire it. Since I am willing to rely on my Fidelity and Diligence rather than on those who have already published some Dimensions of this Edifice, I will send you the principal of them, as I measure myself more than once, with the Assistance of skilful and experienced persons. You may very much oblige me, by giving me an Account of what resemblance or difference you find between these Dimensions and those of St. *Paul's*.

*The Cavalier Charles Fontana, of Rome, has designed the Plan and a particular Description and History of St. Peter's Church, which was printed by Giacomo Franciosi. It is now sold in the Roman Library. The first Edition is in Latin and the other Italian. The title is, Il Tempio Vaticano, & sua origine, con gli Edificii più conspicui, antichi & moderni, fatti dentro & fuori di esso. The Works illustrate with many Engravings in wood.*



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*dofius Zygomala*, whose words they only transcribe, gives of that famous Temple, in his Letter to *Martin Crusius*, or perhaps on the name of *Parthenion*, which *Pausanias* gives it. I will not exercise your Patience with tedious Descriptions of Churches, but shall content my self to communicate to you some particular Observations concerning them, as Occasion shall offer. That of *St. Peter* is generally esteem'd to be the largest and most magnificent Temple in the World: He that would make a right judgment of it, must go thither often; he must even walk on the top of the Arches, and into the very Ball which is over the Dome, and must also view the Church which is under Ground. At your first Entrance you see no surprizing Objects; the Harmony and Proportion of Architecture are so judiciously observ'd, and every thing is plac'd so exactly where it ought to be, that this unparallell'd Order does rather compose the Mind than disturb its Tranquillity; but the longer you consider this vast Structure, the more indispensibly you will find your self oblig'd to admire it. Since you are willing to rely on my Fidelity and Diligence, rather than on those who have already given you some Dimensions of this Edifice, I will send you the principal of them, as I measur'd 'em myself more than once, with the Assistance of skilful and experienc'd persons. You will very much oblige me, by giving me an Account of what resemblance or difference you shall find between these Dimensions and those of your *St. Paul's*.

*The Cavalier Charles Fontana, a famous Architect, has oblig'd the Publick with a particular Description and History of St. Peter's Church, which was printed 1694. for Giacomo Francesco Bicagni, who sells it for 10 Crowns. 'Tis a thick Folio, every Page consisting of two Columns, one Latin and the other Italian. The Title is, Il Tempio Vaticano, & sua origine, con gli Edificii piu conspicui, antichi & moderni, fatti dentro & fuori di esse. The Work is illustrated with many Figures, and is much esteem'd.*

Engl. Feet. Inch.

1. The length of the Church, measur'd on the outside, comprehending the wideness of the *Portico*, and the thickness of the Walls, --- } 722
2. The length of the Church, measur'd within, without comprehending either the *Portico*, or the thickness of the Walls, --- } 594
3. The length of the Cross of the Church on the outside, --- } 490
4. The length of the Cross within, --- } 438
5. The breadth of the Body of the Church, --- } 86 8
6. The perpendicular Heighth of the Body of the Church, --- } 144
7. The bigness or outward circumference of the Dome, --- } 620
8. The Diameter of the Dome within, --- } 143
9. The Breadth of the Front of the Church, --- } 400
10. The entire Heighth of the Church, from the Floor, to the top of the Cross which is over the Ball, --- } 432
11. The Diameter of the Ball, --- } 8 4
12. The Heighth of the Statues which are on the Cornish of the Second Order of the Front, --- } 18

*Bramante*, under *Julius II.*, and *Michael Angelo*, under *Paul III.* werethe two principal Architects of this Building: And indeed, there is no part of it which is not *Noble* and *Majestical*.

\* According to the Design of Cavalier *Bernin*. Charles *Fontana*, in his *Tempio Vaticano* proves by an Abstract of Registers, that the adorning of *S. Peter's Chair* costs 107551 Roman Crowns. The Roman Crown is worth about 5 s. 6 d. four

four Doctors of the Church, whose Statues are of Brass gilt; the Tombs of Urban VIII, † Paul III, † By William † Alexander VII, and the \* Countess Mathilda, who, de la Porta, you know, was Gregory the VII<sup>th</sup>'s † dear Friend, according to the Design of Michael Angelo. The two

*Figures of Women represent Prudence and Religion.*

|| By Cavalier Bernin.

\* By Stephen Speranza, according to the Draught of Cavalier Bernin. I think the Tomb of Urban VIII. is also the Work of Cavalier Bernin.

† Poene comes individua. Lamb. Abbot of Hirtzaw. By the Tomb of Paul III. there are two Marble Statues, which they were forc'd to cover with a Drapery of Brass, to remove the Occasion of Scandal that was given by two Spaniards, who were enamour'd of these Figures.

There is nothing to be seen in this admirable Structure, but gilt Work, rare Pictures, emboss'd Work, Statues of Brass and Marble, and all these things are disposed in their proper Places by so wise and happy a Contrivance, that the abundance of 'em does not cause the least Confusion. The Inside of the Cupola is of Mosaic Work, the Arch of the Nave is of a certain fine Cement, with Compartments of rais'd Work gilded; The Pavement is of Marble and all the Pilasters will be shortly over-cast with the same, as well as the remaining part of the inside of the Church.

|| The great Altar is directly under the Dome, in || By Cavalier Bernin. the middle of the Cross; it is a kind of a Pavilion, supported by four \* wreath'd Pillars of Brass, \* This kind of

that are adorn'd with Foliages, and strewed with Pillar is somewhat odd; but the Boldness is agreeable and has been attended with good Success. Bees, which were the Arms of P. Urban VIII. Over every Column there is an Angel of Brass gilt, seventeen Foot high; and there are Figures of Children playing and walking on the Cornish. This Piece is extremely valued; and the Height

of the whole amounts to ninety Feet. Under † In this place there are 100 silver Lamps that are always kept burning this Altar there is a † Pair of Stairs, which leads to the Chapel where St. Peter's Body is pretended

to be kept, and to the other holy Places in the Vaults of this Church.

Huc mulieribus ingredi non licet, nisi unico die Lunæ post Pentecosten: quo vicissim viri ingredi prohibentur. Qui secus faxint, Anathema sunt.

*The Pope's being inform'd that a certain*

*Priest took Snuff while he was saying Mass, the Snuff-Box lying upon the Altar, issu'd out an Order, prohibiting all Persons in general, to take Snuff in the Church.*

286 Pillars.

At the Entry of these *Grotto's* I observ'd a Bull engrav'd in Marble, by which Women are forbidden to enter into that Place, save only on *Witson-Monday*, on which Day it is declar'd unlawful for any Man to come there; and whosoever shall act contrary to either of these Prohibitions, are anathematiz'd. These Places are dark, and the Sexton told us, that this Order was occasion'd by a certain amorous Adventure. There is an Indulgence of seven Years for every Step of the Stairs that lead to St. Peter's Chapel, granted to such as descend them with Devotion.

The double Range of Pillars which encloses the great Place that is before the Church, and leads to the same Church by a double *Portico* on each side, is an extraordinary Ornament, which surprizes the Beholder. There are in the Place two magnificent Fountains, which cast up very large Streams. The Obelisk which stands in the middle, is of one entire Piece of Granite, it is \* seventy eight Foot high, without reckoning either the Pedestal or the Cross, which *Sixtus V.* caus'd to be plac'd on the Top of the Obelisk, when he set up that ancient Monument. 'Tis commonly, but falsely reported, that the brazen Globe which was there formerly contain'd the Ashes of *Augustus*. *Dominicus Fontana* the Architect, that was employ'd by *Sixtus V.* having examin'd that Ball, found that it could not have serv'd for that use; and it was nothing else but a simple Ornament. 'Tis true, the Obelisk was consecrated to *Augustus* and *Tiberius*; as it appears plainly by this Inscription, which is still very conspicuous, and may be read distinctly, Di-

\* Saxum miræ magnitudinis.

*Petr. lib. Ep. 2.*

*It was set up in the year 1586.*

*It weighs without reckoning the Base*

*956148 l.*

*See J. J. Boissard.*

*Divo Casari, Divi Julii F. Augusto :*  
*Tiberio Casari, D. Aug. F. Augusto, Sacrum.*

The Palace of the \* *Vatican* is adjacent to St. \* *It was believed that the God Vaticanus gave his Oracles or Vaticinia in this place.* *Peter's Church* : This is certainly a Conveniency to the Pope ; but it must be acknowledg'd, that the too near Neighbourhood of that Palace is by no means advantageous to the Church, but rather occasions a very unpleasant Confusion ; for the Prospect of that Church would be infinitely more glorious and delightful, if a great part of it were not hid by other Edifices, and if it were on all sides expos'd to the unobstructed view of the Beholder. The *Vatican* is not a regular Building, but rather a Heap of beautiful Pieces ill tack'd together : It is said to contain Twelve thousand and Five hundred Chambers, Halls and Closets ; and this computation may be easily examin'd on the Model which is shew'd of it in Wood. The *Belvedere* is a part of the *Vatican* ; which, as it is easie to guess, derives its name from the lovely Prospect which is discover'd from this Place.

The excellent Pieces of *Raphael, Michael Angelo, Julius Romanus, Pinturicchio, Polydorus, John de Udina, Daniel Volterra*, and several other famous Masters, found us more Employment than all the other Beauties of the Palace : The History of *Attila*, by the incomparable *Raphael*, is always surrounded with Admirers. I have several times observ'd with Pleasure the Earnestness and Attention with which the most competent Judges are wont to examine all its Beauties. Look, says one, what a graceful Mixture of Strength and Sweetness there is in that Figure : Would you not swear that this other were alive ? Does it not seem to breath ? Is it possible to express a more

*Raphael was born on Good-Friday, 1483. and dy'd on another Good-Friday 37 years after.*

more lively Passion, or to imagine a more charming Posture? Admire, crys another, that prodigious Variety of Faces, and that admirable disposition of Light and Shades. Did ever *Michael Angelo* design better, or *Titian* lay his Colours more happily? Never was there any Piece more noble and exquisitely beautiful throughout. But 'tis time to leave 'em to their Raptures; neither would a whole Day suffice to relate all that I have heard on this occasion. The Merit of *Raphael*, and his glorious Reputation, sets the Wits on work every Day to invent new Expressions to praise his Works. But, after all, even the greatest Examples of Perfection are not \* faultless, and *Raphael* himself is guilty of a considerable Error in the same Picture, where Pope *Leo* the First, and two Cardinals that attend him, are

\* See Pag.  
Leo the Great.

† *Platina* writes, That Pope Constantine, and the other Popes of that Age (250 years after *Leo*.) were only a plain Chamlet Garment. Concerning the Cardinals, see Vol. 2. It has been observ'd, that *Albert Durer* seldom made a Face without Whiskers. At Soest in the County of Mark, in Westphalia, there is a Picture of our Saviour's last Supper, on a Glass Window in a Church, in which a Gammon of Bacon is put for the Paschal Lamb. Since Images are the Books of the Ignorant, it is to be wish'd that they were made agreeable to the Truth.

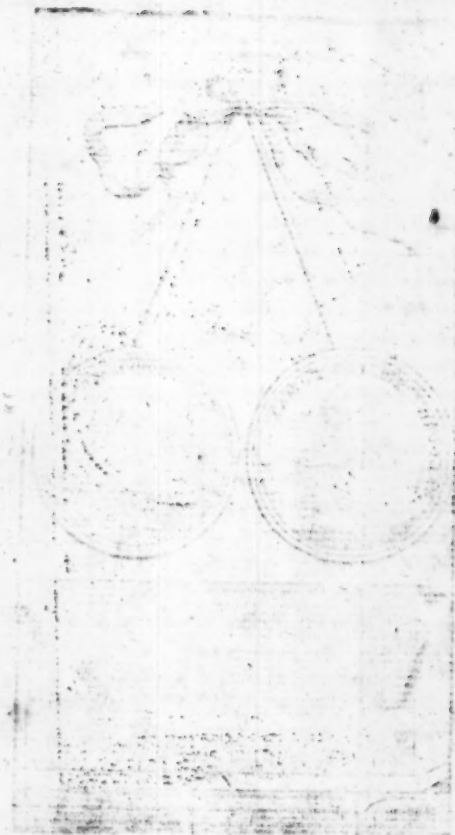
represented in the same † Habits that are now usually worn by Persons of their Rank; which is somewhat too bold a violation of the Truth of History. This puts me in mind of *Titian*, who forgot himself so far as to hang Rosaries at the Girdles of those two Disciples, whom Christ met in their way to *Emaus*; and of another famous Painter, I mean *Rosso*, who introduces Monks in their Frocks, as Guests at the *Virgin's* Wedding. But leaving the *Vatican*, was there ever any Painter guilty of a more ridiculous Design and fantastical Disposition of the Parts in a Picture, than *Michael* in that of the

*Last Judgment*? There you may see Angels without Wings, and the old Ferry-man *Charon* transporting a Boatful of Souls; where you may behold the Resurrection of Persons of all Ages, with



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with brawny Muscles like so many *Hercules's*, shoals of naked Persons huddl'd confusedly together, and Bodies expos'd in unseemly Postures. *Michael Angelo* design'd boldly, and painted whatsoever his heated Fancy suggested to him.

Since I am upon this Subject, I cannot forbear taking notice of the murder of Admiral \* *Coligny*, \* *The Parliament of Paris had promis'd fifty thousand Crowns of Gold to any Person that should exhibit him alive or dead. The word in the French is presenter.* the History of which is describ'd in three large Pictures, which are to be seen in the Hall where the Pope gives Audience to Ambassadors. In the first *Coligny* is represented as he was carry'd to his House, after he was wounded by the Russian *Morevel*; and at the bottom of the Picture is this Motto, *Gaspar Colignius Amirallius accepto vulnere domum refertur. Greg. XIII. Pontif. Max. 1572.* that is, *Gaspar Coligny the Admiral is carry'd home wounded: In the Pontificate of Greg. XIII. 1572. The second exhibits him murder'd in his own House, together with his Son-in-law Teligny, and others, with these Words, Cædes Colignii & Sociorum ejus; i.e. The Slaughter of Coligny and his Companions. And in the third, the News of the Execution is brought to the King, who seems pleas'd with it, as it appears by the Inscription, Rex Colignii necem probat; The King approves of the Murther of Coligny.*

The Pope did not content himself with setting up the History of this Massacre as a Trophy in his Palace; but the better to eternize the memory of so remarkable an Action, he caus'd Medals to be coin'd, with this Inscription about his Image, *Gregorius XIII. Pont. Max. An. 1.* and on the Reverse a destroying Angel, holding in one Hand a Cross, and in the other a Sword, with which he seems to thrust, with these words, *Ugonotterum Strages, 1572; i.e. The Slaughter of the Hugonots, 1572.* These Medals are become very scarce, yet I obtain'd some of them by the assistance of my Friends.

I shall

I shall say nothing of the Gardens of *Belvedere* nor of the *Statues* with which they are adorn'd :

\* See the History of *Laocoon* in the second Book of the You have heard that the \* *Laocoon* is infinitely valu'd ; and the † *Trunk*, the *Antinous*, the *Apollo*, and the *Cleopatra* are also particularly admir'd.

*Æneids*. The *Laocoon* is of one piece of *Marble* ; 'tis the Work of *Agelander*, *Polydorus*, and *Athenodorus*; three *Græcian* Sculptors.

† 'Tis a Body without Head, Arms, or Legs : The Sculptor's Name is engraven on the *Pedestal*, ΑΠΘΑΛΛΟΝΙΟΣ ΝΗΣΤΟΡΟΣ ΑΘΗΝΑΙΟΣ : *Apollonius the Son of Nestor, an Athenian*.

\* There are very different Opinions about the number of Books contain'd in this Library. And I am so little able to decide the Question, that I chuse rather to say nothing of it  
† The *Virgil* and *Terence* of the *Vatican* were written a thousand

Years ago. *Spon*. They shew'd us here a Volume of Letters of *Henry VIII.* to *Ann of Bolen*, which is in quarto, about the thickness of a Finger:

\* The *Vatican Library* has been encreas'd not only by the addition of that of *Heydelberg*, but also of the *Duke of Urbin's*. The Pictures with which it is replenish'd represent the Sciences, Councils, most celebrated Libraries, Inventors of Letters, and some Passages in the Life of *Sixtus* the Fifth. The old Manuscript † *Virgil* is in quarto, of greater breadth than length, in Capital Letters, without distinction of Words, or the use of Points. The Character is somewhat *Gothick*, which does not at all agree with the first Ages of Antiquity, in which some pretend it was written, no more than the Miniature which is the product of an ignorant Age.

I observ'd among the Manuscripts of the last Ages, some Letters written by and to Cardinals, in which they stile one another *Mester Petro*, or *Mester Julio*, without further Ceremony.

I saw the *German Bible* which you mention; they pretend that it was translated by *Luther*, and written by his own Hand; but the credit of that Story is destroy'd by the extravagant Prayer at the end of it, which is apparently of the same Hand with the rest. Thus it is in the Original :

O Gott, durch deine gute,  
 Bescher uns kleider und hute,  
 Auch mentel und rocke,  
 Felle kalber und bocke,  
 Ochsen, Schafe, und rinder,  
 Viele weiber, wenig kinder.

Schlette speis und trank  
 Machem einen das jahr lang.

That is, O God, be graciously pleas'd to grant us  
 Clothes and Hats, Cloaks and Gowns, fat Calves and  
 Goats, Oxen, Sheep, and Bulls, many Wives and few  
 Children. Bad Meat and ill Drink make Life uneasy.  
 It must be acknowledg'd, that they who wou'd  
 persuade us that Luther was the Author of this  
 Prayer, must have a very earnest desire to make  
 him pass for a Debauchee.

From the Library we went to the Arsenal, where,  
 if you will believe them, there is a sufficient num-  
 ber of Arms for Twenty thousand Horse and  
 Forty thousand Foot. But I can assure you,  
 that there are not half so many; and besides, the  
 Arms that they have, are in a bad condition. And  
 'tis no wonder, for these are not the principal  
 Thunders of the Vatican.

If on one side the Pope may descend from this  
 Palace to S. Peter's Church, on the other he may  
 escape unseen to the Castle of S. Angelo. Alexan-  
 der the Sixth built a Gallery of Communication  
 for this very purpose: and indeed, such a wicked  
 Man as that Pope was, had reason to provide for  
 his Security. Urban VIII. fortify'd the Castle with  
 four Bastions, and gave 'em the Names of the four  
 Evangelists. There is a Picture in the Chapel,  
 which represents Gregory the First with his triple  
 Crown, prostrating himself before an Angel that

C

appears

appears to him on the top of *Adrian's Mausoleum*, and puts up his Sword into its Sheath. This was done, says the Story, to advertise the Pope of the approaching Deliverance of *Rome* from a raging Plague that had wasted the City for a long time: and from hence that *Mausoleum* had the Name of the Castle of *S. Angelo*.

*The Pope's triple Crown is kept in this Castle.*

In the little Arsenal that belongs to this Castle, we saw an Armory full of prohibited Arms, and were inform'd, that almost all those in whose possession they were seiz'd had been put to death. Among the rest, they show'd us *Ranuccio Farnese's* Pistols; I believe the Story of 'em will not be unwelcome to you, of which you may take the following brief Account, as I have heard it related by several Persons here.

*Asperius nihil est humilior qui surgit in altum.*

*Sixtus* the Fifth having by repeated Orders expressly prohibited the carrying of secret Arms, was inform'd, that the young Prince *Ranuccio*, Son and Heir of *Alexander Farnese*, Duke of *Parma*, and Governour of the *Netherlands*, went usually arm'd with Pocket-pistols. The Pope, who was naturally the most rigid and severe Man in the World, joyfully embrac'd all occasions to display the greatness of his Power, without regarding who might be Sufferers by it. Besides, the Dutchy of *Parma* being a Fief of his Demains, he look'd on that Prince as his Vassal: He commanded *Ranuccio* to be arrested, and to aggravate his Guilt, order'd his Pistols to be taken from him in one of the Chambers of the Pope's Palace, as that Prince was going to desire an audience of his Holiness. *Ranuccio* was immediately carry'd to the Castle of *S. Angelo*, and the Cardinal *Farnese* his Uncle left no means unessay'd to procure his Liberty, but all in vain. Whether the Pope had resolv'd on the Death of that poor Prince, or only intended to terrifie him, is a Question which I cannot

cannot determine. However, about Ten o' th' clock at Night, at the same time that the Cardinal was return'd to renew his Sollicitations, *Sixtus* sent an exprefs Command to the Governour of the Castle to cause *Ranuccio* to be beheaded; and not doubting but that his Orders had been instantly executed, he rid himself of the Cardinal, by granting him a new Order to the Governour, by which he commanded him to set *Ranuccio* (whom he concluded to be already dead) at liberty at Eleven o' th' clock. The Cardinal, who was ignorant of the first Order, ran to the Castle without losing a moment, and was extreamly surpriz'd to find his Nephew all in Tears, in the Arms of a Confessor, and to hear that his Death had been only delay'd, because he had begg'd a little time to prepare himself for it. The Governour seeing this new Order, and concluding that the Pope had at last yielded to the importunate Sollicitations of the Cardinal, deliver'd up his Prisoner, who, by his Uncle's Command, immediately took Post, and so escap'd from the very Jaws of Death.

The Cavalier *Borri*, a *Milanese* Gentleman, who is a great Chymist, and expert Physician, is at present a Prisoner in the Castle of *S. Angelo*; he is accus'd of some Heretical Opinions, but at the same time 'tis believ'd, that he is not perfectly Master of his Reason, which is the Cause that he is not kept under a very close Confinement, and even is sometimes permitted to visit Persons of Quality in the City, who desire his assistance for the cure of their Distempers. We were inform'd, that he pretends to revive the Errors of the *Collyridians* in the Fourth Age, who paid a sort of Adoration to the Virgin; and 'tis even reported, that he makes her a Fourth Person in the Godhead.



\* This Man puts me in mind of Dr. *Molinos*, of whom you desire me to send you some certain News, which 'tis impossible for me to do. 'Tis true, I have seen those Propositions that are either heretical, or pretended to be so, of which he is said to be the Author; nor wou'd it be very difficult to obtain a Copy of his Accusation; but all this signifies nothing. I must hear *Molinos* himself before I can judge of the merit of his Cause: for, 'tis certain, that all the Accounts that we have of him are guilty either of Aggravation or Alleviation. Of these Propositions which I mention'd, some are dangerous, several are ambiguous, many indifferent, and others very reasonable and orthodox. However, I can assure you, that his Reputation is generally very bad in this place: He is esteem'd a Villain, a lewd Fellow, and a Seducer, who has so cunningly insinuated himself into Nunneries by his Cant of *Insensibility*, *Ecstasie*, &c. that a great number of these poor Creatures have been deluded by him. They relate a thousand Stories to confirm the Opinion they have of him, but I must tell you once more that they are of doubtful Credit. We may easily perceive that 'tis their Interest to blacken the Character of that unhappy Man, and to load him with Reproaches, since they have condemn'd him in so ignominious a manner to pass the rest of his days in a Cell. Besides, I observ'd, that even his bitterest Enemies are wont to make a distinction between him and his Followers. *Molinos*, they say, is void of all Religion and Virtue; he is a Man of no Principles, and believes nothing at all; but there are some well-meaning *Molinists*, who are unacquainted with their Master's Heart, and are sincere Professors of that *Quietism*, and those other Opinions which you have heard so often mention'd. I am, Sir, Your &c.

Rome, March 30. 1688.

LET.

## LETTER XXVI.

S I R,

THAT I may observe some Order in that variety of Matter which is the Subject of my Letters, I follow sometimes my own Journal, and sometimes yours. Some Days ago my Lord made his Court to the Heroïn, whom you mention, and was receiv'd with a great deal of Civility and Respect. The Company began immediately to talk of *England*, of its Court, the Excellency of the Country, the various Customs of the Inhabitants, and particularly the Liberty that is allow'd to Women. The opposition of their easie and pleasant manner of living in that Country to the perpetual Confinement of the poor *Italian* Ladies, made the Condition of these last seem doubly miserable. It was however alledg'd, That this Custom which appears to be so injurious to the Beautiful Sex, is a necessary piece of Caution in *Italy*, where three quarters of the Men living under the insupportable restraint of a forc'd Celibacy, wou'd make a dreadful havock of their Neighbour's Property, if some means were not us'd to prevent such Disorders. Why do we not then take *St. Paul's* Advice, reply'd one of the Company, who exhorts every Man to have his own Wife, and every Woman her own Husband? But lest we shou'd have been insensibly engag'd in *Controversie*, by continuing to talk on that Subject, the Discourse was dexte-

*Christina Alexandra Queen of Sweden was born December 18th, 1626, and dy'd at Rome April 19th, 1689. She desir'd in her last Will to be bury'd in the Rotonda; but Innocent XI. caus'd her to be interr'd at St. Peter's. She receiv'd the Name of Alexandra from Pope Alexander VII. when he confirm'd her at Rome, after she had abjur'd her Religion.*

rously chang'd: And the Queen being inform'd, that there was a *French Gentleman* in the Company, ask'd News concerning the late Mission of Dragoons; and after she had attentively heard his

\* You may see the Letter which that Princess wrote on this Subject to the Chevalier de Terlon. It is inserted in the *Nouvelles de la Republique des Lettres*, May 1686

† Not many Months ago some German J:uits told me, said the Queen, that they had seen Dragoons, Priapos suos immanes in os feminarum intronitantes, ibique urinam fundentes. I chid 'em severely, added she, for suffering such horrible Insolency, but they only laugh'd at it.

Answer \*, 'I knew all that you have told me, said she, and have learn'd much more from the Mouths of Eye-witnesses; and even Jesuits themselves have given me an Account of † Infamous Villanies; They have added Scoffing and Insolency to Treachery and Barbarity. After these Words, and some particular Stories relating to the same Subject, we discours'd of the Pope, of his Health, and of his famous Difference with the Court of France about the Immunities, and at length the Queen withdrew.

You are not ignorant of the Learning and Merit of this Princess; but since you desire me to give you some Account of her Person, I will make her Picture in few Words. She is above Sixty Years of Age, of a very low Stature, extreme fat and thick: Her Complexion, Voice, and Countenance are Masculine, her Nose is great, her Eyes are large and blue, and her Eye-brows yellow; she has a double Chin strew'd with some long Hairs of a Beard, and her under Lip sticks out a little. Her Hair is of a bright Chestnut colour, about a hand-breadth long, powder'd and bristl'd up, without any Head-dress; she has a smiling Air, and is very obliging. As for her Habit, imagine a Man's *Justaucor* of black Sattin, reaching to the Knee, and button'd quite down; a very short black Coat, which discovers a Man's Shooe; a great Knot of black Ribbon instead of a Cravat, and a Girdle above the *Justaucor*, which keeps

keeps up her Belly, and makes its roundness fully appear.

After the Queen had left us, we visited the principal Apartments of her \* Palace, where we found a great number of Pictures and other An-  
*\* She lives in the Palace Riarii.*

rique Pieces of rare and exquisite Beauty; I shall only name some part of 'em to you at present; as, the *Augustus*, of Oriental Alabaster, transparent as Amber; the Head and Feet are additional Pieces, of Brass gilt, but the rest is very entire. The sixteen ancient Columns of *Giallo*, with two Pillars of Oriental Alabaster seven Foot high, the finest Agat cannot look fairer. The *Venus*, which might contend for the Golden Apple with that at *Florence*, if her Legs had not been mangl'd by that general Devourer, Time. 'Tis true, they have supply'd these Defects by the addition of new Pieces, which are so admirably well fitted to the rest, that 'tis almost impossible to perceive that they have been added. The *Castor* and *Pollux* on each side of their Mother *Leda*, all of one Piece of Marble; the Sons are bigger than the Mother, and she has but one of her Eggs. The Altar of *Bacchus* of fine white Marble, and adorn'd with excellent Sculptures in *Basso relievo*. I took notice of the old *Silenus*, who has carous'd so briskly at the Festival of his Foster-Child, that he is not able to walk without Supporters. I observ'd also the *Bacchantes* in the posture of mad Women, some of which are playing on Pipes, like the *Faunus* on the Vessel at *Cajeta*. In another Corner there is a \* *Goat* \* *Baccho* Ca-

per omnibus  
 aris Cæditur. All *Bacchus's* Altars reek with Blood of Goats. Of old humane Victims were offer'd to him; but after his Voyage to India, that Custom was abolish'd, and instead of Men, they sacrific'd only Asses and Goats.

*Since the first Edition of this Book, Queen Christina's Library was sold for 8000 Crowns to Pope Alexander VIII. who plac'd 1900 of the principal Manuscripts in the Vatican Library, and gave the rest to his Nephew Cardinal Ottoboni. Don Livio Odescalchi bought the Pictures and Rarities of the Cabinet for 153000 Crowns; and made a very good Bargain. The Roman Crown is worth about 5s. 6d.*

flay'd alive for brouſing on Father *Liber's* Vines ; and a Boar, who is waſh'd in order to be ſacrific'd.

Among the *Pictures*, I ſhall only take notice of the Amours of *Jupiter* in the Shape of a Swan, with *Leda*, which is one of the fineſt Pieces of *Corrège*. The *Virgin*, with the Infant *Jeſus*, and the little *St. John* by *Raphael*, and *Venus* by *Caracchio*. There are alſo many other *Pictures* by the ſame Hands, and ſome by *Titian*, *Paul Veroneſe*, *Guido*, and ſeveral other famous Maſters. The greateſt part of the *Tapeſtries* in this Apartment were formerly in the Duke of *Mantua's* Palace. When *Colalto* \* pillag'd that City, he carry'd 'em to *Prague* with a very rich Booty. *Gustavus Adolphus* carry'd 'em from thence, and his Daughter *Chriſtina* brought 'em to *Rome*.

\* Ann. 1630.

It wou'd be an'endleſs Labour to deſcribe all the rare Medals that we ſaw in this Palace, but ſince I promis'd to leave no Subject wholly untouch'd, I ſhall only name the *Otho* of Braſs, an *Egyptian* Medal, which has on the Reverse the Image of *Serapis* ; the *Pertinax*, a little *Latin* Medal, on the Reverse of which that Emperor is repreſented offering a Sacrifice; the *Antoninus Pius*, having on the Reverse *Hercules* ſitting and *Diana* ſtanding; another *Antoninus Pius*, being a little *Latin* Medal, which has on the Reverse the ſame Emperor crown'd by *Victory* and *Abundance*, bringing him Fruit: This Medal has been well kept, and is in a very good condition, in which its value principally conſiſts: a third little *Latin* Medal of the ſame *Antonin*, which *M. Bellori* calls *l'Anno nuovo*, or the *New Year*, by reaſon of the four Letters on the Reverse, *A. N. F. F.* which he interprets *Annum novum, fauſtum, felicem*: and the *Nero*, a *Latin* Medal, with *Hercules* on the Reverse.

The

The Cicero a Brooch of Onyx, being a white *Testa bianca* Head on a brown Ground, is one of the most *fondo bruno.* valuable Pieces in this Cabinet.

I shall pass from these Rarities to others of a different sort. In St. Sabina's Church on Mount *Arventine* they shew a great Stone, which the Devil of *Colen* hurl'd from the top of the arched Roof, with a design to knock out poor St. Dominic's Brains : which he did out of spight, if our Informers do not bely the Devil, because he had fail'd in his Attempt to beat down the Chapel of the Three Kings.

*Regum Reliquias quas sancta Colonia servat,  
Cum torvus Satanas ledere non valuit :  
Orantem voluit Sanctum trucidare ; sed ecce,  
Declinat rupes, & Patriarcha valet.*

*Beelzebub 'spied a holy Bone,  
Which set his Guts a grumbling ;  
He leer'd, but durst not filch, for one  
Who o'er his Beads lay mumbling.  
Pox take the Rogue, cry'd Pug, e'er I  
Be starv'd I'll spoil his Whoring :  
But Satan burl'd the Stone awry,  
And Dominic 'scap'd a Scouring.*

You have heard of the \* Crucifix at St. Paul's \* *It was made* which spoke to St. Bridget ; and therefore I shall *in the Year* only tell you, that it was made by P. Carvallini, *1360.* and that this is not the only Image in Rome that has learn'd to prattle. Another Crucifix at St. Mary Transpontin's has discours'd several times with St. Peter and St. Paul : And our Lady † of S. Cosme † *This Church* and Damian chid St. Gregory very sharply for pas- *was formerly* sing by without saluting her : Besides, I know *the Temple of* two others at St. Mary's the Empress, and St. Gre- *Remus, or of* gory's on Mount Celio, whose Tongues upon occa- *Remulus.* sion

sion have wagg'd very briskly : and how many more, d' ye think, there are whom I do not know ? There are others also who have wept and bled, at *St. Mary's of Peace*, *St. Mary's in Vallicella*, and another *St. Mary's* call'd *del Pianto*; besides that in the *Church of the Holy Ghost*, which shed whole Floods of Tears a little before the last sack-ing of *Rome*, insomuch that all the Monks in the *Convent* cou'd hardly dry its Eyes.

If you desire a more particular account of *St. Gregory's* Adventure with the Image that found fault with his Clownishness, you will find the Story in the following Verses, which some ascribe to the Abbot *Joachim*, and others to the *Venerable Bede*; however, 'tis certain that the Author of 'em was very little acquainted with *St. Gregory*, yet I hope they may serve to divert you.

*Heus tu! quo properas, temerarie Claviger! heus tu!*  
*Siste gradum.* Quæ reddita vox mihi percutit Aures?  
 Quis Cœli Regis me sceptrâ vicesq; gerentem  
 Impius haud dubitat petulanti lædere lingua?  
*Siste gradum; converte oculos, venerare vocantem.*  
 Omirum! Oportentum! effundit imago loquelâs!  
 (At forte illudunt sopitos somnia sensus)  
 Mene vocas? O Effigies! hanc labra moventem,  
 Flectentemq; caput video. Quid quæris, Imago!  
 Nomen, Imago, tuum liceat cognoscere. Mater.  
*Sancta tui Domini, tibi ne est ignota Gregori?*  
*Virgo parens, ignara tori, tactusq; virilis,*  
*Regia Progenies; Rosa mystica; Fœderis Arca;*  
*Excelsi Regina Poli; Domus aurea; sponsa Tonantis;*  
*Jussitæ speculum & Clypeus; Davidica Turris;*  
*Janua Cælorum, tibi ne est ignota Gregori?*  
 Ignaro veniam concede, insignis Imago.  
 Virgo Maria priùs nunquam mihi visa: loquentem  
 Nunquam te prius audiui: quis talia vidit?



*Parco lubens: posthac sed reddere verba salutis  
Debita, mente tenè. Quo te nunc semita ducit?  
Supra Altare tuum, Missam celebravit odoram  
Presbyter Andreas; animam liberavit, & ecce,  
Impatiens Semicosta jacet prope limine clausa,  
Gurgitis, ille viam petit à me. Perge Gregori.*

Image. *Hark ye, Mr. Turnkey, whither so fast,  
you boldface you?*

Pope. What prophane Noise invades my Sacred  
Ears?

Who dares revile with his unhallow'd Tongue  
The great Vicegerent of the King of Heaven?

Image. *Stop, turn thy Eyes, and worship her that  
calls thee.*

Pope. O Miracle! O Prodigy! a speaking Image!  
Some Dream perhaps my drowsie Senses cheats:  
No, 'tis no Dream; but didst thou call me, I-  
mage?

What art thou? or, what wou'dst? speak, I  
conjure thee.

Image. *Dost thou not know the Mother of thy Lord;  
The Virgin-Mother never touch'd by Man;  
Off-spring of sacred Princes; Mystick Rose;  
Ark of the Covenant; Queen o' th' Starry Sky;  
Temple of Gold; the Thund'ers much-lov'd Spouse;  
Mirror and Shield of Justice; David's Tower;  
The Gate of Heaven; dost thou not know her, Gregory?*

Pope. Pardon, illustrious, sacred, much-wrong'd

Image;

Forgive an Injury ignorantly done  
My Ignorance caus'd; let it excuse my Crime,  
I never saw thy glorious Face before,  
Nor ever heard thy heavenly Voice till now:  
What Mortal ever saw or heard such Won-  
ders?

Image. *I do forgive thee, willingly forgive thee;  
But ask not pardon for a second Error:*

*Still*

*Still with a decent Salutation greet*

*Me in thy passage. — Whither was thy Journey?*

Pope. My Brother *Julio* lately on thy Altars  
Aton'd Heaven's Anger, sav'd a Soul; and lo,  
The half-roasted Ghost, impatient of delay,  
Lies at the close-shut Gates of Paradise,  
And, longing, waits my coming for admittance.

Image. *Go thy ways, Gregory.*

The rarest Picture in Rome is at St. *Sylvester's*,  
\* *They affirm*, in the Field of Mars, which is an \* Image of  
That this is the Image Christ, done, as they say, by himself.  
mention'd by J. Damascen, which Christ sent to K. Abgarus. Eusebius re-  
cites the Letters that pass between Christ and Abgarus, but says nothing of an  
Image. See Reiskii Exercitationes de imaginibus Christi.

If you desire Relicks, I can furnish you with  
some that are very curious. The Ark of the Co-  
venant, *Moses* and *Aaron's* Rods, and the Fore-  
Skin of *Christ*, are kept at St. *John de Latran*.  
One of the Pieces of Money that *Judas* receiv'd,  
the same Person's Lanthorn, by the good leave  
of another Pretender at St. *Dennis* in France, and  
the Cross of the good Thief are at the Church  
of the Holy Cross of *Jerusalem*, with the Tail of  
*Balaam's* Ass, and St. *Paul's* Thorn. And St. *Rock's*  
Bowl may be seen at St. *Marcel's*. They tell us  
also, that some Beams of the Star that conducted  
the Wise Men, were formerly preserv'd, with the  
Horns of *Moses*; but 'tis long since these Rays  
were eclipsed or evaporated, as well as the found  
of the *Jerusalem* Bells; and *Moses's* Horns were  
transported to *Genoua*, where (if we may be-  
lieve the common report) they are still safely  
preserv'd.

The Navel of Christ is at St. *Maria del Popolo*:  
The Story of that Church's Foundation is very  
pleasant.

pleasant. In the very place, say they, where it now stands, there was formerly a large Walnut-Tree, on the Branches of which a great many Devils did constantly perch, to guard the Ashes of *Nero*, that were enclos'd in an Urn near that place. Now, the People, as you must needs suppose, were extreemly plagu'd by such troublesome Neighbours. Pope *Paschal II.* mov'd with compassion at their Miseries, endeavour'd by Fasting and Prayer to drive away this Hellish Fry; and it was reveal'd to him, That he must pull up the Tree by the Roots, and in the very same place erect a Church to the Honour of *Mary*. This Advice was put in execution with a great deal of Solemnity; all the People contributed to the Work, which gave occasion to the Name of *St. Mary of the People*.

I must also say something of \* *St. James Shake-horse*, where they show the Stone † on which Christ was circumcis'd, with the impression made by one of his Heels upon the Marble; and also || another Marble Table, on which *Abraham* design'd to have sacrific'd his Son. The Empress *Helena*, says the Story, sent these bulky Relicks to be plac'd in *St. Peter's Church*; but as soon as the Waggon came over-against *St. James's*, the Horses stopp'd suddenly, and cou'd not be made to go one step further: This unexpected Freak of theirs, you must needs think, surpriz'd the Drivers; but they perceiv'd at last that the Stones were really grown heavier, which made 'em imagine that these Relicks had a Secret inclination to lodge at *St. James's*, rather than at *St. Peter's*. At first indeed this Fancy did not appear very reasonable; but there being by chance one in the Company who remember'd that *St. Paul* calls *St. James* as well as *St. Peter*, *The Pillar of the Church*, they were all confirm'd in the Belief, that  
this

\* *S. Giacomo Scoffacavalli.*

† *On the Altar of the Presentation.*

|| *On St. Ann's Altar.*

this Accident was not brought to pass without some myfterious Design. However, though all the Buffles in *Italy* had been there, the Waggon wou'd have fooner pull'd them backwards than they cou'd have drawn it forwards; and therefore they were forc'd to leave 'em at *St. James's*; and to preserve the Memory of fo great a Miracle, they gave that Saint the Surname of *Shake-horse*.

You have reason to believe that I have had the Curiosity to hear some of their Preachers; neither are you deceiv'd when you suspect that

I am no Admirer of their way of \* Preaching, and, you might have added also, of their Sermons. The Preachers here, generally speaking, are meer makers of wry Mouths and ugly Faces. They have indeed some natural Endowments that have a tendency to some parts of Oratory, but they are perfectly ignorant of sublime Eloquence. All their Motions are extravagant Agitations of the Body, or apish Tricks; the variation of the Tone of their Voice throws 'em from the loudest Treble to the lowest Base twenty times in a quarter of an Hour; and their Discourses have neither Strength nor Gravity. They bawl, they torment themselves; their Pulpits are for the most part like so many Balconies, where they run about with a great deal of Noise and Heat, but there is neither Sense nor Reason in all this. They are perfect Strangers

\* *Their finest Discourses are those which give the Hearers most Diversion. 'Tis true, every Order has a particular Way of Preaching: The Jesuits are esteem'd very good Declaimers, and their Gesture is not so extravagant as that of other Monks; but their Style is the most fantastical. The Capuchins are everlasting Thunderers, and preach nothing but Death and Destruction, if it be not a day set apart for Buffoonry. Hell, Purgatory, and the last Judgment are the Subjects of almost all their Discourses. They pull their Beards, clap their Hands, and roar out hideously. I found 't other day a very pleasant Remark in a Book that treats on this Subject; the Author of which assures us, that always when a Capuchin preacher, the Dogs run out of the Church.*

to that admirable way of pronounciation, which by an agreeable and well-order'd mixture of softness and vehemency, does at once charm, and  
move,

move, and ravish the Souls of the Hearers: And besides, their whole Discourses do usually consist of a ridiculous Medley of insipid Jest and childish Tales. I heard a *Carmelite* the other day, who in a Sermon that he preach'd before the *penitent Whores* of the *Holy Cross*, concerning *Mary Magdalen*, set his Fancy on a furious gallop. In order to display the Merit of that Sacrifice which his Penitent made of the Pleasures of the World, he spent at least a quarter of an Hour in painting her forth as the most charming Creature under Heaven. He forgot not the least Feature of the compleatest Beauty, and spoke rather like a skilful *Painter* than a *Preacher*. Perhaps also he imitated *Perrin del Vague*, who was wont almost always to make the *Picture* of his Mistress, when he had a mind to describe any beautiful Lady in a History.

You must address your self to some other Person for a Satisfactory Answer to that Question which you propose, Whether there are more Curtezans at *Rome* or at *Venice*. I must acknowledge I do not see so many of 'em here as at *Venice*; but that is no Argument of their Scarcity, especially since I am assur'd by several Persons that their \* Number is almost infinite. \* Urbs est

As bold an Undertaker as *Sixtus V.* was, and how jam tota Lu-  
eagerly soever he strove to purge *Rome* of that panar. *Rome*  
kind of Cattel, you know he was never able now is one vast  
to compass his Design; and even after he had Brothel. Bap.  
banish'd the lewdest of 'em, he was forc'd to re- Mantuan.

call 'em, and settle 'em again with as much so- The Curtezans  
lemnity as they had been by his Namesake *Six-* are not per-  
*tus IV.* This was done, they say, to prevent mitted to go in  
Coach to the  
Cours, (the  
Place where

Persons of Quality take the Air) or any where else, upon pain of being fin'd a  
hundred Crowns for the first Fault, and whipp'd for the Second. This Order  
was made by *Sixtus V.* and is still in force. When the Pope expell'd the Curte-  
zans, Pasquin sing Laudate Fieri Dominum.

greater

† *Roma quid est ? quod te docuit præposterus ordo. Quid docuit ? Jungas præposterus. Unde hoc ? Roma mares* greater † Disorders. St. Paul says, That 'tis better to marry than to burn ; the Romans indeed are not willing to burn, but they find the best Extinguishers at the Bawdy-House.

*versa elementa, scies : Roma Amor est. Amor est qualis ? Noli dicere plura, Scio. These Verses cannot be english'd without losing the Pun.*

\* Or the broad Band under the Cornish.

† Pronuba.

This puts me in mind of the ancient Picture of a Wedding at the *Aldobrandin* Palace: 'Tis a Piece of a \* Frize, which has been brought hither with that part of the Wall on which it is painted. It is a famous and much-valu'd piece, both for its Antiquity, and the excellency of the Workmanship. You know that the Ceremonies of Marriage were very different, and subject to many Alterations among the *Romans*: Here the Bride is seated on the side of the Bed, whereas she was sometimes wont to sit on a Sheep's Fleece, or on a Figure of the God *Priapus*; she bows down her Head, and counterfeits a certain Grief and Coyness, whilst a † Matron with a smiling Countenance comforts, instructs, and perswades her, and labours to make her sensible of her Duty. The Bridegroom, crown'd with Ivy, and undress'd, sits near the Bed, with a brisk Air, waiting with a great deal of impatience, I warrant ye, till his whining Spouse has made an end of all her Simperings. In the mean time four or five Maids are busied in several places, in preparing Baths and odoriferous Ointments; and a *She-Musician* plays on a Harp, whilst another seems to sing some *Hymen* io, O *Hymenæe*, some *Epithalamium* or luscious Song to dispel the Charms.

The Pictures on the Pyramid of *Cestius*, and the abovemention'd Frize, are the only Remains of the Ancient Painting which I have yet seen in Rome. I doubt not but this Mausoleum of *Caius Cestius*

*Cestius* has been already describ'd; yet since 'tis a very rare and beautiful Monument, I cannot forbear giving you some account of it. The Pyramid is square, and ends in a very sharp Point; it is a hundred and twenty Foot high, and ninety four Foot broad at the Base. The Body of the Monument is of Brick, but cover'd over with square pieces of white Marble. It was repair'd by *Alexander* the Seventh, in the Year 1673, and almost entirely restor'd to its primitive Beauty, It appears, by the fair \* Inscriptions that are still to be seen upon it, that it was erected in memory of † *C. Cestius*, one of the seven Officers who were appointed to take care of Religious Feasts. We enter'd this *Mausoleum* by a low and narrow Passage, which pierces thro' the thickness of the Building to the middle of it, where we found a little arch'd Room nineteen Foot long, thirteen broad, and fourteen Foot high. This Chamber is plaister'd over with a certain white and polish'd Mortar, on which there are still seen several Figures of Women, Vessels, and other Ornaments. I will not undertake to describe all these things particularly; much less will I attempt to write a Dissertation on so difficult a Subject; I will only tell you, that having had the fortune to discourse several times with learned Antiquaries concerning these Pictures, I found their Opinions very different: Some pretend, that in respect to the Monument they represent the Preparatives for a Funeral Show; and others think, that they contain a Representation of a Banquet, as a Memorial alluding to the Office of the Deceas'd. One of the Figures holds a Vessel, in which some pour Lustral Water, and others Wine. Another Figure bears great Pipes, which, according to the first Opinion, were design'd for Mirth, and according to the last, for Mourning;

D

and

\* *C. Cestius*,  
L. F. Pob. Epulo, Pr. Tr.  
Pl. VII. Vir Epulorum.  
† *Blondus* pretends that this Sepulchre was common to the whole Society of the Septemviri Epulones. But he is the only Person that I know who is of this Opinion.



and both the disagreeing Parties pretend, with equal probability, to confirm their Suppositions by this Distich in Ovid's *Fasts* :

*Cantabat Fanis, cantabat Tibia Ludis,  
Cantabat mæstis Tibia funeribus.*

*The Pipe, with sov'raign and resistless Art,  
In Temples fans Devotion's sacred Fire ;  
With Songs it warms, with Dirges chills the Heart,  
While those expel the Grief which these inspire.*

But one thing especially seems to confirm the latter Opinion, if I may be permitted to declare my Thoughts on this Subject, namely, That the Habits of the Figures are of several Colours, which does not at all agree with the Funeral Ceremonies that were us'd in those Times. It appears by the Inscription of a Pedestal that was dug up near the Pyramid, and on which a Statue of *Cestius* seems to have been plac'd, that this Roman dy'd in the beginning of *Augustus's* Reign ; and those who have enquir'd into the Customs of that Age, assure us, that the Women who assisted at Burials were cloath'd in White, and that the Fashion of Mourning in Black was abolish'd about the beginning of *Cæsar's* Dictatorship. Besides, I know not what shou'd hinder me from adventuring to maintain that these Pictures were only design'd for an Ornament of the Tomb, without regard either to Feast or Funeral. The Sepulchre of the *Naso's*, so exactly describ'd by Mr. *Bellori*, is also full of Histories and other Ornaments, which are the meer Product of the Painter's Fancy. And the same Observation may be made concerning several other Tombs, and especially Urns, which are adorn'd with Sculptures in *basso relievo*, that represent an infinite Number of indifferent things.

The

The durableness of these Pictures, and the lasting Beauty of their Colours, deserve to be consider'd. You know that \* Painting in Oyl is a \* *It was invented by John de Bruges, a Native of Guelderland or of Bruges, in the Year 1450.* late Invention; and it appears that the Colours on this Monument have been only moisten'd with Water, and even do not penetrate the Plaster; tho' there are some places in which they seem to have lost nothing of their first liveliness.

This Pyramid is Two hundred Paces distant from the little Hill commonly call'd *il Doliolo*, or *Monte Testacio*, that is, *The Hill of Potshards*. This Hillock is about half a Mile in compass, and a hundred and fifty Foot in perpendicular height. Those who treat of such Curiosities, differ much in their Suppositions concerning this great Heap

of broken Pots, but the most general Opinion is this: The Hillock being near the *Tiber*, 'tis suppos'd that all the Potters wrought in this place, both for the nearness of the Water, which is of necessary use in their Employment, and for the conveniency of transporting their Ware. 'Tis also believ'd that they threw all the broken pieces of their Vessels into one place; and this Supposition is confirm'd by another Conjecture, That

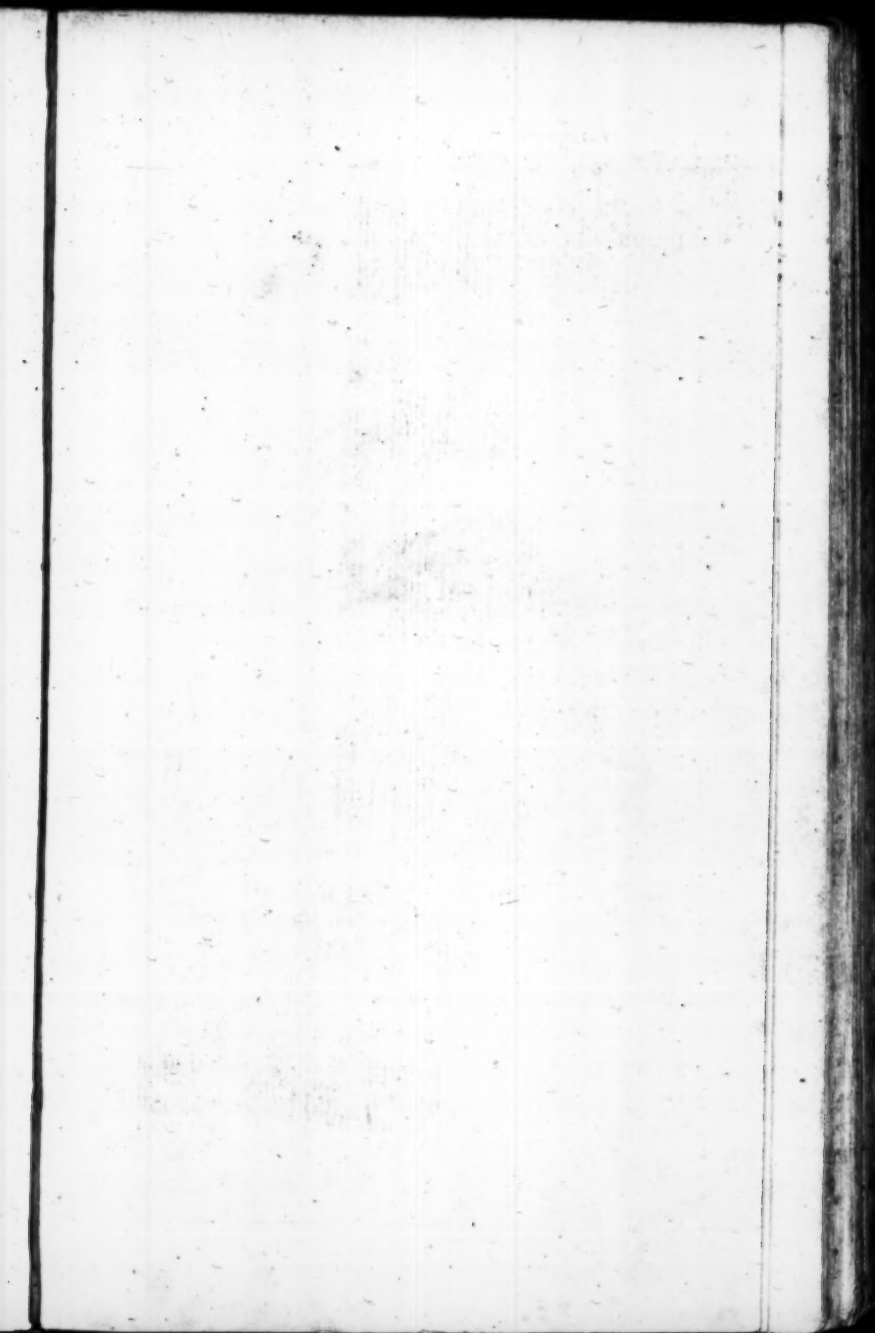
*Others believe that this little Mountain is compos'd of the Wrecks and Fragments of the Vessels in which the Provinces brought their Tributes to Rome. But I look upon this Opinion as altogether groundless. Sometimes there are Scorpions found in the Doliolo; but their Poison is weak and slow. If the Animal be bruise'd upon the Wound, 'tis almost a perfect Remedy.*

they might have an express Order for so doing, to prevent the inundation of the River on that side. And they conclude, that if we consider the vast number of Idols, Ornaments of Temples, Bathing-Tubs, Statues, Vats, Tyles, and all sorts of Vessels that were made in the great City of *Rome*, it will not appear strange, that the above-mention'd Hillock was rais'd out of their Fragments. This Supposition seems reasonable at the first View, but, in my opinion, it is not well grounded, because the Authors of

it have not examin'd the matter with due attention.

Some Wine-Merchants have thought fit to dig Cellars under this Hill, to preserve their Wines cool: and I have been present several times, and in several places, when they were at work in digging these Caves, so that I had both Time and Opportunity to consider all that they drew out of them, yet I cou'd never find any Fragments of Images, Tyles, or Ornaments, nor any Remainder, or the least Appearance of those things that I mention'd. And in more than twenty Cart-loads of these broken pieces, I observ'd only Fragments of Urns, or at the least of Vessels that seem'd to have been Urns; which being suppos'd, we must proceed to establish more probable Conjectures.

'Tis well known, that in Ancient Times only the poorest sort of People were bury'd without the City, in certain Pits call'd *Puticuli*. The Custom of burning dead Bodies continu'd very long, during which time there was made a prodigious quantity of Earthen Urns for the ordinary sort of People; and 'tis impossible to conceive that all the Care that was taken to preserve 'em cou'd prevent their being frequently broken. May it not then be suppos'd, that out of reverence to those Vessels, which had been employ'd to so Sacred an use, and might still contain some of the Ashes of the Dead, that Superstitious People esteem'd it a Duty of Religion to gather all these Fragments, and lay 'em in Heaps together? Neither shou'd such a Custom appear strange to us, since 'tis so little different from the common practice of Christians at this very day; for, instead of suffering the Bones of deceas'd Persons that are dug up when a new Grave is made, to be scatter'd about, do we not endeavour to preserve 'em with







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Marforio





with some sort of Honour and Respect, by piling them up in Heaps?

Since the Reputation of the famous \* *Pasquin* There was a certain Taylor, call'd Pasquin, who liv'd near this place, and whose Shop was the usual Rendezvous of makes you desirous to be inform'd more particularly concerning him and his Companion *Marforio* Taylor was a Man of Wit, of a jovial Humor, Satyrical, and a great lover of Jest; his Lampoons were usually call'd, I will endeavour to satisfy your Curiosity. the usual Rendezvous of The first is a mangl'd and disfigur'd Statue, which, of a jovial Humor, Satyrical, and a great lover of some think, was made for *Alexander the Great*, some Jests; his for *Hercules*, and others for a *Roman Soldier*; it Lampoons were stands leaning against the Wall of a House, at usually call'd the † corner of a place where several Streets and all the satyrical Labels meet. I know not whether you have heard of that pleasant Answer which *Alexander VI.* is said about the Town were ascrib'd to him. To persuade the World that he was the Author of all those cutting Jest, they took care to affix them on the Statue that is here describ'd, which was at his Gate, and by degrees came to be known by the Name of Pasquin. to have given to those who advis'd him to throw *Pasquin* into the *Tiber*, because of the continual

|| Satyrs which that *Critical Statue* made against him; \* I shou'd be afraid, said he, lest it shou'd be turn'd into a Frog, and trouble me both Day and Night with its croaking.

† Ad angulum Arianæ ædis. Boiss.

|| Vendit Alexander Claves, Altraria, Christum.

Emerat ille prius, vendere jure potest.

Sextus Tarquinius, Sextus Nero, Sextus & ipse,

Semper sub Sextis, perdita Roma fuit.

Conditur hoc Tumulo, Lucretia nomine, sed re,

Thais Pontificis Filia, Sponsa, Nurus.

\* This Thought is by some ascrib'd to Pope Adrian IV.

† *Marforio* is another main'd Figure, by some † The Word Marforio comes from Martis Forum: for so was the place call'd where this Statue stood, as well as said to have been a Statue of *Jupiter Panarius*, or, according to others, of the *Rhine*, or of the *Nemartis* Forum, which passes by *Terni*; but all this is uncertain, as well as the Etymology of our two Censurers. 'Tis very probable that it was formerly the Mode to affix the *Pasquinades* on the Statue of *Pasquin*, but that Custom is laid aside, Forum Augusti.

and all the Satyrical Invectives are still father'd on *Pasquin*, tho' they never come near him. 'Tis usual to make him answer the Questions that are propos'd to him by *Marforio*, which stands in one of the Courts of the *Capitol*.

The Apophthegms of this sincere and impartial Statue put me in mind of those which I read at the  
 † *Villa Benedetti*; all the Walls of that House are  
 † Since the first Edition of this Book, the  
 † *Abbot Benedetti* at his  
 Death bequeath'd this House to the Duke of Nevers.  
 lin'd with Proverbs and Sentences on all Subjects,  
 some of which I transcrib'd, and have here  
 subjoin'd:

*Chi non s'avventura, non ha aventura.*

He that nothing ventures, nothing wins.

*Regia, crede mihi, res est succurrere lapsis.*

To succour the distress'd is sovereign Virtue.

*Inter cuncta, leges, & percunctabere Doctos,  
 Qua ratione potes traducere leniter ævum.*

Consult the Dead and Living wise,  
 And square your Life by their Advice.

*Per mangiar assai, convien mangiar poco.*

He that wou'd eat much, must eat little.

*Cum fata sinunt*

*Vivite læti, ———*

*Sygias ultro quærimus undas.*

Let's live while we may,

And husband to day,

E'er we have pass'd its Noon;

For we may prodigally waste,

But never can enjoy too fast

A Life that ends so soon.

*Splendida*

*Splendida magnificis paupertas regnat in Aulis.*  
Courtiers are but gaudy Beggars.

*Cbi paga debito, fa capitale.*  
He that pays his Debts gets an Estate.

*Qui procul à curis, ille lætus :  
Si vis esse talis,  
Esto ruralis.*  
Mirth and Care can ne'er agree,  
Where *this* is absent, *that* appears ;  
The Country only boasts to be  
The Seat of Mirth, and void of Cares.

*Donna virtuosa, non sà star otiosa.*  
A virtuous Lady can never be lazy.

*Si qua voles aptè nubere, nube pari,  
Elige cui dicas, Tu mihi sola places ?*  
How happy's the Man, and how happy is she  
Who are equally yok'd, and wou'd never be free ?

*Vive tibi, & longe Nomina magna fuge.*  
Let not Ambition rob thee of thy self.

*Donna che duona, difficilmente è buona.*  
A Woman that gives is easily gotten.

*Si fortuna juvat, caveto tolli.  
Si fortuna tonat, caveto mergi.*  
When Fortune shines, let not its Beams  
Raise Vapours in thy Breast ;  
Nor let its thund'ring Hurricanes  
Disturb thy peaceful Rest.

*Fortiter ille facit, qui miser esse potest.*  
That Man is brave who dares be miserable.

*Un nemico è troppo, & cento amici non bastano.*  
 One Enemy is too much, and an hundred  
 Friends are not enough.

*Decet timeri Cæsarem, at plus diligi.*  
 A Prince displays the Glory of the Sovereign  
 Power ;  
 Much in his People's Fear, in their Affection  
 more.

*Sequitur superbos, a tergo Deus.*  
 The Wrath of Heaven pursues the Proud.

*Grand pazzia il viver povero, per morir ricco.*  
 He's a Fool that lives poor, that he may die rich.

*Quis Divus? qui nil cupit: Quis pauper? Avarus.*  
 What Man is happy, great and rich?  
 He that nothing doth desire:  
 And who's a miserable Wretch?  
 He who still does more require.

*Qui nihil potest sperare, desperet nihil.*  
 He that can hope for nothing, shou'd despair of  
 nothing.

*Pax optima verum:  
 Pax materia gaudii,  
 Dulce pacis nomen,  
 Candida pax homines, trux decet Ira feras.*  
 Lasting Bliss and true Delight,  
 Peace, and only Peace impart:  
 While jarring Brutes contend and fight,  
 Let humane Minds seek humane Arts.

*Nobilitas sola est atq; unica Virtus.*  
 Virtue alone is true Nobility.

Omnes

*Omnes una manet Nox  
Et calcanda semel via Leti.*

'Tis appointed for all Men once to die.

I'm sorry that I cannot relate to you so many Wonders of *Tivoli* and *Frescati* as you seem to expect. They are indeed very *pleasant* places, and rather than give offence, I will e'en adventure to call 'em *fine places*. But, if once this Maxim be establish'd, That when we consider things which are reputed beautiful, we ought to proportion the Esteem that we have for 'em, by comparing 'em one with another; as, the beauty of Roses and Gilliflowers which so darkens the fainter Lustre of a Field-Daisie, that we pass by it without Reflection. If, I say, this Principle be laid down, I must sincerely acknowledge, that if we compare *Frescati* to *Versailles*, or even to several other pleasant Seats in *France*, that are not Royal Houses, I am perswaded, and dare positively affirm, that the celebrated Wonders not only of *Frescati*, but also of *Tivoli*, and all the most beautiful places about *Rome*, I mean as to Gardens and Waterworks, deserve no higher Title than that of *pretty Toys*.

*Frescati* is a very small Town, seated on the **FRESCATI**, Brow of a Hill twelve Miles from *Rome*. There are several Houses of Pleasure in it, of which the three principal are *Monte-dracone*, belonging to the Prince *Borghese*, *Belvedere* to the Prince *Pamphilio*, and the *Villa Ludovisia* to the Dutches of *Guadagnola* the Constable *Colonna's* Sister; and all deserve no more to be compar'd to *Versailles* than *Frescati* to *Rome*, or two or three Trees to a fine Landskip.

*Monte-dracone* is a large Structure, situated on a rising Ground, from which you may discover

*Rome*

*anciently call'd  
Tusculum.  
Kircher pre-  
tends that this  
Town was  
built 300 years  
before the War  
of Troy.*

*Rome* and the whole extent of the interjacent Plain; but that City is at too great a distance to be seen from hence with pleasure, and the Verdure of the Plain is too uniform, and not adorn'd with that variety of Beauties with which a Landscape ought to be embellish'd. The View of *Paris* from *S. Clou* is infinitely more charming. 'Tis true, the Prospect is more diversify'd on the side of *Monte Porcio*, but 'tis also much more limited. The Avenues of this House are very difficult; and, to speak plainly, there are at present neither Fountains nor Gardens about it, that merit a particular description.

The Situation of *Belvedere* is not unlike to that of *Monte-draconé*. There is a pretty Cascade in it, and a Grotto, where you may see *Apollo* with the *Nine Muses* on Mount *Parnassus*. We were inform'd, that all these Statues play'd on Pipes when the Machins were in order.

The Cascade at the *Villa Ludovisa* is also the principal Ornament of its Garden. The Furniture of all these three Houses is mean; and every thing about 'em appears neglected.

**TIVOLI**, of *Tivoli* is another little Town, seated on a Hill, lock, eighteen Miles from *Rome*; the Duke of *Modena* has a House of Pleasure in it, which is commonly call'd the Cardinal d' *Este's* Palace, because it is set apart for the use of the Cardinals of that Family when there are any. This Palace is large, and makes a handsom Show, but has neither fine Apartments nor Furniture. The greatest Rarities that it can boast of, are three Chambers painted in *Fresco*, by *Raphael*, with some ancient Statues. The Garden is not very large, but it is embellish'd with pleasant Terras-walks and Water-works, which far exceed those at *Frescati*, and are even thought to excel all the Works of that nature in *Italy*; but the greatest part of the Canals

*old Tibur.*  
That which by  
the ignorant  
People is call'd  
Tivoli Vec-  
chio, is the  
Villa Hadria-  
ni of the An-  
cient's. Spon.

Canals are unfortunately stopp'd, the Machins out of order, and the whole House appears \* at <sup>Apr. 8. 1688.</sup> present in so forlorn and neglected a condition, that 'tis impossible to behold the Remainders of its Beauty without a Pleasure mix'd with Grief. 'Twou'd be certainly very unjust to refuse the Praises that are due to a place, which if it be consider'd singly and by it self, must be acknowledg'd to have a great many Charms, and to contain a great number of Curiosities: Neither do I pretend in the least to derogate from its true value: My Design is only to give a just Idea of it, and to remove those Prejudices with which many Persons are possess'd concerning it. I will not strive to refute the Opinion of those who believe that the Gardens and Water-works of *Italy* did formerly surpass those of *France*; but since the Face of Affairs is alter'd, we ought also to change our Language. I must confess I was strangely surpriz'd at the sight of the trifling Curiosities of this Country, after I had heard the Water-works of *Italy* so extravagantly commended, as if there had been nothing in the Universe that cou'd with Justice be compar'd to 'em. They tell us, that the *Palace* and *Gardens* of *Este* cost Three Millions, and I will not pretend to contradict 'em; but I must beg leave to assure them, that *Versailles* has incomparable Beauties; that the Water-works of that Place exceed a Million of such as those that are at *Tivoli*; and that the very Lead of the Canals at *Versailles* cost ten times more than all *Tivoli*.

The Cascade of the † *Teverone* is the most remarkable thing in this little Town. This River forms a very large and pleasant Sheet, but the Fall is not very high. Not far off are the Ruins of an ancient Building, said to have been the

† In this River are found little white and smooth flints, which are called the *Hail-Sibyl's* shot of *Tivoli*.  
Du Val.



\* Others pretend that it was a Temple of Hercules.

*Sibyl's* \* House; but that is a fabulous Story, which might be refuted by good Arguments. There are in the Court two ancient Statues of a reddish Granite speckl'd with black, which, in *M. Spon's* Opinion, do both represent the Goddess *Isis*. The same Author supposes that *Adrian* caused 'em to be brought from *Egypt* to adorn his Pleasure-house at *Tivoli*.

The Hill of *Tivoli* has furnish'd, Time out of Mind, the greatest part of the Stones that are us'd at *Rome*. This Stone is usually call'd *Travertin*, by corruption of the Word *Tyburtin*. The *Coliseum* was cover'd all over with it, and the Front of *St. Peter's Church* is built with the same. 'Tis plain, that this Stone is excellent for some uses, but it is yellowish and porous, and your *Portland Quarry*, as well as those at *Paris* and *Caen*, are better for service.

† He wrote about Fifty Years ago.

These Quarries put me in mind of a memorable Accident related by *Alexander Tassoni*, in his *Various Thoughts*, an account of which will not be unpleasant to you. Not many Days † ago, says that Author, the Workmen that were employ'd to dig Stone at *Tivoli*, having cleft a great Mass, observ'd in the middle of it an empty Space, in which they found a living *Crayfish* that weigh'd four Pounds, which they boyl'd and eat.

|| *Alexander*, ab *Alexandr. Bapt. Fulgofus* mentions a living Worm that was found in the middle of a Flint.

I have read in another || Author, That he found a wrought *Diamond* in the Heart of a great piece of Marble, and a considerable quantity of sweet and odoriferous Oil in another piece of like Marble. *Tassoni* also relates, That the same Year a Cat suckl'd a Rat in *Tivoli*. If these Stories were well attested, I believe you wou'd not be less pleas'd with 'em than with the Cascades in the Gardens of *Este*.

Lacus Albunus.

Three Miles from *Tivoli*, in our way homewards, we pass'd by a little Lake call'd *Lago de Bagni*,

Bagni, or Solfatara, and by the People nam'd the sixteen Barges, because of a like number of floating Islands that are upon it. It resembles a Pond, being almost round, and Two hundred Paces in diameter: its Water is extream clear, and seems to be of a blue Colour. It sends forth a pretty large Brook, which, after a short and rapid Course, loses it self in the Anieno. Both the Lake and Rivulet exhale a sulphureous Odour, which is very strong, and is smelt at a great distance. The late Cardinal d'Este having in vain attempted to sound the depth of this Lake, persuaded two Divers to enter into it, one of whom was never afterwards seen; and the other related, that he found the Water so hot, tho' at the surface it is cold, that he was not able to descend to any considerable depth. The Land is dry and hollow underneath about the Banks of the Lake, as it appears by the deaf Sound made by the treading of Horses upon it. 'Tis probable that the visible part of the Lake is only a narrow Mouth of a vast Abyss, which widens and extends it self under Ground very far on both sides. And I think it may be conjectur'd concerning the first Diver, that either he ventur'd too deep, and was surpriz'd by the heat of the Water, or that having wander'd into some subterraneous Gulf, he struck his Head against the impending Arch, instead of rising at the Mouth of the Lake. But not to insist upon the first Conjecture, we must necessarily conclude, that the Body was carry'd into some subterraneal Vault, since it never afterwards appear'd on the Surface of the Water.

*They pretend that the Water of the Anieno is endow'd with a singular Vertue to whiten the Teeth and Ivory.*  
Schrød.

On the Bank of this Lake we saw certain old Ruins, which Antiquaries call the Baths of Agrippa. The largest of the floating Islands makes a perfect Oval, and is about fifteen Foot long; they are crowded together on that side whither the Wind drives

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drives 'em ; and the least Touch puts 'em in motion. Two of our Company went into one of the smallest of 'em, and push'd it from the Land only by thrusting against the Bank with the Points of their Swords.

I have several other Observations to communicate to you concerning the principal Houses of Pleasure about *Rome*, tho I do not design to describe 'em particularly, as I intimated to you before.

The *Villa Borgheze* is, in my Opinion, kept in better order than any that I have hitherto seen. 'Tis certainly a very pleasant place, and fit for a great Prince. The House is almost cover'd over on the out-side with Antique *Basso relievo's*, which are dispos'd in so natural an order, and with so much Symmetry, that you wou'd be tempted to think they had been purposely made to fill those places where they are now set. Of all that multitude of Statues with which the Apartments of this Palace are replenish'd, I shall only take notice of the *Fumo* of Porphyry, *Romulus's* She-Wolf of fine red Marble of *Egypt*, the Busts of *Hannibal*, *Seneca*, and *Pertinax*, the *Hermaphrodite*, the old *Silenus* holding *Bacchus* in his Arms, and especially the \* *Gladiator*, of which you have a Copy in Brass at the end of the Canal in *St. James's Park*. I may venture to assure you, that this is one of the finest Antique Statues in *Rome*: And I know one who is a very skilful Judge in such Curiosities, who calls it his Favourite, because he esteems it above all the rest. The Figure is an imitation of the most exquisite proportion of Nature ; It represents a Man in the Vigour of his Age, neither feeble and Womanish like the *Latin* and *Apollo*, nor so excessively brawny as the *Hercules*. The Posture in which he is represented shows a great Strength ; and the longer you consider this Figure, the more

\* On the Base  
'tis written,  
'Αγασίας Δα-  
σείης 'Εκεί-  
ν-ος  
Made by Aga-  
sias Son of  
Dositheus,  
the Ephesian.



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more admirable it will appear in every respect.

The *David* throwing a Stone out of a Sling at *Goliath*, the *Aeneas* carrying his Father, and the Transformation of *Daphne*, are three modern Pieces made by *Bernin*, which deserve to be ranked among the first. It wou'd be an endless Labour to enumerate all the fine Pictures. The *St. Anthony* by *Carracchio*, and the *Dead Christ* by *Raphael*, are esteem'd the two principal.

I cannot forbear repeating once more, That the *Villa Borgese* is a delicious Place. If all the Royal Magnificency which adorns some other Places does not appear in this with so much Splendor, yet it must be acknowledg'd, that its Beauties are more soft and charming, such tender and natural Beauties as touch our Hearts more sensibly, if they do not inspire us with so much Awe. And even I will add, that *Rome* being the Source of Antique Statues and Sculptures, some of which are inimitable, all the rest of the World must yield the Precedency in this Point to the House of a *Roman Gentleman*.

As we were walking in the little Flower-Garden, the Gardner made us take notice of a double white *Hyacinth*, the Root of which, he assured us, cost Five hundred Crowns a Year before. I know that *Tulips* have been sold in *Flanders* for Four or Five hundred Pistols, so great was the Fondness that some Persons had for these Flowers. We need not longer wonder at the great price of Jewels, since the least durable Beauties in the World are valu'd at so high a rate.

The *Villa Ludovisia* is very much out of repair, by reason of the absence of the Prince of *Piom-  
bino*, who is Lord of it. There is a prodigious multitude of ancient Statues to be seen in this Place. The expiring *Gladiator*, who is every where

The little Palace is seated on the highest Place of the Hill call'd Mount Pincio.

There were  
three principal  
sorts of Gladi-  
ators; Andar-  
bates, Retia-  
arii, and Myr-  
millones.  
Galtruch.

\* See the In-  
structions to  
a Traveller.

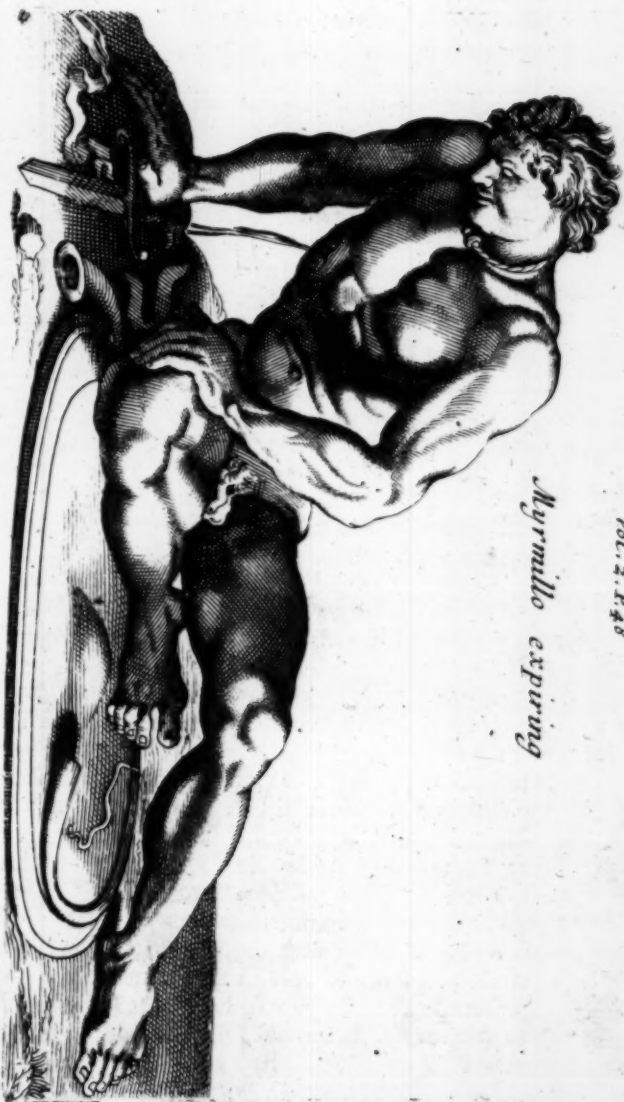
\* The Town of  
Biedoblo. See  
Kircher's *Mundus Subteraneus*.  
Aventinus in his *Bavarian Annals* speaks  
of several Persons in that Country, who as they were milking their Cows were  
suddenly transform'd into Statues of Salt, by the force of certain spirituous  
Spirits that broke forth in the place where they were, during a great Earth-  
quake take in the Year 1348.

where known by the famous Name of the *Dying Myrmillo*, is the Piece that is most esteem'd by Statuaries and other good Judges. 'Tis valu'd at an infinite Price; and 'tis certain that there cannot be a Rate set upon things of this nature. Nevertheless I hear that the poor Prince to whom it belongs, is in a doubt whether he shall mortgage it for 15000 Crowns which are offer'd by *D. Livio Odescalchi*. The Statue of *Fulvius*; the Groupe call'd *Concord*; the Statues of *Asculapius*, *Antoninus Pius*, the two *Apollo's*; the two *Gladiators* reposing; *Faunus* with *Venus*, &c. are admirable Pieces\*. The best Pictures have been carry'd to other places, with the richest Furniture; yet they shew'd up a Bedstead enchas'd with several sorts of precious Stones, to the value, as we were inform'd, of Twenty thousand Pistols, but at present 'tis out of order. In the same Chamber we saw a Heap of Bones, which, they assur'd us was the Skeleton of a petresy'd Man; but they are mistaken, for the Bones are not turn'd to Stone, only they are cover'd over with a candy'd Film, or stony Crust, which has given occasion to their Error: Not that I imagine Bones incapable of Petrefaction, as well as other things, for I believe there is nothing in the World that may not be subject to such an Alteration. In the several Cabinets of Curiosities that I have seen in my Travels, I have observ'd a prodigious Variety of petresy'd Bodies, Fruits, Flowers, Trees, Wood, Plants, Bones, Fishes, Bread, pieces of Flesh, and Animals of all sorts. *Parrens* relates an Instance of a Child that was turn'd to a Stone in the Mother's Belly: And which is far more surprizing, we are inform'd by the Histories of our Age, that an entire\* City

in

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*Myrmillo expiring*



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in *Afric* was petrefy'd in one Night, with Men, Beasts, Trees, Household Furniture, Tools, and every thing that was in the Town, without exception.

The *Villa Chigi* abounds with little Water-spouts, which never fail to besprinkle the Curious, if they do not take care to prevent those Showers, by feeding the Gardener when they enter. There is also a Cabinet of *Curiosities*, of which the little *Adrian* of Oriental Jasper is the most celebrated Piece.

The great Alleys of the *Villa Montalto* or *Savelli*, with its Statues and Pictures, make it vie with the finest Country-houses about *Rome*. Here is still to be seen *Sixtus* the Fifth's little grey Chamber, while he was yet only Cardinal *Montalto*, and, as you know, a *Franciscan*. The *Germanicus*, the *Piscennius Niger*, the *Scipio*, the Goddess *Næmia*, the *Adonis*, and the *Gladiator* of Touch-stone, are reckon'd among the principal Antiquities : And among the Pictures, the *Dead Christ* by *Raphael*, the *St. Francis* by *Caracchio*, the *Virgin* and the *Bacchus* by *Guido*, with the *St. John* by *Pomaranccio*.

The Gardens of the *Villa Pamphilia*, wou'd be, in my Opinion, the fairest that I have seen, if they were kept in better order : for here I observ'd a more judicious Design, more Symmetry, and a more regular disposition of the Parts than any where else. The House is adorn'd on the outside with fine Antique *Basse reliefs*, like that of the *Villa Borgese*, and it is no less replenish'd within ; but the best Statues were very much disorder'd by an Accident which I shall relate to you. The Prince *Pamphilio*, while he was yet very young, was importunately sollicit-ed by the *Jesuits* to enter into their Society. He was not altogether averse to this Motion, and those designing Fathers employ'd all their Cunning to gain him under a Pretence of Devotion, to

E

which

which they knew he was very much inclin'd. Among other Stratagems which they us'd, they exclaim'd loudly against the Indecency of those naked Marble figures which he kept in this Palace; and the tender Consciences of these rigid Casuists oblig'd him at length to order several Parts of these Statues to be cover'd. This poor young Prince, to humour his ghostly Fathers, caus'd Shirts of Plaster to be put upon all his Marble Subjects, Men, Women, and Children. This Reformation was very grievous to some Persons, especially to Painters, Sculptors, and Antiquaries, but no humane Consideration cou'd prevail with the Priest-ridden Prince to desist from his Pious Design to hide so many tempting and dangerous Objects. They were all daub'd and plaster'd over without Mercy, save one little *Bacchus*, who had the good fortune to escape this Holy Fury, as the young \* Lord of *La Force* was preserved from that of the *Parisian* Massacre. A poor *Venus*, one of the Master-pieces of the famous *Caracchio*, was smutt'd all over from Head to Foot, and transform'd into I know not how many Figures, which fill at present the Corner of a Picture of which she was formerly the fairest Ornament.

*The Duke Mar-  
zarin has com-  
mitted the  
same Folly.*

\* He was af-  
terwards made  
a Duke.

But the Prince having at last changed his Mind, and being resolv'd to prefer the Company of his Princess to that of the Society, was desirous to redress all these Disorders, and to restore his good People to their ancient Privileges. In pursuance of this Design, he order'd the nasty Clay with which they were cover'd, to be taken off; but the clumsy-fisted Masons had unfortunately mangl'd several Parts of the Marble to make their Plaster stick the better; so that the greatest part  
of

of these Curious Pieces were very much damaged.

I must not forget to tell you, that I observ'd at the *Villa Sarvelli*, an unusual Figure of *Abraham's Sacrifice* by *L'Espagnolet*; for, whereas *Isaac* is commonly painted on his Knees, and blindfolded, and his Father with a short two-handed Sword, like a *Switzer's*, or with a Turkish Scimitar, ready to cut off his Son's Head like a *French-Nobleman*; *L'Espagnolet* has only given him a plain Sacrificing-Knife, as if he were going to cut *Isaac's* Throat; which certainly agrees better with the Truth of the History.

*'Tis no less surprizing that Isaac is represented as a very young Boy. 'Tis expressly said, (Gen.xxii.6.) as Sir Thomas Brown observes, that all the Wood which was to*

*consume the Holocaust, was put upon Isaac's Back, to be carry'd to the Mountain; and 'tis plain that this was too heavy a Burthen for a Child. Josephus says that Isaac was at that time 25 Years of Age. Antiq. Jud. l. i. c. 13.*

*Julio Romano* was the Architect of the Duke of *Parma's* House of Pleasure, commonly call'd *Vigne Madame*. This Building is neither great nor magnificent, but its Beauty is regular and unaffected, and its Situation extremely delightful. On one side it enjoys a Prospect of *Rome*, with several Gardens, and many pleasant Seats; and on the other the Eye is ravish'd with a beautiful Landskip of little and well cultivated Hills: over-against it the *Tiber* creeps thro' the Fields and Meadows; and at a distance the Snowy Tops of the *Appennin* do insensibly mingle with the Clouds: Behind it is a shady Wood of tall Trees, adorn'd with cool and solitary Walks, which are incomparably charming. The Gardens rise into Terras-Walks, and want neither Fountains nor Statues.

I might add several other Observations concerning the Pleasure-houses of *Medici*, *Marbei*, *Lanti*, *Cesarini*, *Justiniani*, and some others; but I ought to pity you, for I'm confident you could



not much longer have patience to hear of nothing but Statues and Pictures. And besides, 'tis time to put an end to this long Scroll. I am,

S I R,

Rome, April 11.  
1688.

Your, &c.

## LETTER XXVII.

S I R,

*The Tiber was formerly call'd Rumon, Terentus, and Albula. It receives forty Rivers before its arrival at Rome. Martian.*

I Shall begin this Letter by answering the Questions you propose concerning the *Tiber*. 'Tis certain that this River has nothing in its self that cou'd have render'd it so famous as it has been; and without doubt it owes the Honour it has to be so generally known, to the Reputation of that Noble City which it waters, unless perhaps some part of its Fame may be ascrib'd to the Noise which its frequent Inundations have made in the World: Nevertheless it must be acknowledg'd that it has been often treated with too much Contempt; the great Rivers are jealous of its Glory, and wou'd have it pass for a muddy Brook, such as I perceive it has been represented to you. But you may reckon that, by a general Computation, the breadth of the *Tiber* at Rome amounts to about three hundred Foot; and besides, it is rapid, and of a great depth. *Suetonius* relates, that *Augustus* caus'd it to be cleans'd,

*The Bridge of St. Angelo is 330 Foot long, and that of Sixtus 300.*

*Some Antiquaries affirm that it was not lawful to build Houses on the Banks of the Tiber, out of respect to that Sacred River. But this is an Error, which might be easily refuted. Claudian and several other Authors have left positive Accounts of the great Number of noble Structures that were erected on the Banks of this River.*

and

and somewhat enlarg'd its Chanel to facilitate its Course. Other Princes have also endeavour'd to prevent the Disorders that attend its Inundations, but with little or no Success. The *Sirocco Levante*, which is the South-East of the *Mediterranean*, and is here call'd the *Sea-Wind*, does sometimes blow with so terrible an Impetuosity, that it drives back, or at least stops the Waters of the *Tiber* at its Mouth; And when it happens at the same time that the melted Snow of the *Appenninus* swells the Torrents which fall into that River, or that the same Effect is produc'd by continual Rains; the Conjunction of these various Accidents must necessarily increase its Waters, and cause those Inundations, which may be term'd the Scourge of *Rome*, as the fiery Eruptions of *Vesuvius* are call'd the Scourge of *Naples*. There are Inscriptions fasten'd in several Places against the Walls, to denote the Year and Height of the Inundations.

*The greatest Inundation happen'd under Clement VIII. in the Month of December 1598.*

The Water of this River is always thick and yellowish; but if it be suffer'd to stand a whole Night, it grows clear and limpid, and they assur'd us also that 'tis very good. Nevertheless I perceive that some Persons in all Ages have been at prodigious Charges to bring other Waters to *Rome*, in order to which they have diverted the Course of Rivers, pierc'd Mountains, and built great Aqueducts. And they continue still to make new Attempts to compass the same Design. The *Aqua Felice* was twenty Miles distant from *Rome*, and cost Pope *Sixtus V.* near Four hundred thousand Crowns to bring it thither. And 'tis probable that the \*Fountain of *Montorio* cost a great deal

\* *Paulus V. Pont. Max.*

aquam in agro *Braccianensi* saluberrimis è fontibus collectam, Veteribus aquæ *Alcatine* ductibus restituitis, novisque additis, XXXV. ab Urbe *Colliario* duxit, An. Dom. 1612. Pontificatus sui septimo.

more; since its Waters are brought from a much greater distance.

Since I have mention'd the *Montorio*, I will add some other Remarks concerning it. There is to be seen on the high Altar of the *Franciscan* Church, that admirable Picture of the *Transfiguration*, which is the last Work and Master-piece of *Raphael*. And not far from hence they visit with great Devotion, the Chapel which is built on the very same place where they believe *S. Peter* was crucify'd. In the middle of this Chapel they have made a deep Hole, where they affirm the Cross was fixt. You know what *Platina* and others have related, that *St. Peter* desir'd to be crucify'd with his Head downward, not esteeming himself worthy to suffer in the same manner with *Christ*. The Picture of this Crucifixion is to be seen at *St. Paul's at the Three Fountains*, by the Hand of *Guido*: And in the same Church they show the Pillar, on which they pretend *St. Paul* was beheaded. This may serve to exercise the Wits of those Criticks, who are lovers of such Curiosities, to show how a Man cou'd be beheaded on a Pillar.

This Column puts me in mind of another, which we saw some Days ago in the Cloyster of *St. John de Lateran*: 'Tis that on which *St. Peter's* Cock crew. In the same place there is another, which was cleft asunder from top to bottom on the day of the Passion. They show also the measure of *Christ's* \* Height, to which they pretend that never any Person was yet found exactly equal. And here they also keep the † Stone on which *Pilat's* Soldiers cast Lots for *Christ's* Garments; the Dice, they say, are at *Unbriatico* in *Calabria*. I will not trouble you with a Description of the Altar that was pierc'd by a Host which flew out of the Hands of an Incredulous Person,

\* Just six English Feet, and the thickness of a Crown more.

† It is of Porphyry, four Foot long, and three broad.

Person, nor of the other Curiosities that are to be seen under the Portico's of this Cloyster. But I cannot forbear telling you, that I have seen the bor'd Chair, about which you desire to be inform'd, that was formerly made use of in the Ceremony instituted to prevent all Doubts concerning \* the Pope's Sex. 'Tis a kind of arm'd Chair of one single piece of Porphyry.

*After the Examination of the Wit-*

*nesses, they cry'd with a loud Voice, "Ἀπὸν ἔστιν ἡμῶν ὁ Δεσπότης. Mas nobis Dominus est; We have a Male Lord or Pope, Leo Cholcond. ----alta voce exclamabant, Testiculos habet, dignus est Papali corona. ----at nemo jam ad Pontificatum promoveretur, qui suæ Virilitatis, non dederit antea satis efficax testimonium. J. J. Boissard. They proclaim'd aloud, says that Author, He has ———, and is worthy of the Papal Crown. But, adds he, none are now advanc'd to the Pontifical Dignity, who has not already given sufficient Proofs of their Virility.*

Whether the Reason and End of that Search gave occasion to the ancient use of this Chair; or whither it was made only to put the Popes in mind that they were not Gods, but Men, and subject to all human Infirmities; or whether that Ceremony was ordain'd for both these Ends together, as *Platina* seems to think, who speaks very obscurely on this Occasion, is a Controversie which I am as willing as you to leave undecided. But as for the *She-Pope*, I am resolv'd to take another Course, and since you have given me a fair occasion to add some Reflexions to all that has been said by so many different Persons on this Subject, I must tell you freely, that I find not the least solidity either in your Objections, or any of those that have been rais'd by others against the Truth of this History.

'Tis true, some *Protestant* Authors have rejected it as a Fable, as well as the *Roman Catholic* Doctors of these last Ages: Whether the Former did really esteem it to be such, or were acted by a Spirit of Singularity, or a certain sort of Complaisance

which might have been very well spar'd, I will not pretend to determine ; but every Man will have his Humour : And you must not blame me if I am resolv'd to believe my own Eyes. Let us consider the matter of Fact then, and examine the Arguments on both sides, with all possible Brevity.

I cannot perceive the least Shadow of a Reason, that shou'd hinder us from ranking this Adventure among an infinite number of other extraordinary Events recorded in History, to which we cannot without Injustice refuse to give credit.

\* Blondel acknowledges Seventy one Greek and Latin canoniz'd Writers and others : And the famous Stephen Pasquier says that none of these Authors were ill-affected to the Dignity of the Holy See.

We find \* Seventy or Eighty Authors, who have at several times related the same thing. These Authors are Men of Sense, whom no Consideration, either of Profit or Honour, cou'd have prompted to make such a Declaration : Quite the contrary, the Interest of their Religion, and Fear of Punishment might have deterr'd 'em from publishing that Adventure. What Folly then, or rather Madness must we suppose so many grave Authors to have been seiz'd with, which cou'd induce 'em to invent a Fable of this nature, with all the Circumstances that attend it : And what Evidence or Authority can henceforth persuade us to believe that which we never saw.

I must acknowledge it to be my Opinion, that the airy and humorous Wit of Incredulity never made a worse Figure than on this occasion. But you will perhaps tell me, that they don't insist upon a bare Negation of the Matter of Fact, but that they alledge several weighty Arguments to confirm their Opinion, which deserve to be consider'd, and that after a careful and serious Examination of the whole Controversie, they find reason to conclude, that the History of the pretended *She-Pope* is an ill-contriv'd Fable.

Very

Very well, Sir, I will hear these boasted Arguments immediately, and perhaps confute 'em too; but first give me leave to tell you, that when a Matter of Fact which does not imply a Contradiction, is positively attested by sufficient Authority, we must not pretend to call the Truth of the History in question meerly on the Score of certain Criticisms on some intricate and not common Passages in it. In the present Case we produce a multitude of Authors of undoubted Credit, who confirm the Truth of our Assertion; and all your Half-Difficulties can never invalidate the Testimony of so many credible Witnesses. The Controversie must be decided by the force of Authorities; and whatever Reluctancy you may have to confess your self foil'd, you must either quit the Cudgels, or defend your self better.

The Question is not whether it wou'd be an easie matter at this time \*, to set the Triple-Crown on the Head of a disguis'd Wench. *We must also consider the difference of Times. That was an Age of Ignorance, Stupidity and Confusion. But the Times are alter'd, and Men are not now so easily bubble'd as formerly. We live in an Age that is wonderfully improv'd in Craftiness and Subtlety; how little reason sever we have to boast of our Improvements in Probity and Goodness.* Without doubt such an Attempt wou'd be ridiculous; and the Non-impossibility of the Success wou'd be an ill Argument to justify the Prudence of the Undertaker: But we must not reason concerning what is already past, as we do of that which is still to come. We daily see long Series's of extraordinary and unexpected Adventures, the Truth of which we do not at all question, tho' none but a Mad-man wou'd fancy himself able to atchieve such Enterprises.

'Tis certain then that the Word *Difficulty* is equivocal, and that the Arguments that are grounded upon it, are for the most part meer Sophisms. There may be a great deal of *Difficulty* in the performance of a thing, and yet the very same thing may

\* See After-  
wards, page

may be sometimes easily done, and as easily believ'd after it is done. The Switzer, William Tell, had reason to say it was a very difficult Task to shoot down with an Arrow the Apple that was plac'd on the Head of his Child. Yet if we consider attentively the nature of the thing, we must acknowledge there was no reason to suppose that the Motion of the Arrow shou'd be guided to any other particular part than to the Apple. Shou'd I desire you to find out some simple Shepherdes, and to persuade her to take a Helmet and Sword, to ask of the King the supreme Command of an Army, and afterwards to fight and rout his Enemies, you wou'd be apt to imagin that I were either mad or had a design to abuse you. But if

† Joan of Arc,  
a poor Shepher-  
dess of the  
Village of  
Damremy on  
the Meuse: at  
the Age of 18

or 20 Years,  
she was entrusted by Charles VII. with the Command of part of his Forces.  
She reliev'd Orleans, beat the English, reconquer'd Champaign, and caus'd the King to be solemnly inaugurated. See Mezeray in the Life of Charles VII. Ann. 1429.

All that has been said may be easily apply'd to our Pope Joan; but without insisting longer on the Comparison, I challenge you to renounce all those Shadows of Arguments which you ground on some pretended Difficulties, if I can make it appear that these Difficulties are not unanswerable, and that the controverted Story is probable, or at least possible.

Rid your self, I beseech you, of your unjust Prejudices against the Capacity of the Female Sex. A Thousand Examples of Illustrious Women might suffice to convince us, that it is only the want



want of that Education which we enjoy, that makes 'em seem incapable of the Management of Affairs, tho' there were not other Reasons to force our Assent to so evident a Truth.

Let not the Beardless Chin of *Her Holiness* perplex you; for a Beard has not always been thought a necessary Qualification for a Pope. And even the Papal Throne has been sometimes fill'd by \* Youths that cou'd not have been distinguish'd from Women by their Chins. Besides you know † *Semiramis* perform'd the Office of a King, in the Quality and Habit of a Man; and why might not our *German Lady* act the Pope under a like Disguise. And what do you or I know whether they were not both of the Number of those *Virago's* who have a Masculine Mein, and are not destitute of Beards. So long as your Mind is full of the Idea of a Maid Young, Soft, Pleasant, Innocent, Fearful, without Knowledge and Experience, and Cloath'd as other Women are, you will never be able to lay aside your Prejudices. But if instead of that young Ideot, you represent to your self some bold *Virago*, some *CHRISTINA* with a Masculine Voice and ‖ hairy Chin; some learned, witty and daring Creature disguis'd like a Man, all your Prejudices will vanish, and you will quickly acquiesce in the Truth and Evidence of our History. And after you have made these Suppositions which are certainly very reasonable, you will find it as easie to advance a Woman so qualify'd to the Papal Chair, as a begging Yagabond, such as *Adrian IV.* or a Swine-herd like

\* *Agapetus II. was elected Pope before he was 18 Years old; Benedict IX. at 10; and John XII. (alias XIII.) at 17. See the History of Rodolphus Glaber, and Baronius's Annals.*

*Flodoard (l. 4. c. 19.) relates that after the Death of Sculphus Arch-Bishop of Rheims, an Infant was put in his Place, that was not five Years old. And D. Peter de S. Romuald writes in his Chronological Treasury, that John of Lorraine was created Bishop of Metz at four Years of Age; that Alphonso Infant of Portugal was made Cardinal at eight Years, and Odet de Chastillon at eleven.*

† *I might easily make a long Catalogue of Women who have discharg'd all sorts of Officer, and have pass'd for Men.*

‖ *Aristotle tells us that the Prophetesses of Caria in Asia Minor, were Bearded Women.*

*Sixtus*

*Sixtus V.* And several other Popes who have been rais'd to that Dignity from the lowest Degree of Meanness.

But, you proceed, how can it seem probable that a Woman cou'd so long hide her great Belly, and at last be so much a Fool as to expose her self to the Danger of being deliver'd of a Child in the midst of a solemn Procession.

I answer, in the first place, that *probable*, or *not probable*, 'tis all one to me, so long as the thing is *possible*. But secondly, as to the first part of your Objection, I say, That a Woman may contrive several ways to prevent the Discovery of such a Secret, especially when she is generally believ'd to be a Man: And if any of your Friends shou'd be troubld with a Swelling in his Belly, wou'd you presently imagin him to be with Child. In the third place, I shall offer two Considerations in answer to what you alledge concerning the Imprudence of our Female Pope. The first is, that we sometimes meet with unavoidable Difficulties, through which we must force a Passage over all the Dangers that attend 'em. And the other is, That we have no reason to believe that she was come to the end of her Ninth Month when this Misfortune happen'd. 'Tis not improbable that she was either deliver'd before her due time, or at least the thing is possible; which being allow'd, she can neither be accus'd of Imprudence, nor we have any reason to wonder that she was able to conceal her great Belly.

*If Chronological Difficulties amount to a sufficient Argument against the Existence of*

*Pope Joan: By the same reason we may conclude that several other Popes are meer imaginary Names.*

Popes,

Popes, are oblig'd dexterously to lengthen the Lives of her Predecessors to fill up the Breach which they have made. But as you have Chronological Supputations that are accommodated to your Opinion, so I have others that are agreeable to mine: And therefore our Controversie must be decided by other Arguments.

The Objection which is grounded on her Voyage to *Athens*, under pretence that the Studies that were prosecuted there at that time, were not suitable to a young Scholar, is a meer frivolous Cavil. For in the first place, you suppose, without the least Proof, that she was a young Scholar at the time of her Voyage; and what reason can you alledge, why I may not suppose that she was old enough to be admitted among the Hearers of the *Athenian* Philosophers, or other Professors in that Academy? But secondly, I observe that some of those Authors who relate this History, carry her straight to *Rome*, without mentioning *Athens*.

You will perhaps look upon this Concession as very advantageous to your Party, and reproach me with the Contradictions of my Authors; but I can easily ward this Blow. Consider, I beseech you, that the same Action as to the main is not always related with the same Circumstances; and even *Sacred History* might furnish me with several Instances of such Variations. I acknowledge indeed, that we ought not to rely upon the Testimony of a Historian who contradicts himself; but tho' we shou'd observe some circumstantial Differences between two Authors who relate the same thing, but live perhaps in different Countries; we cou'd not in Justice give these Variations the ignominious Name of *Contradictions*, but only conclude that they were occasion'd either by Forgetfulness, want of necessary Intelligence

gence, or some Ambiguity in the Expression. Besides, if there had been a Combination of false Witnesses to cheat the World, and if they had deliberately invented the pretended Fable of *Pope Joan*; they wou'd certainly have taken better measures, and agreed upon the Circumstances of the Story. 'Tis plain then, that such petty Variations do not destroy, nor so much as weaken the Credit of a Relation. A remarkable Event makes a great Noise in the World, and Men both talk and write variously concerning it.

Your last and (in your opinion) strongest Argument is grounded on the silence of those Authors, who were *Joan's* Contemporaries: This seems to make a great Impression upon you; but you must give me leave to tell you, that it is as weak and trifling as the rest. \* *Marianus Scotus*, † *Sigebert*, and some other more ‖ ancient Authors who relate this History, five or six hundred Years ago, did probably take it from those who wrote before 'em; for it is not at all credible that they invented it, for the Reasons that I alledg'd before. But besides, your Argument is grounded upon a false Supposition; for the Editions of ∴ *Anastasius* that have escap'd Castration, give an exact account of the whole Story. And I must likewise add, that tho' we cou'd not find the least mention of a *Female Pope* in any Author of the Ninth Age, you cou'd not from thence infer, that they were all silent in this Case. For before the Invention of *Printing*, the Monks left no means unemploy'd to suppress all that seem'd contrary to

\* A Scottish Monk who dy'd in the Abbey of Fulda in Germany, about the 58th Year of his Age, 1086. Bellarmine gives him the Character of a diligent Writer.

† A very learned Monk of the Abby of Gemblours, who dy'd about the beginning of the Twelfth Age.

‖ Several Authors related

this History before *Marianus Scotus*.

∴ *Anastasius* call'd the Bibliothecary, was a Roman Abbot, a Man of Learning and great Merit: And *Pope Joan's* Contemporary. Some Learned Persons doubt whether *Anastasius* was the Author of this Book; But I chuse rather to speak according to the common Opinion, than to enter upon such a Controversie.

their

their Interest; and several other Accidents have occasion'd the loss of a great number of good Books.

Besides, we have no reason to wonder that a History of this Nature was kept very secret: since *Fear* and *Shame* were Motives strong enough to impose Silence on the Writers of that Age. There are somethings which are never divulg'd till after a certain time; Some Princes that are detested by all the World, have been flatter'd during the Age in which they liv'd, whom *Posterity*, not aw'd by *Fear*, has † painted forth in the most hideous Colours.

After all, I cannot conceive what shou'd make the Church of *Rome* so unwilling to own her *She* Pope, as if *Monstrous Popes* were Rarities. I am sure Cardinal *Baronius* makes no scruple to bestow that Title on a great number of 'em. And as for *Vacancies*, there have been some that have lasted longer than the whole time of her Pontificate: You know there was an *Interregnum* of almost nine Years between *Nicholas I.* and *Adrian II.* Nor can they want a Remedy for the Nullity of Administration; for the Ministers of the Court of *Rome* have Salves for all Sores.

But, all things being duly consider'd, I wou'd willingly know, what it is in this Adventure that appears so strange and surprizing. Is there any *Baronius runs to an Extremity that injures his Cause, when he pretends that this Story is so extravagant, that it has not the least Shadow of Probability.*

† LEWIS, the Great Subverter of the World,  
Who spar'd no Crime to please his Frantic Humour;  
A wicked Son, and an unnatural Father,  
An unjust Brother, and a faithless Husband,  
A thankless Master, and a dangerous Friend;  
Reign'd without Counsel, Piety, or Justice,  
Fraud was his Sport, his Virtue was a Cheat, &c.

Mezery, concerning Lewis XI.

Contradiction or Prodigy in it, or even any thing that is rare and wonderful? As for me, I assure you I can perceive nothing but what is very natural and easie. If, as I intimated before, instead of an innocent *Agnes* you suppose a Creature, whose Manners, Capacity, Humour, and outward Behaviour represent a Man, I cannot imagine upon what Grounds you can raise the least Shadow of an Objection.

If I thought it necessary to imitate *Henry Stephen* in the Introduction to his Apology for *Herodotus*, I cou'd quickly find a sufficient number of stranger Events than that for which I contend, to fill a whole Volume. But without wandring from the Subject of our Controversie, or leaving the *Holy See*, tell me, I pray you, whether any Person that were a perfect Stranger to the History of the Popes, wou'd suffer himself to be persuaded, that these Gentlemen retaining still the Quality of *Priests*, have notwithstanding rais'd themselves to the Empire of the Christian World, and to the Power, and even the Practice of distributing Sceptres, treading Crown'd Heads under their Feet, inflicting ignominious Punishments upon 'em, as on guilty Slaves, and driving 'em out of their Kingdoms by the Terror of their *Anathema's*? Or cou'd our suppos'd Stranger, d' ye think, be made to believe that some extravagant Flatterers have presum'd to ascribe to those Priests a Power to turn Vertue into Vice, and Vice into Vertue; to excommunicate Angels, and to dispense with the Apostolical and Evangelical Laws? I wou'd also desire you to employ some Hours in perusing the old † *Legends*, for the new ones are not so Curious; and there you will find a numerous Medley of Stories

*These are all  
Historical In-  
stances of un-  
question'd  
Truth.*

† To these you may add the monstrous Impieties of the Books call'd, The Eternal Gospel, The Conformity of St *Francis* with *Jesus Christ*, The Psalter of the Virgin, &c.

related

related as sacred Truths, that will not only appear incredible to you, but such monstrous Fables as Posterity will hardly be induc'd to believe that ever any Persons in the World were capable of inventing and writing 'em.

I shall add but one Word more: When People in After-Ages shall read the History of what has lately happen'd to the *Protestants* of *France*, written by a *Maimbourg*, a *Varillas*, a Bishop of *Meaux*, and others of that Gang, who strive to out-do one another in exalting the Sweetness and ex-tream Moderation with which those unfortunate Creatures were us'd in that *Execution*; can it be suppos'd that these future Readers will believe, or even imagine that there are no Cruelties so barbarous which these poor *Protestants* did not suffer?

I cannot forbear mentioning another incredible Prostat Liber  
Prodigy, which just now comes into my Mind: I mean the Book entitul'd, *The Rates of the Aposto-lice hic (seili-  
cal Chamber*. Who cou'd have believ'd that the impressus; &  
Vicar of Christ wou'd compose a List of e-hodie ut olim  
normous Crimes, and unheard-of Impieties, with venalis:  
the Price of \* *Absolutions* to be granted for 'em? Taxa Camera  
I bought this Book three Days ago in *Rome*. 'Tis seu Cancellaria  
true, they are asham'd of it, they have endea-ria Apostolica,  
vour'd by all means to suppress it, and it is in quibus plus  
quam in omnibus vitiorum Symmystis & Summariis. Claud. Esp. Ep. ad Tit. c. 1. scelerum di-  
scas licet,

\* Gaude Mater nostra *Roma*, quoniam aperiuntur Cataraetæ Thesau-  
rorum in terra, ut ad te confluant rivi & aggeres nummorum in magna co-  
pia. Lætare super iniquitate filiorum hominum, quoniam in recompen-  
sationem tantorum malorum, datur tibi pretium. Jocundare super adju-  
trice tua discordia, quia erupit de puteo infernalis abyssi, ut accumulen-  
tur tibi multa pecuniarum premia. Habes quod semper sitisti, decanta  
canticum, quia per malitiam hominum, non per tuam Religionem orbem  
vicisti. Ad te trahit, non ipsorum devotio aut pura conscientia, sed sce-  
lerum multiplicium perpetratio, & litium decisio pretio comparata. Cour.  
*Abbas Ursperg.*

— Venalia nobis

Templa, Sacerdotes, Altaria, Sacra, Coronæ,  
Ignis, Thura, Preces, Cælum est venale, Deusque, B. Mant,

F

serted



serted in the *Index Expurgatorius* of the Council of Trent; but the Blot will never be wip'd off; and after all these Grimaces, Dispensations are sold here daily.

† Mezeray in  
the Life of  
Charles the  
Bald.

Before I bid adieu to Pope Joan, I must not forget to put you in mind of what † Mezeray writes concerning the Story that is the Subject of our Controverlie, That *this Opinion was generally received as an undoubted Truth, for the space of Five hundred Years.* I must also take this occasion to observe that *Theodore de Niem, Boissard,* and several others, have written that there was a Statue erected ( which these Authors saw ) in the Place where Her Holiness was brought to Bed, to preserve the Memory of so unusual an Adventure. You know that infamous Persons, as well as Heroes, are immortaliz'd by publick Monuments; witness the famous Pyramid of *Paris.*

If you desire to know the reason why the use of this Chair is laid aside, the following Epigram by \* Pannonius will satisfy your Curiosity.

\* John, Bishop  
of the Five  
Churches in  
Pannonia or  
Hungary.

*Non poterat quisquam reserantes Atbera Claves  
Non exploratis sumere Testiculis.  
Cur igitur nostro mos hic nunc tempore cessat?  
Ante probat quod se quilibet esse Marem.*

Or this:

*Les petits Enfans qu'ils font,  
Sont preuves assez réelles,  
Que les Saints Peres ne sont  
Ni Coquattes, ni Femelles.*

The Sense of both which may be thus expressed;

of

Of old, e'er Popes had learn'd to kisse,  
None were (then sure they kept no Mifs)  
Made Porters of the Bow'r of Blifs

Till Rev'rend Fists had grop'd 'em :  
But now, thank Heav'n, we've siver Signs;  
For th' Offspring of their Sacred Loins-  
Displays the Vigor of their Groins  
Before they claim the Popedom.

Pasquin's Verses on Paul II. and Innocent VIII.  
are much to the same purpose :

*Pontificis Pauli Testes ne Roma requiras ;  
Filia quam genuit sat docet esse marem.*

\* Paul II.

*Ofto † Nocens Pueros genuit, totidemque Puellas  
Hunc merito poteris dicere, Roma, Patrem.*

† Innocent VIII.

The Church of St. John de Latran is very large and magnificent; She assumes also the lofty Title of the *Head and Mother of all Churches*. *Sixtus V.* built a vast Palace near this Church which was never inhabited.

|| So call'd from Plan. Lateranus, a Roman Lord, who had Gardens in this place. He was

kill'd by Nero's Order, after he had been nominated to the Consulship.

∴ These two Verses are engrav'd on the Portico ;

Dogmate Papali, darur simul Imperiali,  
Ut sum Cunctarum Mater, Caput Ecclesiarum.

\* I hear that it was since made a Hospital. There was an ancient Palace in this place ; but the Popes have never liv'd in it since their Return from Avignon.

Near adjoining to that Building is the Lodge call'd *Sancta Scala*, from the twenty eight Steps that were transported thither. They are of white Marble, very much worn ; and they pretend that these are the Steps by which Christ ascended to Pilate's House. At present none are permitted

\* There are two little Stairs, one on each side, by which those that please are permitted to walk up to the Sancta Sanctorum.

to ascend 'em but \* kneeling, which cannot be done without trouble ; but to make Amends for that, they obtain at every Step Indulgences for Three Years and as many times Forty Days. The Chapel at the top of the Stairs is call'd *Sancta Sanctorum*, or the *Holy of Holies*, from an Image of *Christ*, which, they believe, was made by Angels, and is religiously preserv'd there. I have seen this Piece, and can assure you, it is very ugly and ill-shap'd. Women never enter into this most holy place, because a Woman occasion'd the Death of *St. John* ; at least, this is the Reason that *Kircher* gives for this Custom.

In our return from the *Sancta Scala*, we pass'd by *St. Mary Major*, which is a vast and magnificent Structure. A certain *Roman* Lord full of Devotion to the *Virgin*, being one Night warn'd in a Dream to go next Morning to *Mount Esquilin*, and there to build a Church to the Honour of the *Mother of God*, in the place where he shou'd find Snow ; and *Pope Liberius* having also had the same Vision, they walk'd together to the Place appointed. It was on the Fifth of † *August*, yet they found Snow, which they remov'd with their own Hands, and immediately laid the Foundations of this Temple.

† Ann. 355.

You never saw any thing more rich or finely built than the Chapels of *Sixtus V.* and *Paul V.* in the last of which they preserve the *Manger of Bethlehem*, and an Image of the *Virgin* made by *St. Luke*, about which they have several times found Angels singing *Litanies*.

*Dominic Fontana* was the Architect of this Chapel. We were inform'd, that it cost Seven hundred thousand *Roman* Crowns.

But to change the Subject of my Observations, that their Variety at least may please you, I shall  
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in the next place give you some account of our Voyage to *Castel-Gandolfo*. This House has nothing remarkable in it, tho' it belongs to the Pope. *Castel-Gandolfo is 16 Miles distant from Rome.* Cardinal *Howard* has an Apartment in it; and sometimes goes to pass a few Days there, where he may be free from the Encumbrances of the Ceremonies of *Rome*, than which nothing can be more troublesome to a Cardinal.

During our short stay at this Place, we took several turns into the adjacent Country: About a Mile from the Castle we visited the little Town of *Albano*, where the famous City of *Alba* was formerly seated, extending, according to the common Belief, from the Brink of the Lake of *Castel-Gandolfo* to the new Town of *Albano*; but this Opinion is controverted, and I will not undertake to decide the Question. ALBANO.

We saw at *Albano* a kind of Tower or ruin'd Mausoleum, commonly call'd the Tomb of *Ascanius*; but this Opinion seems only to be grounded on a very uncertain Tradition.

But I may speak more positively of another ancient Tomb near *Albano*, which is generally believ'd to be the Sepulchre of the *Two Horatii*, and the *Three Curiatii*. 'Tis plain, that the *Five Pyramids* which are on the Tomb have given occasion to this Opinion; but this Reason is of no force, for *Titus Livius* expressly affirms, That the Sepulchres of these *Heroes* were erected in the same places where each of 'em expir'd; those of the *Horatii* towards *Alba*, and those of the *Curiatii* nearer *Rome*.

The Lake of *Castel-Gandolfo* is, as we were inform'd, six or seven Miles in compass; and the rising Grounds which environ it form an exact *Amphitheatre*. There are two parts where the depth of the Lake cannot be founded; but, which is more wonderful, its Waters do from time to time

suddenly swell, and rise to the very top of the Banks, which doubtless proceeds from its communication with subterraneous Gulfs, that disgorge themselves into it.

Half a Mile from thence, near *Gensana*, we saw another little *Lake*, call'd by the Moderns *Lago di Nemi*, and by the Ancients *Speculum Dianæ*, from a Grove and Temple consecrated to that Goddess, which were formerly on the Bank of this Lake.

Between *Albano* and *Castel-Gandolfo*, we observed the Ruins of an *Amphitheatre*, and were surpriz'd to behold certain great Trees among 'em, that had formerly taken root, and, in a wonderful manner, wrought a Passage for themselves between the best cemented Stones and Bricks, which they have cleft asunder, and pierc'd the Walls, where they are grown great in spite of all opposition.

Mittit præci-  
puos nemora-  
lis Aricia  
Porros. Mart.

The whole Country about *Albano* and *Gensana* is fruitful; the Wine especially and Fruits which it produces are much esteem'd. The Inhabitants do still observe their ancient Custom of cultivating *Leeks* and *Onions* with a great deal of Care.

Since I have already entertain'd you with an account of the *Houses of Pleasure* in the Neighbourhood of *Rome*, I will also add some Observations concerning the chief *Palaces* in the City: But I will not insist long upon 'em, that I may avoid telling you what you know already.

The Catalogue of the Antiquities which we saw at the Palace *Justiniani*, amounts to 1867. and that of the rare Pictures to 638. *Nero's* Head, the *Minerva*, *Venus* coming out of a Bath, and the three little *Cupids* sleeping and leaning upon one another, are the most esteem'd Pieces.

Cardinal

Cardinal *Cbigi's Palace* is one of the finest Houses in *Rome*. The side Piles of the Gates are over-laid with Antique green Marble. Among the *Statues*, the two *Venus's*, *Marsias* slay'd, and the dying *Gladiator* are chiefly remarkable.

You have heard, without doubt, that *Michael* Ant. de St. Angelo was the principal Architect of the \* *Farnesian Palace*. Gallo began it. The Front of this beautiful Structure is 180 Foot broad, and 90 Foot high. The Gates, Corner-pieces, Cross-Bars of the Windows, Cornish, and all the principal Stones were taken from the *Coliseum*. I shall take this occasion to tell you, that a great part of this admirable Monument has by such means been destroy'd. The great Palace of the *Chancery*, as well as † *St. Lawrence's Church*, is almost wholly built \* St. Lawrence in Damasco. with its Spoils: And even some parts of the City-Walls have been repair'd with the same. Instead of repairing and preserving those precious Remains of Antiquity after the Example of *Sixtus V.* to whom *Rome* owes the greatest part of its Beauty, some brutish Persons endeavour to compleat the Destruction of its Ornaments. *Innocent VIII.* broke the *Arch of Gordian* to build a Church. *Alexander VI.* demolish'd the beautiful *Pyramid of Scipio*, to pave the Streets with its Stones. The Marble Steps which serve for an Access to the Church of *Ara Celi*, were taken from a Temple of *Romulus*. *St. Blaise's Church* was erected out of the Spoils of a Temple of *Neptune*; *St. Nicholas's of the Soul* is built out of the Ruins of the *Circus Agonalis*; and I might easily add several other Instances.

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\* Tertius has Paulus struxit Farnesius aedes,  
Quarum forma oculos ponitur ante tuos.  
Aspicias immentos, Hospes, qui frontis honores,  
His similes dices, Roma nec Orbis habet.

\* It is the  
Work of Gly-  
con a Greci-  
an Sculptor.  
ΓΑΥΚΩΝ  
ΑΘΗΝΑΙ-  
ΟΣ ΕΠΟΙΕΙ

At the foot of  
the Stair there  
is a Statue of  
a Captive  
King, which  
was found four  
or five hun-  
dred Years ago  
in the Place  
call'd Navo-  
na. Spon.

All the World knows, that the *Farnesian* \* *Her-  
cules* and *Bull* are two famous Pieces. The *Gal-  
lery* by *Caracchio*, the *Hall* by *Salviati*, the *Venus*  
and the *Adonis* by *Titian*, are also universally  
known.

The *Library* in the *Palace Altieri* is numerous  
and in good order. The *Stair-case* is very fine :  
The *Apartments* are great, and adorn'd with rare  
Pictures, and magnificent Furniture. Here I ob-  
serv'd a *Looking-Glass* of *Crystal of the Rock* ten In-  
ches long, and six broad, in a *Golden Frame* co-  
ver'd all over with *Jewels* of great value.

They also magnify extremely a little *Earthen*  
*Dish*, which is carefully preserv'd in a very rich  
Frame, as being painted by *Raphael*. It is of the  
same kind of Work with those Vessels at *Loretto*,  
which I mention'd before. And I saw some  
more of 'em here that are preserv'd with equal  
Esteem, or rather Veneration.

Perhaps I shou'd not have had the *Courage* sin-  
gly to attack that common Prejudice that puts  
the Reputation of *Raphael* in a *Three-penny Dish*,  
which he never saw or touch'd ; tho' I am pretty  
well acquainted with the History of that Artist,  
and had several good Arguments to confute that  
Opinion. But having had the Fortune to dis-  
cuss with the famous *Carlo Marotti* on the same  
Subject, I dare confidently assure you, that *Raphael*  
never drew a Stroke on any of these Dishes, not-  
withstanding the great value that is set upon 'em,  
and the commonness of the contrary Opinion. I  
acknowledge indeed, that these Pictures have  
some resemblance to *Raphael's* way of working,  
from which we may probably infer, that either  
they were made by some of his Scholars, or in-  
mitation of some of his Designs.

The Palace  
ains Four

The *Palace Barberini*, call'd the *Palæstrin*, is re-  
puted to be the greatest in *Rome* next to the *Vari-  
can*.



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The Farnesian

Heracles



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*can.* Among its Antiquities, which are very numerous, the little *Diana* of Oriental *Alabaster* is particularly esteem'd. The *Tullia*, Daughter of *Servius Tullius*, and Wife of *Tarquin the Proud*, is a very rare Piece, and said to be the only one of the kind in *Rome*. I observ'd also the God *Osiris*, with his Hawk's Head on a Human Body, which was found with the *Obelisk* of *Minerva*, under the Ruins of *Isis's Temple*.

In this Palace also I took notice of a Marble Bust of Pope *Urban VIII.* which was made by a blind Man, and yet is the best Representation we have of that Pope.

This House is a Heap of Rarities, Antiquities, and all sorts of Curiosities. They assur'd us, that its Library contains Forty thousand Volumes.

*Some name this Palace Mons Martyrum, in allusion to*

*those whom the Barberini ruin'd, that they might carry on the Work.* Menag.

The first Halls of the Palace *Colonna* are adorned with the Pictures of \* two Popes, nineteen \* *Adrian I.* Cardinals, and fifty four *Generals* of Armies, all descended from the noble and ancient House of the *Colonna's*. There are in the same Palace nine great Apartments, eight thousand Original Pictures, a little Arsenal, Busts, antique *Basso-relievo's*, Statues, and a great deal of rich Furniture.

*and Martyn V. two of the honestest Popes that ever fill'd the Chair.*

I will not insist upon the Architecture of these Palaces, for I'm perswaded I cannot inform you of any thing of that nature, with which you are not already acquainted. I think I told you before, that 'tis much more usual in this place to cover the Houses with ridg'd than flat Roofs, tho' People generally differ much in their Opinions concerning these two ways of building. Those sharp-pointed Roofs that are almost equal in height to the Body of the Edifice, are in some measure contrary to Reason, by destroying the Symmetry

Symmetry and decent Proportion that ought to be between the whole, or at least the main Body, and the other less remarkable Parts of a Building. But, since you are desirous to know my Opinion, I must tell you, that I prefer the middle way, found out by our famous *Mansard*, before your flat Roofs.

Besides, you must give me leave to entreat you to lay aside that partial Opinion you seem to have of the *Roman Architecture* in general. It must be acknowledg'd, that there are in this place very beautiful Structures, both Ancient and Modern, but you must not imagin that every thing is in perfection; for here, as well as in other places, there are certain modes of Building peculiar to the Age and Country, and not at all conformable either to the Regularity or Magnificence of Architecture.

I thank you for your excellent Remarks on those admirable *Egyptian Obelisks* which are at present to be seen in this City, and ought, in my Opinion, to be reckon'd among its noblest Ornaments. I have learn'd many curious things from what you have written on this Subject, and therefore am oblig'd in Justice to answer the Questions you propose, and at the same time to give the best Solution I can of some of your Doubts concerning those rare Monuments.

All the *Obelisks* in *Rome* are quadrangular, and end in a sharp point. They resembl'd the Rays of the *Sun*, that great *Deity* ador'd by the *Egyptians* under the Name of *Osiris*, and esteem'd by 'em to be the Habitation of *Beings*, *Genius's*, and the *Souls of the Universe*. Their Angles respected the four Corners of the World, and denoted the four Elements.

The *Hieroglyphic* Characters on these *Obelisks* have been suppos'd by some to contain the Eulogies

gies of some *Princes*, or Histories of certain memorable Transactions; and they believe that these Monuments were erected by the *Egyptians*, both to serve for Ornaments, and to honour the Heroes of their Nation: but those who have penetrated farthest into these Mysteries, have, in my opinion, demonstrated clearly, that these were open Books, which expos'd to the Eyes of the Publick the Secrets of their *Divinity*, *Astrology*, *Metaphysics*, *Magic*, and all the other Sciences that were cultivated by the *Egyptians*. 'Tis certain, that the Vulgar was not capable of unriddling the Mysteries of these *Oracles*; but then, as well as now, the unthinking part of Mankind amus'd themselves with *Shadows* and *Obscurities*.

All these *Obelisks* are of *Granite*, which is a kind of very hard and lasting Marble, and able, as they assur'd us, to resist the Fire for a considerable time. Without doubt the solidity of the Matter was one of the Reasons that recommended it to their choice. The *Obelisk* of *St. John de Latran* has subsisted Three thousand Years; and that of \* *St. Peter* is Nine hundred Years older. The first is the greatest of 'em all, being 108 Foot high, without reckoning either the Pedestal or the Cross. There are also some *Granites* of *Corfica* in this place, but they have not so fine a Grain as those of *Egypr*. I am,

*There is not  
one of 'em that  
was made at  
Rome.*

*We were in-  
form'd, that  
it weighs  
956148  
pounds.*

S I R,

Rome, April 24.  
1688.

Yours, &amp;c.

LET-

## LETTER XXVIII.

S I R,

**Y**esterday, upon a second Perusal of your Letter, I observ'd a Marginal Note that I had not taken notice of before, in which you desire me to consider what Mr. Chevreau has written concerning Pope *Joan*, in the Second Part of his *History of the World*, and to give you an Account of my Thoughts of his Arguments against that Story, which makes me conclude that you have a good opinion of 'em. However, Sir, I am ready to obey you; for I have read Mr. Chevreau's *Book*, and have made some Reflections on that Passage in it.

In the first place he acknowledges, that a considerable number of famous Authors have mention'd that Story, and positively asserted the Truth of it. Now, according to the known Rules of Justice and Reason, this Concession alone is sufficient to decide the Controversie; for when several Witnesses of unquestion'd Credit do unanimously attest a Matter of Fact, we are oblig'd to believe their Testimony, if the thing be possible, and we have no Evidence to the contrary, more especially if these Witnesses speak against their own Interest.

These Authorities, says Mr. Chevreau, have made a strong impression on credulous Minds; but the more judicious and cautious part of Mankind, relying on the Silence of several other Authors, have examin'd and rejected this Fable. This is certainly a very strange and surprizing Maxim, *Seventy or Eighty Men*, who cannot with the least appearance of Justice  
be

be suspected of a Design to cheat the World, who were all of the *Roman Religion*, almost all *Clergymen*, and even some of 'em *Canoniz'd Saints*; all these Authors, I say, \* do positively affirm, That there was a *Female Pope*. Other Authors make no mention of her; and the Silence of these must invalidate the Testimony of the former. May we not probably suppose, that † *Leo X.* reason'd after the same manner, when he call'd the Gospel *The Fable of Christ*. Some Authors bear witness to the History of our Saviour; others who liv'd at the same time do not mention it, and that judicious and cautious Pope, relying on the Silence of so many Writers, examin'd and rejected the Story. I will not lose time to demonstrate the Weakness of this way of reasoning, it destroys it self, and does not merit a serious Confutation.

Mr. Chevreau assures us, that *Anastasius the Bibliothecary* makes no mention of our *Pope's*; which is also the great and boasted Argument of *Onuphrius*, but they are both mistaken; you may consult Mr. le Sueur's *Ecclesiastical History*, and *Colomesius's Historical Miscellanies*, where you will find an *Anastasius* of the *French Kings Library*, containing an exact Account of the *Female Pope*; besides two other Copies of || the same Author at *Augsburg*, and one at *Millan*, which relate the same Story. These Books will also inform you how the *Fesuits of Mentz* having suffer'd only two Copies to be wrought off, conform to the Original, had the Impudence to \* suppress all that displeas'd 'em in the rest of this Edition.

Before I take leave of † *Anastasius*, I must entreat you seriously to weigh the Authority of his Testimony. He was a Man of Learning, he liv'd at *Rome*, and was Cotemporary with our *Pope's*: He speaks as an Eye-witness; and two Words of such an Author are sufficient to destroy all

\* This is acknowledged by the Roman Catholicks.

† That Pope was made a Cardinal at the Age of fourteen years.

It is agreed by all Historians, that he was an impious Person.

|| Mar. Freher and Salmasius saw these Copies, nor does Blondel disown 'em.

\* This they themselves confess to be true.

† *Anastasius* wrote the Lives of the Popes to *Nicholas I.* who succeeded *Benedict III.*



all the frivolous Objections and little Shifts of those who contradict the Truth of this Relation.

In the next place I shall proceed to consider  
 \* M. Polonus *flourish'd in the middle of the Thirteenth Age.* Mr. Chevreau's Reflections on \* *Martinus Polonus*, or the *Polander*, Archbishop of *Cosenza*, and Penitentiary to † *Innocent IV.* M. Chevreau calls him a silly Monk, and alledges three or four poor Reasons to prove his Simplicity. Since that Monk, says he, in his Treatise of the Wonders of Rome, mistakes the Gate of Ostia, or of St. Paul, and of Capena, and St. Sebastian, for another which he calls Collina instead (as we may probably suppose) of Collatina or Pinciana, the Pantheon for a Temple of Cybele, and the Amphitheatre for a Temple of the Sun, we may the more easily forgive that Blunder in his History, where he mistakes a Pope for a Popes. In answer to these Reflections, I say in the general, That tho' M. Polonus were really guilty of some Errors in giving an account of things of little importance, or in explaining some hard and obscure Questions, we cou'd not from thence infer, that he had given us a false Relation of the Female Pontiff. He took one Gate for another, and therefore he took a Pope for a Popes, is rather a Jest than an Argument; or, if it must pass for an Argument, it may be easily retorted upon its Author; for, I may with equal reason affirm, that if Mr. Chevreau's Reflections on M. Polonus be false and groundless, therefore all his Arguments against the Story that is the Subject of our Controversie are meer Sophisms, and he mistakes a Popes for a Pope. That the Antecedent is certainly true, will appear from the following Considerations:

(1.) 'Tis plain, that Mr. Chevreau knew not that there was a Gate call'd Collina, when he wrote, That Polonus takes the Gate of Ostia, and the

*flourish'd in the middle of the Thirteenth Age.*

† Some Authors write, That he discharg'd the same Office under Nicolas III.

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the Gate Capena for another which he call'd Collina, instead of Collatina or Pinciana. But 'tis certain that Collina was the name of a Gate as well as Collatina; it took its Name à Colle Quirinale, and is mention'd by Ovid;

*Templa frequentari Collinæ proxima portæ  
Nunc decet; — —*

Fast. 4.

This Gate is now call'd Salara.

(2.) The Gate Collatina, so call'd from the Town of Collatium, is different from the Pinciana, as F. Nardin has clearly demonstrated.

(3.) Mr. Chevreau had no reason to find fault with Martinus Polonus, for calling the Pantheon a Temple of Cybele, since several learned Antiquaries are of the same opinion. 'Tis true indeed, and I think I have already told you, that Authors are not agreed in their Conjectures concerning the Denomination of the Pantheon: But there are many who believe that it was so call'd because it was consecrated by Agrippa to Jupiter \*, and to Cybele the Mother of all the Gods. The Idolatrous Romans had several Representations of Divinities, to which they gave the Name of Pantheon, because they bore the Marks and Characters of (all or most of) the Principal Gods. Besides, we are inform'd by Apuleius, Macrobius, and many other ancient Authors, that Cybele her self was a kind of multiply'd Goddess, whom they ador'd under the various Names of Ceres, Ops, Rhea, Vesta, Tellus, Berecynthia, Dindymena, Isis, Minerva, Venus, Diana, Proserpina, Jumo, Bellona, Hecate, Rhamnusia, Magna Pales, Magna Mater, Deorum Mater, Natura rerum Parens, &c.

\* Jupiter the Avenger.

I saw

Mr. Bellori  
who has writ-  
ten a long Dis-  
sertation con-  
cerning this  
Statue (Sig-  
num), ex-  
plains the se-  
veral Marks  
of it thus:  
Corona mu-  
ralis Cybeles  
Phrygiæ;

Velum noctilucae Isidis; Cancer Lunæ; Mammæ Ephesiæ Dianæ;  
Cervi & apes Dianæ Siculæ; Magnæ Matris Leones; Cereris Eleusinae  
Boves & Dracones; Sphinx Minervæ; Fructus Telluris. St. Jerom  
speaking of that Compounded Divinity that was worship'd in the Temple of  
Ephesus, calls her Multimammia and Alma Mater, because her Adorers  
imagin'd that she nourish'd Mankind with her Breast.

I saw t'other day, at Mr. Bellori's, a \* *Cybele*  
*Panthea* which bears the Name of *Diana of Ephe-*  
sus, and is one of the principal and best-preserv'd  
Rarities in his Cabinet. I'm confident you will  
examine with Pleasure the Figure of this God-  
dess which I send you. However, since Opini-  
ons are divided concerning the *Pantheon*, and  
the Question is at the best problematical, *Polonus*  
cannot without Injustice be accus'd of an Error,  
for what he has written on this Subject.

(4.) Mr. Cbeuvreau is not easily to be under-  
stood, when he talks of the *Roman Amphitheatre*,  
for there were several *Amphitheatres* in that City,  
and the Ruins of some of 'em are still remaining.  
I suppose he meant the great *Amphitheatre* call'd  
*Colliseum*, which was built by *Vespasian*, and dedi-  
cated by *Titus*.

(5.) I confess I have not read *Polonus's* Trea-  
tise concerning *Rome*, but 'tis very improbable  
that he took the *Colliseum* for a Temple. This is  
certainly too great an Absurdity to be believ'd,  
and I vehemently suspect that some of his Ex-  
pressions are misunderstood. He might indeed  
speak of a *Temple of the Sun* near the *Amphitheatre*,  
but he cou'd not possibly imagine that the *Collise-*  
*um* was it self a Temple.

I must further tell you, that what you relate  
concerning a Manuscript of *Polonus* which you have  
seen, where this Story is written on the Margin,  
and by another Hand, does not at all reach the  
Matter

Matter in Question. You may easily conceive that some interess'd Person having gelded our Author, that Defect was afterwards supply'd by a more equitable Hand: And thus your *Manuscript* is only a particular Instance, from which nothing can be concluded against the Credit of other Copies. If some Person shou'd think fit to restore the History of our *Pope's*, by way of a Marginal Note, in the mutilated Copies of *Anastasius*, this cou'd not destroy the Authority of those Originals where the same Relation is to be found in the Text. Thus we may reasonably suppose, that the Story of Pope *Joan* was left out in your Manuscript, and afterwards restor'd by another Hand: And even *Belarmin* confesses, that *Martinus Polonus* wrote the History of our *Pope's*.

But to return to Mr. *Chevreau*. You may observe how much he was puzzl'd to give some probable account of the first occasion of that Controversie, since he is forc'd to have recourse to the Opinion, or rather Evasion of *Onuphrius*, tho' he conceals the Name of the Author. He pretends that Pope *John* the Twelfth had a Concubine call'd *Joan*, who was his Favourite, and govern'd him so absolutely, that he was usually nick-nam'd *Joan*. Besides, he goes further than *Onuphrius*; for whereas that Author speaks only conjecturally, Mr. *Chevreau* asserts positively, That *John* the Twelfth was call'd Pope *Joan*, because of the blind Complaisance that he had for his Concubine. *Onuphrius's* Conjectures are meer airy Notions and groundless Suspicions: And Mr. *Chevreau's* Assertion is rash and precarious; he can produce no other Argument to prove, that *John* the Twelfth was call'd Pope *Joan*, but his own bare Authority; and neither *Onuphrius* nor he can make it ap-

G

pear

\* *Platina calls him the most pernicious and infamous of all the Popes that preceded him. Some Writers relate, adds that Author, That he was slain in the Act of Adultery.*  
 † *M. du Plessis Mornay.*

|| *Besides the two Porphyry Chairs that are bor'd, there is one of white Marble that serv'd for another Ceremony, and is not bor'd.*

*Fiorovante*

*Martinelli gives the Name of Stercoraria to the latter. But this is not a proper place to enter upon such Enquiries.*

Laonicus Chalcondylas an Athenian, who flourish'd about the middle of the Fifteenth Age. Barlaam writes the same.

*Platina* affirms positively, after *Chalcondylas* and other approv'd Authors, That the new elect-ed Pope is plac'd on the bor'd Chair, and that the youngest Deacon thrusts his Hand thro' the Hole, to feel whether he has the surest Marks of Virility. Such, probably, was the primitive use of this Chair; for, what Reason cou'd have prompted these Authors to invent such a Fable? 'Tis true, this Custom was by degrees laid aside, but they continu'd for some time to set the Popes on the same Chair, to put 'em in mind, as *Mr. Chevreau* affirms after *Fauchet*, that they were still subject to the common Infirmities of Humane Nature.

However,

pear, that ever Pope *John* had such a Concubine. 'Tis true, they both cite *Luitprand* to confirm their Hypothesis, but they cite him falsely. The Name of the Widow mention'd by *Mr. Chevreau* was *Ann*, not *Joan*; and without doubt he was ignorant that our illustrious † *Du Plessis* had already discover'd the Forgery which *Onuphrius* made use of to strengthen his Conjecture. Besides, it may be observ'd, that this Pope *John* was advanc'd to the Papal Chair a hundred Years after Pope *Joan*, which is another Absurdity that attends *Mr. Chevreau's* Opinion.

He adds, That the Story of the pretended bor'd † Chair is not better grounded, and that the Chair is not bor'd. But, by his leave, I have seen it more than once, and if I may believe my own Eyes, it is bor'd, and that after the usual manner of Close Stools. I have already told you that it is of Porphyry; but there are two of 'em, one broken, and the other entire, and they are both made of the same Matter, and after the same fashion.

*The Groping Chair*



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However, I will not insist longer upon this Subject, since 'tis altogether foreign to our Controversie.

To proceed to Mr. Chevreau's last Argument, he tells us, That *the Fathers of the Council of Soissons having written to Pope Leo the Fourth, to desire his Approbation, their Deputies found that he was deceas'd before their Arrival, and return'd the same Year from Rome to France, with the Subscription of his Successor Benedict the Third.* You have seen with how little Certainty this Author has proceeded hitherto; and his End is suitable to his Beginning. He mentions a \* Council of *Soissons*, without any other Mark of Distinction: He tells us a Story without the least Proof, and, which is worse, he cannot prove it; for we must not rely on the Testimonies of *Sirmond* and *Binius*, or on the Authority of the late Editions of the Councils. To prove his Assertion, especially in such a doubtful Case as this, he ought to produce *Manuscripts* of uncontroverted Antiquity and Credit; but we must excuse him, since his Story is not to be found in such authentick Originals. If he cou'd certainly fix the time of the departure of that Council's Envoys to Pope *Leo*, and of their return after his Death, the duration of his Pontificate might be also determin'd, which none of all those who deny the Story of Pope *Joan* have hitherto been able to do. This is an important Remark, and deserves to be consider'd with attention. *Onuphrius*, and the rest of his Party, are forc'd to lengthen the Lives of the Popes that preceeded and follow'd our Popes, and by confounding the Order of their Succession, have thrown themselves into inextricable Labyrinths. *Bellarmin*, one of the most subtle and dexterous of all these Chronologers, in his Treatise of *Ecclesiastical Writers*, extends the time of *Nicholas* the First's Pon-

\* It was the second Council or Conventicle held at that place, which *Nicholas I.* wou'd never be perswaded to approve. The pretended Letter of *Hincmar*, and the Privilege of *Corbia* are two Pieces that are undoubtedly false and supposititious. This is evidently prov'd beyond all Contradiction.

\* *Platina computes seven Years, nine Months, and thirteen Days.*

tificate to \* Ten Years, which in his *Chronology* he reduces to Nine Years and a half. Examine all these Authors, and you shall not find one who does not contradict himself, so difficult a Task it is to counterfeit the Truth. *Bellarmin* has not forgot to calculate the time of the Pontificate of any one Pope, but only of *Leo IV.* which is a shrewd Sign that he was strangely puzzl'd how to dispose of the two Years during which the Papal Throne was fill'd by *Joan, alias John VIII.* But this is not the only Inconvenience with which his Opinion is clogg'd; for he and his Companions, by expunging that Woman out of the Catalogue of Popes, have entangl'd themselves in new Difficulties. And whereas they who make Truth the Standard of their Relations, reckon four and twenty Popes that bore the Name of *John*, the rest count only twenty three, and by so doing confound the whole History. Thus their *John the Twelfth*, whom we mention'd before, is *John the Thirteenth*, according to *Platina*, † *Garenza*, and all faithful and unbiass'd Historians.

† Or *Bartholomew Caranza*, call'd also *Miranda*, Archbishop of Toledo, in his Abridgement of the Councils.

I have nothing more to add concerning Mr. *Chevreau*, for I will not trouble you with an account of all the Faults that I have observ'd in his History. And indeed, its i no great wonder that he was not able to carry on so vast and general a Work without falling into several Errors.

I shall only subjoin three or four short Remarks for a further Illustration of our present Controversie.

\* *Werner Roolwinck a Westphalian.*

You must not be surpriz'd to find our *Popes* call'd both *Anglicus* and *Moguntinus*, as if that were a plain Contradiction; the || Author of *Falsiculus*

*sciculus Temporum* has unriddl'd the whole Mystery in these Words, *Joannes Anglicus cognomine, sed natione Moguntinus*. Her Name was *Joan English*, and she was born at *Mentz*.

The Variations that are observ'd in *Manuscripts* ought not to trouble you. I acknowledge, that this Story is to be found in some of 'em, and not in others; but you are not ignorant of the Forgeries of Transcribers, or how they were wont to mangle the Books with which they were intrusted. I might easily fill a large Volume with Instances of their Impostures.

I see no reason why it shou'd appear strange that some of those who relate this History seem to speak doubtfully of it; for, besides that it seems at first View to be encumber'd with some odd and intricate Circumstances; 'tis certain that they cou'd not express much Zeal in defending the Truth of such a Relation, without exposing themselves to visible Dangers. The force of Truth prompted and compell'd 'em to speak; and the Fear of giving Offence to the Court of *Rome*, was a Bridle to restrain 'em. All this may be easily conceiv'd; however, we see several Authors have broken thro' all these Difficulties, and have given us such clear and exact Accounts of that Event, that we cou'd not have deserv'd a more positive Confirmation of it.

Two or three such Testimonies as these wou'd be sufficient to convince any reasonable Person of the truth of our Assertion. And, what tho' they are contradicted by Hundreds, and by Millions? Truth can never be over-power'd by the Numbers of its Enemies. The History of the *Pope's* does not imply the least Contradiction; it is attested by several Men of Honour, who were constrain'd by the Evidence of Truth to speak against the Interest of their own Party; our Ad-

versaries themselves cannot pretend that it was foisted into the Writings of these Authors by the Enemies of Popery: and it was receiv'd without Contradiction during the space of Five hundred Years, by the Confession of those very Persons who call it a Fable. 'Tis plain then, that all the *Negative Authorities* in the World are not capable of *invalidating* the Credit of so many *Authentick Witnesses*, and of a Relation so solidly and generally attested.

I have already given you an Account of my Thoughts, in answer to that part of your Letter where you mention some of our Doctors, who deny the Story of Pope *Joan*; but since I perceive you insist on this Argument, I must tell you plainly, that it is a very unwarrantable piece of Partiality, not to give it a worse Name, blindly to embrace the Opinions of any Man not divinely inspir'd, whatever Figure he may make in the World. A Man of Sense will never suffer his Judgment to be byass'd either by the Voice of the Publick, or by the Numbers or pretended Authority of Writers that are dignify'd by great Titles. Three quarters of the Christian World are meer Slaves to those Ancient Writers whom they call *The Fathers*; though, 'tis certain, the good Instructions they have left us are mix'd with a great number of dangerous, false, insipid, and ridiculous Opinions.

I thought to have ended our Controversie here, but I believe it will not be improper to remove another Difficulty before I leave this Subject. I must confess, I was somewhat surpriz'd to find that instead of Mr. *Chevreau*, you had conjur'd up against me so terrible an Adversary as the famous \* *Blondel*, who is the Pillar and Bulwark of *Antipopeissim*, and whose bare Name has gain'd abundance of Profelytes to his Opinions. He was

\* David  
Blondel.

was a Man of Learning and Wit; besides, he was a *Protestant*, and consequently was believ'd to have no other Interest than that of Truth in the Success of the Quarrel which he had espous'd. 'Tis certain, his Authority has been always a Stumbling-Block to those who are wont to make Prejudice their Rule of Faith. The Name of the Author is the strongest Argument in his Book, and it is that alone which has given the greatest Blow to his Enemies.

I have read this Piece over and over with attention, and can assure you it is written after a manner very proper to blind the Eyes and confound the Judgments of the generality of Readers. But those who will not suffer themselves to be impos'd upon, and still look for something that is solid and material, will not find any thing in the whole Book worthy of that Character.

I cou'd fill a Volume with Observations and Criticisms on this Work, for I have made some Reflections on every Page, and perhaps every Period in it. This is not a proper place for 'em, but I may find an Opportunity hereafter to communicate 'em to you; in the mean time I shall content my self with giving you a general Idea of it, accompany'd with a few particular Remarks, according to the Method by which I have anatomiz'd it.

Mr. *Blondel* begins with a Declaration that gives a Wound to his Cause, which all his Artifices can never palliate. The force of Truth, and of authentick Testimonies, which he receiv'd from \* those to whom he neither wou'd nor durst \* He means refuse to give Credit, extorted this ingenuous *Salmatius* Confession from him, That *the History of the Female Pope is contain'd in the Augsburg Copies of Anastasius*; which I mention'd before. You see

what Advantage he has given to his Enemies; and, what Stratagem d'ye think he uses to recover his Ground? Cou'd you imagine that a Man of his Parts wou'd have recourse to the poorest Evasion that ever baffi'd Author was guilty of? or, that he wou'd start an imaginary Difficulty, that he might afterwards the more easily grapple with this Wind-mill in his own Brain? He is sensible there is nothing but dry Blows to be got by meddling with these Original Manuscripts, and that they wou'd be too hard for all his Rhetoric, and therefore he e'en very fairly leaves 'em as he found 'em, without ever mentioning 'em afterwards, and finds out another *Anastasius* at *Paris*, written about two hundred Years ago, which contains also the same History, but accompany'd with some Circumstances, which he assures us imply several Contradictions. And, *It seems*, adds he, *that the Parisian Anastasius shou'd give light to those of Augsburg.* At first he dares not advance such a Paradox, but with an *it seems*, and without considering whether that which *seems* to him does also *seem* so to others; he builds his Discourse on this uncertain Foundation, and at the same time, tho' tacitly, establishes his Supposition for a certain Truth. Thus, with his *Anastasius* of Two hundred Years, he has found the Secret to confute all the other Copies of that Author, without citing one of 'em.

But, what is still worse, his *Anastasius* is a private Piece, which he shews only by Shreds, and dares not produce. If I were not restrain'd by fear of injuring Mr. *Blondel's* Sincerity, I shou'd be strongly tempted to suspect that his *Manuscript* was never seen by any Man but himself: and at least I think I may be allow'd to suppose that he durst not quote the whole Passage, lest it might furnish his Adversaries with Weapons against himself.

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In the first place then, we must believe Mr. *Blondel* upon his own single Testimony, that there was really such an *Anastafius*, and such a Passage in it as he cites; but his Manuscript might have been supposititious, or at least a modern one, and even, by his own Confession, an uncertain Copy, since he tells us it had been often taken for a *Platina*. 'Tis strange, that any Man that can read shou'd not be able to distinguish *Anastafius* from *Platina*.

Secondly, After we have blindly believ'd all that this Author is pleas'd to tell us concerning his pretended *Anastafius*, we must extend our Complaisance further, and, upon the credit of his bare *it seems*, either believe or suppose his tacite Inference, that this *Manuscript* not only may serve to illustrate the *Anastafius* of *Augsburg*, as he pretends at first, but is a true Copy of these, and even of the most ancient and exact *Anastafius's*; for, if this Supposition be false, all his Arguments must fall to the Ground.

I may venture to affirm, that this Consideration alone is sufficient to discredit Mr. *Blondel's* famous Book, the main design of which shou'd have been to destroy and confute, by clear and solid Reasons, the positive Testimony of such a learn'd and uninterest'd *Eye-Witness* as *Anastafius*.

Before I proceed to communicate to you some other Remarks on Mr. *Blondel's* Treatise, I must desire you not to expect to find 'em all accompany'd with Demonstrations; I may perhaps, for brevity's sake, omit the Proofs of some of my Assertions, but I shall be ready to supply that Defect when you please.

In the general 'tis certain, that *this Book may be entirely and unanswerably confuted out of it self*; and that *far from destroying the History of the Popes, the Truth of that Event may be solidly demonstrated by Rea-*  
sons



*sons drawn from this very Treatise.* These are two Positions which I dare confidently assert, and undertake to maintain.

*Above all, the Chronology of the Bishops or Popes of Rome is a dreadful Labyrinth.*

Among all the Contradictions with which this Discourse is stuff'd, I shall only desire you to observe, that two thirds of it are spent in litigious *Chronological* Cavils, and vain Rhodomontadoes against the Authors of our History. After which he forgets himself so far, as to make a long Harangue to demonstrate the uncertainty of *Chronology*, and the weakness of those Arguments that are drawn from it, either to confirm or invalidate the Truth of a Relation. When he finds that *Chronology* may be accommodated to his Hypothesis, he flies at it greedily, and triumphs as in the Testimony of an Oracle; but every thing that looks askew upon his Calculation, is a Trifle or Mistake.

There is a certain Air of Ostentation spread over all his Book, which makes him on all occasions leave the Subject of his Discourse, that he may at any rate make a vain Show of his Reading. And even, not unfrequently, this itching Desire to show his Learning makes him utter things extremely disadvantageous to the Interest of his Opinion; but he must display all that he knows, whatsoever it may cost him.

He heaps up a multitude of needless and impertinent Quotations, not only to satisfy his Vanity, but also to confound his Readers, and to stun 'em with a multitude of noisive Authorities? 'Tis plain, that he endeavours to weary People, and to bar the Access to his Book with Heaps of useless Digressions and empty Cavils, which serve only to encrease the Obscurity and Intricacy of the controverted Question. He very seldom pursues his Design closely, and oftentimes picks up some trivial Story which Chance throws in his way,

way, and makes as great a Noise with it, as if it were the main Point for which he contends. He triumphs out of season, and confutes petty Circumstances with a great deal of Solemnity, to amuse his Readers. He exaggerates Difficulties, and when he meets with one that pleases him, splits it perhaps into half a score. He fills his Refutations with scurrilous and injurious Reflections. He commonly gives the Lye to his Adversaries, and upbraids 'em with Impostures and Blunders, that he may insensibly accustom those that will suffer themselves to be influenc'd by so bad an Example, to rail perpetually against the Asserters of the opposite Opinions. His Jests are also too spiteful and biting, and he lays about him on all Hands without Mercy. This Peevishness and ill Humour is an evident sign that he was non-plust'd; and sometimes he visibly bewrays a great deal of Fear and Hesitancy in the Management of his Attacks: Neither is he very solicitous to be understood, if he can but hoodwink his Readers, and draw 'em after him into the Labyrinth in which he has engag'd himself.

'Tis certainly very pleasant to observe how these doughty Critics, after they have exhausted their Wit in Reflections on the History of our *Pope's*, are puzzl'd to divine the Original Occasion of that pretended Fable. Some, with *Baronius*, run as far as *Constantinople* to find out an imaginary *Patriarchess* of that See, without considering that by so doing they confirm the probability of *Pope Joan's* Adventure. Others, as *Onuphrius* and Mr. *Chevreau*, transform an *Ann* to a *Joan*, as I intimated before, and by a second *Metamorphosis* turn this *Joan* into a *Maud*, or an *Olympia*, who govern'd *Pope John* the Twelfth; and at last they squeeze a sort of a *Pope's* out of this

this Concubine, whom, after all, they are forc'd to bury a Hundred Years before she was born, that they may bring her again upon the Stage in time and place convenient. *Allatius* has also forg'd a certain *Thiotta*, a pretended Prophetess of *Mentz*, whom he transfigures as dexterously as he can into a *Female Pontiff*. Mr. *Blondel* relates several other Conjectures, and confutes 'em all; he is wonderfully modest on this occasion, and acknowledges that this is a Mystery which he is not able to unriddle. But this is not the only place where he displays his Candor; for he employs fourteen or fifteen Pages of his Pamphlet in a Panegyric on Truth and Justice; and while the Fit of Generosity is upon him, he cannot suffer those unjust Calumniators of the Papal See to escape unpunish'd; which, he assures us, was the only Motive that oblig'd him to draw his Pen. Let us only make two short Reflections on this Pretence, and then, if you please, we will proceed to some other Subject.

Whether there ever was a *Woman-Pope*, or not, 'tis certain things are otherwise in such a Posture, that this Circumstance singly consider'd, can neither be advantageous nor prejudicial to the Interest of the *Church of Rome*. I never cou'd endure to insult over 'em upon this account, as some among us are wont to do, for I'm perswaded that 'tis impossible to draw any Inferences from this Adventure more to the disadvantage of that Party, than those that may easily be deduc'd from the Stories of several *Popes* who were far worse than our *Popes*. If, excepting only this Creature, all the rest of the *Popes* had been Men of Probity, good Christians, and vigilant and faithful Pastors; had their Lives and Morals been unblemish'd, and their Doctrine pure and uncorrupted, I shou'd not be surpriz'd that those of that Profession

feſſion cou'd not bear ſo ſcandalous a Reproach. But ſince the moſt bigotted Authors of the *Roman* Communion acknowledge that there has been a prodigious number of abominable Popes, why ſhou'd our *She-Pontiff* be eſteem'd a more hideous Monster than the reſt, meerly becauſe ſhe was of another Sex? The *Church of Rome* then ought not to make ſuch a terrible pother about an Affair of ſo little conſequence: And certainly Mr. *Blondel* had much leſs reaſon to take Pepper in the Noſe on the ſame occaſion: His Zeal is at beſt but impertinent, and his Charity unprofitable. Such an inſignificant *Remedy* as that which he adminiſters, can never purifie the whole *Maſs* of the *Papal Blood*, which, by the unanimous Confeſſion of Hiſtorians of all Religions, is extreemly ſeul and corrupted. And it muſt be acknow'edg'd, that Mr. *Blondel's* Harangue on thoſe Principles of Generoſity that prompted him to undertake this Work, is too tedious and full of Affectation, to perſuade a judicious and unbiass'd Reader of the Author's Sincerity.

But I muſt at laſt conclude this Subject, by telling you all I think, and even all that I know of my Adverſary. And, to ſpeak freely on this occaſion, I may venture to aſſure you, he was act'ed by Intereſt as well as by Oſtentation. A Man of Honour who liv'd at *Paris*, and knew that Writer particularly, inform'd me, that he learn'd from the firſt hand that he was *bir'd* to write a Treatiſe againſt the Story of Pope *Joan*. My Author is in all reſpects worthy of Credit; nor is Mr. *Blondel* the only Man in the World who has been perſuaded by *Silver Arguments* to act ſuch a part.

'Tis not without Reluctancy I mention any think that may be made uſe of to blacken the Character of a Man, who, to take him in the general,

neral, was certainly a Person of Merit ; and you must give me leave to say in his Justification, that perhaps he really believ'd the Story to be doubtful: Besides that, all things consider'd, he did a Favour to the *Church of Rome*, by writing against the *Pope/s*, without doing the least Injury to *Ours*. Our Religious Differences do not at all depend on the Truth or Falshood of that Story ; and therefore Mr. *Blondel* might look upon it as a matter of Indifference.

I can say little or nothing in answer to your Questions concerning the *Greeks* and *Armenians* that are in this City. They have each of 'em their particular Ceremonies, and officiate according to their peculiar Rites ; but they are forc'd to subscribe to the *Pope's Supremacy* before they can obtain leave to settle at *Rome*. Antiquaries believe, that the little *Armenian Church* was heretofore one of the Temples of the *Sun* and *Jupiter*.

The *Jews* at *Rome* enjoy'd some measure of Liberty, and liv'd somewhat easily before the Pontificate of *Paul IV* ; but that Pope was a terrible Enemy to 'em: For whereas before they were permitted to live in any part of the City, he confin'd 'em to one Corner of it, whither he order'd 'em to retire at the close of the Evening. He forc'd 'em to sell their Possessions, and suffer'd 'em only to trade in old Clothes. He commanded 'em, for a Mark of Distinction, to wear yellow Hats, and issu'd out an express Prohibition, That no *Christians* shou'd either eat or converse with 'em. I am inform'd, that by a Decree of *Gregory XIII*. they were oblig'd, or at least a certain number of 'em, to hear a *Christian Sermon* every *Saturday* in the Afternoon, but I have not yet had an opportunity to see that Assembly. The *Italian Jews*, and particularly those of *Rome*,  
as

as some of themselves assur'd me, do scrupulously observe the Law that enjoins 'em to marry at Twenty Years of Age at farthest, under the pain of Ignominy, and being treated as Persons living in Sin. The number of the *Jews* at Rome may at present amount to between Six and Seven Thousand.

When any *Jew*, or other *Infidel*, is willing to embrace the *Christian Religion*, the Solemnity of his *Baptism* is put off to the *Saturday* in the *Holy Week*, unless some urgent Consideration require greater haste. This Ceremony is perform'd in the Church of S. *John de Laterán*, where, they believe, *Constantine the Great* was baptiz'd. We saw six *Turks* baptiz'd in this Church; they wore a Cloak of white Damask, and a Lawn Band, with a Silver Cross hanging at their Neck. The Cardinal that was to officiate being come with the Canons of that Church, the Ceremony was begun with blessing the Water; after which, the Proselytes, presented by their Godfathers, advanc'd, every one in his Turn, and declar'd their desire to be baptiz'd; then they lean'd over the Font, and the Cardinal baptiz'd 'em, and gave 'em their Names, by pouring Water on their Heads out of a large Silver Spoon; afterwards taking Wax-Tapers in their Hands, they were confirm'd in the Chapel of the Baptistery, and from thence went to hear Mass in the same Church.

The Author of *la Roma Santa* affirms that the *Jews* stink, and that their noisome Smell vanishes after they are baptiz'd. (*Cosa maravigliosa, che ricevuto il Sto Battesimo non puzzano piu.*) I know not why this shou'd be reckon'd wonderful; for those who are to be baptiz'd are so carefully wash'd and cleans'd, that they must needs become sweet, tho' they really stunk before. Besides, 'tis ridiculous to imagine that the *Jews* have

have a peculiar Smell. The *Jews* at *Rome* are poor: those who are poor are always nasty, and those who are nasty usually stink. This is the whole Mystery. 'Tis also a vulgar Error that the *Jews* are all black; for this is only true of the *Portuguese Jews*, who marrying always among one another, beget Children like themselves, and consequently the Swarthiness of their Complexion is entail'd upon their whole Race, even in the Northern Regions. But the *Jews* who are originally of *Germany*, for example those of *Prague*, are not blacker than the rest of their Countrymen.

We were present also, the *Thursday* before, at the Ceremony of *washing the Feet of Thirteen Pilgrims*, in one of the Chapels of the *Vatican*; they were likewise cloath'd in White, and besides had a kind of Hood with a square Cap. Being set all in a Row upon a Bench, they pull'd off their Shooes and Stockings, and a Priest came to see whether they were ready; afterwards a great Basin was brought in, and Ewers of Silver gilt, one for every Pilgrim: Then the Cardinal that officiated in the Pope's absence wash'd their Feet in the Basin, rubbing 'em with his own Hands, and then wip'd and kiss'd 'em. After which every Pilgrim receiv'd two Gold Medals, and all in a Body went to one of the Chambers in the Palace, where a magnificent Entertainment was prepar'd for 'em. All the Thirteen Pilgrims were plac'd on one side of a Table, and the Cardinals sat at another in the same Room.

I will not trouble you with a particular Account of the rest of the Ceremonies that we saw during the *Holy Week*, since they have been exactly describ'd by others.

The extream Privacy of the Retirement in which the Pope spends his Days, not only hides him



him from the Eyes of Strangers, but they are even hardly able to perceive that he is in Town; for they never meet with any Lacqueys, Coaches, or Retinue that belong to him. When he goes abroad, which he does very rarely, he is carry'd in a Litter. These Litters are very large, lin'd with Crimson Velvet without and within, with Gold Galoons and Fringes; and the Harness of the Mules are adorn'd after the same manner. The Pope is always alone in his Litter, in the fore-part of which there is a little Table instead of a Seat. All Popes have the same Livery, which is Scarlet, with a double Velvet-Galoon of of the same Colour. Almost all the Apartments of the *Vatican* and *Monte-Cavallo* are likewise hung with Red Damask, adorn'd with Bands of Gold-Galoon, and above with Gold-Fringes.

The Situation of the Gardens of *Monte-Cavallo* is very pleasant, but the Contrivance of 'em is irregular, and they appear'd to us to be very much neglected.

The two Marble Horses that stand before the Palace were by *Sixtus* the Fifth's Order brought from *Constantine's Baths*. It is, and has always been, the general Opinion, that one of 'em is the Work of *Phidias*, and the other of *Praxiteles*, the Names of those two famous Sculptors being engraven upon 'em. 'Tis also said, and many Authors have written, That these Horses are the Statues of *Alexander's Bucephalus*, which these Artists made in Emulation of one another; but there must certainly be some Mistake in this Tradition. *Phidias* flourish'd a whole Age before *Praxiteles*, and *Alexander the Great* liv'd Fifty Years after *Praxiteles*. 'Tis plain then, either that these Statues are not the Work of the above-mention'd Sculptors, or that they were not made for *Bucephalus*.

Opus Phidiæ,  
Opus Praxi-  
telis.

The two other *Horses* of *Marble* that are to be seen in the *Court* of the *Capitol*, were taken from *Pompey's Theatre*; and the *Statue* on *Horseback* of *Brass* which stands in the same place, was erected there by *Paul III.* 'tis thought to be the *Statue* of *Marcus Aurelius.*

The *Capitol* is a modern *Structure*, rais'd upon the *Ruins*, and even on part of the \* *Foundations* of the ancient *Edifice*: It wou'd require a whole *Volume* to describe all the remarkable *Antiquities* in this place; I shall only name some of the principal. The *She-Wolf* of *Brass*, giving *Suck* to the *Illustrious Twins*, on which may be seen the *Mark* of the *Thunderbolt* mention'd by † *Cicero*; the four great *Basso-relievo's*, which represent several *Passages* of the *History* of *Marcus Aurelius*; the *Columna Rostrata* of the *General*, or *Admiral* and *Consul Duillius*, the first that was honour'd with a *Naval Triumph* in *Rome*; the || *Courier* pulling a *Thorn* out of his *Foot* after he had deliver'd his acceptable *Messsage* to the *Senate*, who chose rather to endure that *Pain* during his *Journey*, than to retard the publick *Joy*: The *Senate* was so sensibly touch'd with the *Affection* of so good a *Subject*, that they order'd a *Statue* to be erected for him. The *Bust* of *Cicero*, with his *Cicere*; the ∴ four ancient *Measures*; the *Bust* of *Virgil*; *Nero's Nurse* holding that little *Monster* by the *Hand*; the *Goddess* of *Silence*; the *God Pan*; the three *Furies*; a *Statue* of *Caesar* with his *Cuirass*; another of *Augustus*; those of *Castor* and *Pollux*; the *Fragments* of the *Colosses* of *Apollo*, *Domitian*, and *Commodus*; the *Lion* devouring a *Horse*; and the *Trophies* which some think are *Trajan's*, though others ascribe 'em to *Marius*.

The *Pictures* in *Fresco* in the great *Hall* are by the *Hand* of *Cavalier Joseph*; I am of opinion that

\* The old Foundation appears. From the Platform on the Top of one of the Houses of the Capitol, you may distinctly perceive the Seven Hills of old Rome.  
† Orat. 3. contra Cat.  
|| Aeneum Martii Pastoris Simulacrum.

One for Oil,  
two for Wine,  
and the fourth  
for Grain.

ol II.

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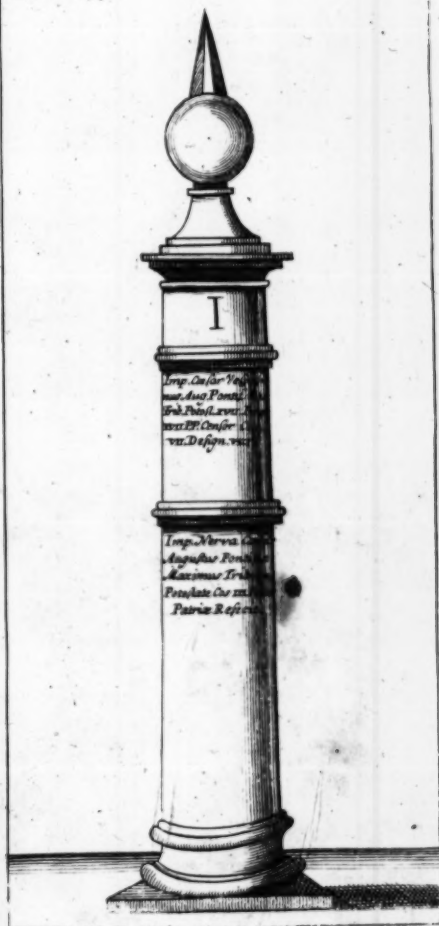
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Aeneum Martii Pastoris Similis



that they represent the first Battle between the Romans and Sabins.

I know not well what Account to give you of the Pillar call'd the *Milliarium*, for I'm persuaded that it wou'd not be an easie Task to explain the true meaning of it: It is of white Marble, eight Foot and a half high; the Cypher I. is mark'd on the top of it, and on the Chapter there is a Brass Globe about two Foot in diameter: The common Opinion is, That this Column is in the Centre of Rome, and that from hence they began to compute the distances from that City, which were divided into *Miles* by other Pillars that were erected on all the great Roads in Italy; but there are two or three Difficulties that destroy the probability of this Supposition. The Column in the *Forum Romanum*, mention'd by *Suetonius*, *Tacitus*, and some other ancient Authors, was, according to their Representation of it, of Brass, or Brass gilt, and the Names of the great Roads were engrav'd upon it, with the computed distances of the principal Cities; but no such thing appears on the *Milliarium* in the *Capitol*. You will perhaps tell me, that the Brazen Column might be lost, and the *Milliarium* set up in its place; but you do not consider that this last was found adjoining to the *Appian Road*, which appears by the \* modern Inscription engrav'd on one of the Faces of its Pedestal: Nor is it at all probable that this Pillar was transported from the middle of the City to a Mile's distance from the Walls. Besides, how is it possible to explain the meaning of these Expressions, *Primus*, or *Secundus ab Urbe Lapis*, if these Stones or Columns were not without the City, since the Word *ab Urbe* does evidently imply that they were not in it? If I had never heard or read of the gilt *Milliarium* in the Heart of the City, where some Authors pretend that

*Primus, Secundus, Tertius ab urbe Lapis.*

\* S. P. Q. R.  
Columnnam  
*Milliarium*  
primi ab urbe  
Lapidis  
Indicem, ab  
Imperatore  
*Vespasiano* &  
*Nerva* restitutam,  
de Ruinis suburbanis  
*Via Appia*  
in *Capitolium*  
translulit.

all the *Consular Roads* met, I shou'd have certainly concluded from the Words *ab Urbe*, from the City, that *Primus Lapis*, the first Column, or *Milliarium* such as that in the *Capitol*, had been erected at the distance of one Mile from the Walls of *Rome*. Since this *Milliarium* was found in one of the Suburbs of the City, and near to one of the Highways, I shou'd have believ'd that its proper place was there, and that the number of those first Columns equall'd that of the great Roads. Whether we suppose that the gilt *Milliarium* was the only first Pillar, and that the second Columns were plac'd at the distance of one Mile from it, which nevertheless seems to imply a Contradiction; or that the gilt Column in the Centre of the City was only a Mark from which all the Distances were computed, and that the nearest Columns were call'd first *Milliariums*, and distinguish'd by an Inscription like that in the *Capitol*: 'Tis obvious from either of these Suppositions, that, considering the Greatness of *Rome*, none of all these first or second Columns cou'd be within the City, and consequently that this Expression *Primo ab Urbe Lapide* had been improper, and even false; for the *primus Lapis* must have been in *Urbe*, and not *ab Urbe*.

I am confirm'd in this Opinion by another Circumstance. There is an ancient Inscription in the Palace call'd *Palæstrinum*, which contains the Statutes of a College of *Æsculapius*, and of *Health*, to which one *Salvia Marcellina* bequeath'd a Temple, a Place or Court, and a Walk, the whole being situated on the *Appian Way*, near the Temple of *Mars*, *Intra Milliarium primum & secundum ab Urbe euntibus*; that is, *Between the first and second Mile as you go from the City*.

'Tis the common Opinion of Antiquaries, that there was a Temple of *Mars* without the City, and

and on the *Via Appia*; and all these Considerations put together, do almost fully convince me, that \* the gilt *Milliarium* was erected only to mark <sup>Since the first Edition of this Book, I find that Holste-  
nius is of the same Opinion.</sup> the place where all the great Roads begun, and to compute the Distances of the chief Cities; but that all the *First Columns* were each One Mile distant from the Walls of *Rome*.

The Information I receiv'd from those whom I consulted on this occasion, was not very material to confirm either of the opposite Opinions; however, I will think of some other way to clear my Doubts, and in the mean time you will oblige me, by sending me an account of your Thoughts on this Subject.

To compleat the Description of the *Milliarium* in the *Capitol*, I shall subjoin two Inscriptions that are engrav'd on the Body of the Pillar.

IMP. CÆSAR. VESPASIANUS PONTIF.  
MAXIM. TRIB. POTESTAT. XVII. IMP.  
XVII. P. P. CENSOR COS. VII. DE-  
SIGN. VIII.

IMP. NERVA CÆSAR AUGUSTUS PON-  
TIFEX MAXIMUS TRIBUNITIA PO-  
TESTATE COS. III. PATER PATRIÆ  
REFECIT.

To accompany the *Milliarium*, they have lately erected another Column of the same Figure and bigness, on which they have plac'd a Globe of Brass, which, they say, contain'd the Ashes of *Trajan*.

*Hoc in Orbiculo olim Trajani Cineres jacebant. Nunc non Cineres, sed Memoria jacet. Tempus cum Cinere Memoriam sepelivit; Ars cum Tempore non Cinerem, sed Memoriam instaurat. Magnitudinis enim non reliquæ, sed umbra via manet, Cinis cineri in Urnâ æ-*



tate moritur, Memoria Cineris in aere arte reviviscit.

Adjoyning to the Right Wing of the Capitol, there is a Church call'd *Ara Caeli*; 'tis said, that *Augustus* having consulted the Oracle at *Delpbos*, to know who shou'd succeed him in the Empire, cou'd not for a long time obtain an Answer to his redoubl'd Sollicitations; and, that at last the Oracle desir'd the Emperor to retire, declaring, that it was not able to satisfie him, because its Mouth was stopp'd by the *Hebrew Child*, who was the Son of God, and true God himself. The Story adds, that *Augustus* finding this Declaration to agree with the *Sibyllin* Prophecies, immediately order'd an Altar to be built in the Capitol, to the Honour of the *Hebrew Child* mention'd by the Oracle, calling it *Ara Primogeniti Dei*, the Altar of the First-born of God. The Church call'd *Ara Caeli* is built in the same place, so that *Augustus's* Altar remains still near the Quire.

The Prison to which, they believe, *St. Peter* and *St. Paul* were sent, after they had receiv'd the Sentence of Death, is very near this place: It is at present a Chapel, by the name of *S. Pietro in carcere*. 'Tis the general Opinion of Antiquaries, that this is the *Tullianum* which was finish'd by *Servius Tullius*, or *Tullius Hostilius*, where only condemn'd Malefactors were imprison'd. Here they show a little \* *Spring*, which, they say, gush'd out of the Rock at the Prayer of *St. Peter*, that he might baptize certain Profelytes. They made us also take notice of the Impression of that *Apostle's* Face on the Wall, which they told was made by the yielding of the Stone, when he was thrust against it by a Blow which he receiv'd from a Soldier.

\* They pretend that the Water of this Spring has a milky taste.

There

There is a prodigious multitude of ancient Ruins scatter'd about behind the *Capitol*, but I dare not engage in these Labyrinths; I shall only touch upon some short Remarks by the bye.

The famous *Rupes Tarpeia*, that Precipice formerly so dreadful, is at present an inconsiderable Rock about twenty Foot high.

*So call'd from Tarpeia a Roman Damsel slain in this place by the Sabines.*

The *Triumphal Arch* erected for *Titus* after he had taken *Jerusalem*, is remarkable, among other things, for the *Basso-relievo's* which represent the Candlestick, Table, Trumpets of the Great Jubilee, and some Vessels that were taken out of the Temple.

*Constantine's Arch* is almost entire, only some of its Statues have lost their Heads, which they say *Lawrence de Medicis* stole, and carry'd to *Florence*. It has been observ'd by curious Inspectors, that the *Basso-relievo's* on this Monument are not equally beautiful, which makes 'em suspect that the best Pieces were taken away when it was erected.

The *Lake of Curtius* was in the middle of the *Forum Romanum*. *Ovid* tells us, that even in his time there were no Marks of it to be seen.

*Curtius ille Lacus siccas qui sustinet aras,  
Nunc solida est Tellus: sed fuit ante Lacus.*

Fast. 6.

The prodigious *Amphitheatre* \* call'd *Coliseum* is round on the outside, tho' the *Arena* or Place of Combat is oval. It contain'd † *Eighty and five thousand* Spectators, four times more than the *Amphitheatre* at *Verona*. I observ'd, that the Pillars

† *Without reckoning the Excuneati, who stood in the Passage: to the number of Twenty thousand*

\* *Because of a Colossus that was near it.*

Hic ubi conspicui venerabilis Amphitheatri  
Erigitur Moles, Stagna Neronis erant.

of the Third Order, and the Pilasters of the Fourth have *Corinthian* Chapiters.

You must excuse me for not satisfying your Curiosity by answering the Questions you propose concerning the *Senate of Women* establish'd by *Hellogabalus*. The little Building at *Monte-Carvalho*, by some thought to have been a Temple of the *Sun*, and by others a Temple of *Health*, is suspected to have been the Meeting-place of that *Sage Assembly*; But this Conceit is grounded only on some uncertain Conjectures.

The Columns of *Trajan* and *Antonin* are so famous and magnificent, that I cannot forbear mentioning 'em, tho' doubtless they have been sufficiently describ'd by others. Both these admirable Monuments are adorn'd with \* *Basso-relievo's*, ascending in a spiral Line from the Base to the Chapter, which represent the Wars and memorable Actions of those Princes.

\* There are some good things and some bad among these *Basso-relievo's*. There is no regular Disposition, no observance of the Rules of Perspective, &c.

It consists of 24 Stones, each of which contains 8 Steps. Boiss.

The first was erected by the Senate to the Honour of *Trajan*, which also serv'd him for a *Mausoleum*, his Ashes having been plac'd in a Golden Urn on the top of it. This Urn was succeeded by a Statue of *St. Peter*, of Brass gilt, which *Sixtus V.* caus'd to be put in its place. The height of the Body of the Pillar amounts to 128 *Roman*, or almost 124 *English* Feet, and is ascended by One hundred and twenty three Steps.

This Column consists of 28 Stones. idem

The second was also built by the Senate to the Honour of *Marcus Aurelius Antoninus*. The Statue of that Emperor was plac'd on the top of it, where that of *St. Paul* stands at present, which is of Brass, and gilt like *St. Peter's*. The Stairs consist of two hundred and six Steps, and the Trunk of the Pillar is One hundred and sixty *Roman* Foot

Foot high, which are equivalent to One hundred and fifty five Feet of your measure.

I have several times enjoy'd the learned and delightful Conversation of the Abbot *Fabretti*. We visited together some of the Caves call'd *Catacombs*, and several Ruins of the old Edifices, besides other Antiquities. I shall take this occasion to acquaint you, that we enter'd one day into the \* *Mausoleum* \* Capo di Cecilia Daughter of *Metellus*, surnam'd *Creticus*. Bovi.

At the Entrance of this Monument he shew'd us a Hole, into which, some Weeks ago, a † Gentleman drop'd, unperceiv'd by those who accompany'd him. His Friends were seiz'd with astonishment when they mist him, and cou'd not imagin what was become of him. The Pit was deep, and either he was so stunn'd by his Fall, that he cou'd not cry out, or if he did call none of 'em heard him, and at last they return'd without him. About sixty Hours after, the poor Gentleman having fortunately scratch'd open a Passage, clamber'd out of the Pit, and, tho' not without difficulty, got to the next House, his Legs being scarce able to sustain his pale, weak, starv'd, and spent Body. The People of the House where he enter'd, mov'd with Compassion, prepar'd some comfortable Broths for him, and assisted him so effectually, that he quickly recover'd his Strength.

Never were there so many subterraneous places seen, as there are in and about *Rome*; the Earth is faln down in some parts, and has stopp'd the Entries of many of those famous *Caves* so universally known by the Name of *Catacombs*, but there is still a prodigious number of 'em remaining. You must not fancy those *Vaults*, I mean every *Catacomb*, if I may be allow'd to use that Expression, to be one single Room; for the *Catacombs* of *St. Agnes*, for example, or those of *St.*

† D. Malatesta Strinati, of Cesena.

*St. Sebastian* are Labyrinths of Subterraneous Lanes, which turn, wind, and cross one another like the Streets of a City. Such of these Caverns as seem never to have been made use of for Sepulchres, as those of the Gate *Pinciana*; and those others near *St. John* and *St. Paul's*, are only nam'd *Grotto's*, and the rest are call'd *Catacombs*, which is a modern Name without any Signification, for all the various Etymologies that are given of it are meer uncertain Conjectures.

The *Roman Catacombs* spread themselves under all the Suburbs, but at *Naples* they are found only under one part of the City. These Caves are dug out of the Rocks, and extend very far on every side; each Vault is commonly about fifteen or eighteen Foot wide, and the height of the Arch amounts to twelve or fifteen Feet: On each side there are hollow Niches in the Walls, fram'd like Chests of all sizes, plac'd in Rows above one another, without any regular Symmetry, where the Bodies were laid without Coffins, and cover'd with flat Stones or large Tyles, cemented with Chalk and Sand, as it appears distinctly in some places to this very day. Besides the Niches in the *Catacombs* of *Naples*, there are some Tombs of a reasonable bigness, adorn'd with diverse Pictures, among which there are many Figures of Heads and Half-Bodies, with the Names of the Persons, *Paulus*, *Nicolaus*, *Proculus*, &c. and sometimes a *hic jacet*, or *hic requiescit*, is added to the Names.

On one of these Tombs I took notice of a yellow and blue Cross, after this fashion, and accompany'd with these Characters:



Ἰησοῦς Χριστὸς  
 νικῶν. Jesus  
 Christus vin-  
 cit. Jesus  
 Christ over-  
 came.

The *Greeks* formerly wrote their  $\Sigma$  almost like our Latin C, as you may observe particularly in the Inscriptions of the Three First Ages: but tho' Custom has again introduc'd the ancient  $\Sigma$ , yet they still retain the other in the contractions of these Words,  $\text{I}\text{H}\text{C}\text{O}\text{R}\text{E}$  and  $\text{X}\text{P}\text{I}\text{S}\text{T}\text{O}\text{S}$ , as you may see on the top of this Cross, and as I have often observ'd in modern Inscriptions.

Of all the *Catacombs* we view'd at *Rome*, those of *St. Sebastian* are the greatest; the Arches are commonly as high as those of *Naples*, but the Vaults are but about two Foot and a half broad. In several places we saw a great number of cover'd Niches in the higher Rows. A Priest, whom we happen'd one day to meet there, had the Curiosity to open one of 'em, in which we found a *Skeleton* almost moulder'd away into whitish Ashes, yet we might perceive that the Body had been laid on its Back. The Reason why these *Catacombs* were not made wider, is because the Ground is sandy, and cou'd not be underpropp'd, whereas those of *Naples* are hewn out of the solid Rock.

They pretend here, that these *Vaults* were dug by the *Christians*; that during the first Ages of *Christianity* Divine Service was perform'd in 'em; that these *Burying-places* were peculiar to the *Christians*, and never  
 us'd

*us'd by the Heathens; that a great number of Saints and Martyrs were interr'd in 'em; and consequently, which is the Cream of the Story, that they are inexhaustible Store-houses of Relicks.*

Tho' these Suppositions were true, they cou'd not justify the Practice of those who pick up every Bone they meet with in a *Catacomb*, and meerly because they found it there, conclude that it ought to be rank'd among those things call'd *Relicks*. But this Consideration wou'd lead me into a Controversie which I am not willing to examine at this time; neither will I undertake to write a long Dissertation concerning the first part of the above-mention'd Hypothesis, which wou'd require more time and Books than I am Master of at present; only in obedience to your desire, I shall make a few short Remarks on these Propositions.

Since we are not oblig'd to give credit to the single Testimony of any Man in his own Cause, *'Tis a general Rule that admits of no Exceptions*, that every Man that expects to be believ'd must prove what he affirms. 'Tis plain then, that they who maintain so positively, That *the Catacombs were made by Christians for their own peculiar use*, ought to demonstrate the Truth of their Assertion. This they have not done, and therefore I might justly reject their Opinion, without being at the charge of an Argument to confute it. Yet, by way of *Supererogation*, and out of complaisance to you, I shall subjoin some Considerations which will very much weaken, if not entirely destroy, their Hypothesis.

(1.) The first thing that comes into my Mind on this occasion, is a Passage which I observ'd not long ago in *Horace*, where that Author speaking of the *Futiculi*, or publick Burying-places, where the poorer



poorer sort of People in Rome were usually inter'd, makes a description of 'em which agrees exactly with the Account I have given you of the *Catacombs*.

*Huc prius angustis ejecta Cadavera Cellis  
Conservus vili portanda locabat in arcâ :  
Hoc miseræ plebi stabat commune Sepulchrum.*

Thomas Goodwin, an English Author, has represented 'em after the same manner in his *Anthology of the Roman History*; see the Chapter that treats of *Funeral Ceremonies*.

(2.) I am not ignorant that the *Christians* were wont to imitate the *Heathens* on many occasions, but the words *Fata*, *Diis Manibus*, *Domus Aeterna*, and several other such-like Expressions, that are often found in the Epitaphs on these Tombs, were so peculiar to the *Heathens*, that it is not conceivable that they were ever us'd by *Christians*. I might, if it were necessary, confirm my Opinion by the Authority of no less famous an Antiquary than Mr. *Spon*; for you may observe in the Collection of ancient Inscriptions with which he has enriched the Account of his *Voyage to Greece*, that he cou'd not be perswaded to believe that the Epitaph on a Tomb at *Thebes*, which they assur'd him was St. *Luke's* Sepulchre, was made by a *Christian*, merely because of the Word *MOIPHIC*, which he found in it, tho' it also mention'd the Immortality of the Soul. The same Author speaks more positively to this purpose, when he refutes the common Opinion concerning the pretended Tomb of a Saint near *Valentia*. He says expressly, that the Words *Aethera* and *Superis* mention'd in the Inscription are, in his opinion, sufficient Arguments to prove that it is the Tomb of a *Heathen*, and subjoins this Maxim, That the Stile

*Μοιρα Ιονικη  
απολων.*

of

of *Epitaphs* ought to be distinguish'd from that of *Poesie*, by reason of the Liberty claim'd by *Poets* of all Religions; whereas he assures us, that he has always discover'd evident Marks of the Piety and Simplicity of the Primitive Church in the Inscriptions on ancient Tombs. What Opinion then do you think this learned Antiquary wou'd have had of the *Gods Manes*, and *Eternal Houses* of the *Catacombs*?

(3.) The *Glass Vials* and little *Metallick Vessels* that have been frequently found in those Sepulchres are also Marks of *Paganism*. The Assertors of the common Opinion concerning the *Catacombs* pretend that these Vessels serv'd to contain the Blood of the *Martyrs*; but this is a bare Conjecture, without the least Proof or Illustration. And besides, we have reason to conclude, that these are true *Lachrymatories*, such as the *Heathens* were wont to put both into their Urns and Tombs. You know that they were not only desirous to be lamented, which made 'em hire Women to weep at their Funerals, but also took care to gather those *Tears*, and to preserve 'em with their Ashes or Bones.

I confess, this Reason alone cou'd not have convinc'd me, since 'tis certain, as I intimated before, that the *Christians* borrow'd several less innocent Customs from the *Heathens*. But this Observation may serve to illustrate and confirm the first.

(4.) There is a Passage in *Tertullian's Apologetic* that does not at all agree with the Opinion of those who believe that the ancient *Christians* were usually bury'd in the *Catacombs*. That Author complains of the Fury of the *Heathens*, who took the Bodies of the *Christians* out of their Tombs, and drag'd 'em about the Streets; and 'tis probable, that if once those Persecutors had discover'd these  
Caves,

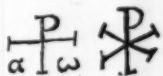
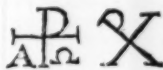
Caves, they wou'd have for ever depriv'd the *Christians* of 'em.

(5.) If I shou'd enquire how the *Christians* were able to dig and empy these Caves without alarming their Neighbours, and how they disposed of all the Rubbish, my Adversaries wou'd doubtless tell me, That this Work was not done in secret; and, that the *Puzzolane* or *Sand* of the *Catacombs* was sold by the poor *Christians*, who, for this reason, were nick-nam'd *Arenarii*; that in the mean time they perform'd the Duties of Religious Worship in these Holes, under pretext of burying their Dead. But this Answer is by no means applicable to the *Catacombs* of *Naples*, that are hewn out of a Rock.

And as for the Nick-name of *Arenarii*, it may be observ'd, that this Derision of the Misery and Poverty of the *Christians* does not prove that they were the only Persons in *Rome* who were reduc'd to trade in *Sand*, which is the thing that ought to have been demonstrated, to remove the Difficulty which may arise from our supposing that other Persons besides the *Christians* were employ'd in digging these Holes. Tho' the *Jews* of *Frankfort*, for example, are oblig'd to run to any part of the City where a Fire happens to break forth, and to carry Water to quench it; it does not follow, that the *Christian* Inhabitants of that City remain idle Spectators of their Labours.

(6.) The *Cyphers* of the Name of *Christ*, *Palm-Branches*, *Doves* of *Peace*, *Crosses*, *Crowns*, and other Marks of *Christianity*, that are found on the Stones which cover these Sepulchres, instead of proving what our Adversaries pretend, That these Burying-places were peculiar to the *Christians*, seem

rather



rather to evince, that they made use of such *Symbols* for Marks of Distinction, to prevent their being confounded with the *Infidels*.

\*The Ignorance  
of Lalliel and  
several others.

Lalliel be-  
lieves that the  
Figure of a  
Palm denotes  
Martyrs, and  
the Pro Chri-  
sto Confes-  
sors.

'Tis the common \* Opinion here, That the Cyphers represented in the preceding Page are composed of a Latin P, for *Pro* or *For*, and a *Cross*, which signifies *Christ*; so that these Characters are call'd *Pro Christo's*. They conclude from hence, that such Figures are the sure Marks of the Tomb of a Martyr, or of one that suffer'd *Pro Christo*, for the Name of *Christ*, and accordingly raise the Price of the Relicks. But 'tis plain, that these Cyphers consist of a X *Chi*, and a P *Rho*, which are the two first Letters of ΧΡΙΣΤΟΣ; as MA and ΘΤ signify ΜΑΡΙΑ ΘΥΓΑΤΗΡ, as I observ'd in the *Mosaic-Work* on the Front of *St. Mary Major*, and in several other places.

The *Christian Epitaphs* that are found here serve as little to confirm the adverse Opinion as the above-mention'd Symbols; for the Question is not, whether the Bodies of some Christians were bury'd in the *Catacombs*, which is a certain and undoubted Truth. Not only *Eusebius* and *Miltiades* Bishops of *Rome* under the Empire of *Constantine*, but *Caius* and *Marcellus* their Predecessors, who suffer'd Martyrdom with some other *Christians*, by the express Order of *Dioclesian*, were all interr'd in these Vaults, if we may believe *Platina*. Besides, it appears by the Dates of a great number of Epitaphs, that several *Christians* were bury'd here during the First Ages: And I have sufficient ground to believe they appropriated these Sepulchres entirely to themselves in the succeeding Times of Peace and Liberty.

Thus we may easily comprehend how those *Christian Epitaphs* are to be found in these Cells; but after all, the Controversie remains untouch'd; for the burying of *Christians* here, is not a Reason  
to

to exclude others from being interr'd in those Holes that were set apart for the Dregs of the People.

The Pictures of diverse Sorts and Ages in the *Catacombs* at *Naples*, the Fashions of the *Altars* both there and at *Rome*, and several other Circumstances from which some pretend to draw Inferences, give no Light to the Controversie, and deserve not to be consider'd. The Reason of which is, because the Popes of these last Ages having always look'd upon their *Catacombs* as a profitable Source and Magazine of Relicks, have repair'd 'em in several places, and made such Alterations as they thought most proper to strengthen the Opinion of the People, and especially of the Pilgrims, who come from all Parts to visit these Holy Places. *Panciroli* makes a long Description of these Reparations, by the help of which we may easily resolve the Difficulties that might arise from several things that are observ'd in these *Catacombs*.

I must not forget to tell you, that during the time of the *Plague* which rag'd at *Naples*, about Forty Years ago, the *Catacombs* were the most usual places of burial; and all the Bodies that are to be seen there at present, are such as were interr'd on that occasion.

Near the Church and *Catacombs* of *St. Agnes* there is an old round Temple, which some think was a Temple of *Bacchus*. This Conceit is grounded only on certain ancient Representations of Vines and Vintages which are on the Roof, and on the Figures of Grapes, Vine-Branches, little *Cupids* gathering and pressing the Grapes, Vessels, Tuns, Panniers, and such other Appurtenances of *Bacchus* that are to be seen on

\* This Tomb is a \* Tomb of Porphyry in the same Temple. But one of the finest Pieces of Porphyry, and of the most beautiful Monuments of Rome. 'Tis all these Circumstances are not sufficient to prove that this Temple was consecrated to him, or that the above-mention'd Tomb is his Sepulchre, especially if we call to mind that *Bacchus* dy'd not at Rome.

seven Foot five Inches and a half above, and five Foot two Inches below. 'Tis five Foot broad, and three Foot and ten Inches high, without reckoning the Cover or upper part, which is of another Piece, and is one Foot eleven Inches and an half high, (French Measure.) The French Foot is about thirteen Inches English measure.

Since this Temple is but a hundred or sixscore Paces distant from St. Agnes Church, which was undoubtedly built by *Constantine*, it may with much greater probability be conjectur'd, that the former was built at the same time to serve for a *Baptistery* to the latter, according to the general Custom of those Times; and there is also another like Building, which was erected by the same Emperor for a *Baptistery* to St. *John de Lateran*. Neither the Ornaments of the Roof, nor those of the Tomb, are inconsistent with this Opinion, since they are also *Symbols* of *Christianity*.

Ann. 1255. But I need not insist longer on these Conjectures, since the Controverſie was decided long ago by Pope *Alexander IV.* who taking it for granted, that the Bones of *Constantia* Daughter to *Constantin*, were enclosed here, took 'em out, and having plac'd 'em as Relicks under the Altar which he built in this little Temple, dedicated both to St. *Constantia*.

The Tabernacle of the high Altar of St. Agnes is supported by four pretty large and extreemly-well-polish'd Pillars of Porphyry. We were inform'd, that the little Statue we saw there, was formerly the Statue of a *Pagan Deity*, but has since been adopted, and consecrated to be for the future

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ture the Statue of St. Agnes. Its Mantle deserves to be attentively consider'd.

I might entertain you with an account of many other Antiquities which I observ'd in the Cabinets we have visited, and particularly in that of the Cavalier *Pietro Paulo Manini*, but my Letters are already so stuff'd with such Descriptions, that I shall content my self with mentioning some of those that I had time to consider in the Cabinet of Mr. *Bellori*. The Curiosities it contains are not extraordinarily numerous, but they are all well chosen, and every thing in it is absolutely rare and perfect. Mr. *Bellori* has a particular Esteem for the *Diana of Ephesus* I mention'd before, and two other \* little Statues, of which one represents *Fortune*, holding in her Left-hand a *Cornucopia* or Horn of Abundance; and in her Right, that Nail of Necessity of which *Horace* speaks: \* Such little Statues are call'd Signa by Latin Authors.

*Te semper anteit scæva Necessitas,  
Clavos trabaleis, & cuneos manu  
Gestans aenea.* —————

(*Hor. l. Carm. Od. 35.*)

The other is a *Panthea*, more compounded than that of *Diana*. Mr. *Spon* discourses of it at length in the Seventh Dissertation of his *Recherches des Antiquités*. But his Figure is ill design'd, and therefore I have endeavour'd to supply that Defect. Besides, Mr. *Bellori* is of opinion that Mr. *Spon* was mistaken in giving the Name of a *Crown* to the Beams that surround the Head of the Goddess; and believes that they are properly the Rays of the Sun. 'Tis natural for profest Antiquaries to contend about Trifles; and one may frequently observe 'em disputing with great Heat and Obstinacy about two Opinions tho' they are equally probable, as is in the present Case. *Spon* takes no

notice of the Thunderbolt which you see on the Rudder; and perhaps he only look'd upon it as an Ornament. But *Belleri* maintains that 'tis a Character of *Jupiter*, which ought to be reckon'd among the other Marks of Divinities, which altogether compose a Statue of *Panthea*. These other Marks are, the Beauty of *Juno* or *Venus*, the Mitre of *Isis*, the Crescent of the *Moon*, the Quiver of *Cypid*, or of *Diana* the Goddess of the Woods, the Wings of *Fame* or *Victory*, the *Cornucopia* of *Ceres*, with two little Figures which perhaps are *Isis* and *Osiris*, the Serpent of *Aesculapius* or of the Goddess *Salus*, the Robe of *Minerva*, the Goat-Skin of *Bacchus*, and the Rudder of *Fortune*. Does not this put you in mind of the great Patriarch *St. Francis*, who, according to the Book of *Conformities*, possesses all the Virtues of the Saints in Paradise, *unitivè & conjunctivè*? 'Tis usually supposed by Antiquaries, that the little Staff in the Right-hand of the Statue, is the Handle of the Rudder. But I must take the Liberty to own, that notwithstanding their Authority, I think one may very reasonably suspect the Truth of the Conjecture. For I observ'd that some other *Panthea's* in the same Cabinet have such a Staff without a Rudder. And besides, the Rudder does not seem to be join'd or fasten'd to the Staff, but only to lie upon it: 'Tis also my opinion, that the Oval Figure is something that has no relation to the Rudder.

I observ'd also the Deify'd *Faustina* with her blown-up Veil strew'd with Stars. The Bust of a young *Roman* Nobleman, with his *Bulla Aurea* hanging at his Neck. The *Sistrum*, an Instrument which the *Agyptians* used, before the *Romans*, to assemble the People to the Sacrifices. This is a rare Piece, resembling a little Racket, the Wood pierc'd with four pieces of Brass like Cords

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Cords or Rods, which play and make a Noise : This Instrument denoted the four Elements, and the Hurry of the World.

The ancient Vessel of brown Earth, but fine, and sounding like Porcelane, is another of the Rarities in this Cabinet. The Pictures about the Vessel contain Representations of their Customs in Bathing; and among others there is a Woman holding in one Hand a *Strigil* or Instrument for rubbing off Sweat, and in the other a Vessel called *Guttum*, which contain'd odoriferous Waters. Besides, there are *Urns*, *Sepulchral Lamps*, *Lachrymatories*, rare Pictures, and a thousand other things, which I have not time to describe.

Father Kircher's Cabinet in the *Roman College* was formerly one of the most curious in *Europe*, but it has been very much mangl'd and dismember'd : Yet there remains still a considerable Collection of natural Rarities, with several mechanical Engines.

It may be justly said, That the *Roman College*, which is the great College, and principal House of the *Jesuits* at *Rome*, is one of the finest Palaces in the City; the *Library* is good and numerous, but there are no ancient Manuscripts, nor other considerable Rarities in it.

In a great Hall, which is adorn'd with the Pictures of the *Jesuits* that have suffer'd *Martyrdom*, we took notice of the famous *Garnet*, that bold Servant of the Society, who was drawn, hang'd, and quarter'd for the *Gun-Powder-Treason*. At his Side there is the Figure of an *Angel*, who encourages him, and shews him the Heavens open'd.

During the three last Days of the *Holy Week*, we met with almost nothing else in the Streets of *Rome* but *Processions* of *Penitents* of all sorts, and in all shapes, who were seeking after Paradise by another way than that of *Garnet*. They had ta-

\* 'Tis well  
known that se-  
veral of 'em  
are hir'd to  
play these  
Tricks.

† The second  
City in  
Poictou.

‡ Call'd La  
Vallee.

pering Hoods which cover'd their Heads, leaving only two Holes directly opposite to their Eyes: Some of these Penitents were cloath'd in white, others in Violet-colour, blue, and yellow, and several other Colours. Some \* lash'd their own naked Backs with Whips of small twisted Cords, which made more Noise than they did execution: these are only the puny Scholars of the *Druids* and *Brachman's*, or, if you will, of the *Indian Faquirs*; but they come very far short of the *Scotopitæ* or *Circumcelliones* of the Fourth Age, who were wont to burn themselves, to cut their own Throats, or to break their Necks for the Love of God. There are, and always have been, Fools of all Professions: This puts me in mind of an Accident that I cannot forbear relating to you, and of which I was an Eye-Witness. In June 1683. there was an unhappy Creature hang'd at † *Niort*, for murdering her own Child. Immediately after the Execution was over, a certain comical Fellow started out of the Crowd. He was about Thirty Years old, and wore the Habit of a *Franciscan Hermit*; he lodg'd in Holes under Ground, where he liv'd on Roots and Wild-Fruit, and was the Son of a ‡ poor Man in the Town. He went straight up to the Top of the Ladder, which was not yet taken away, and untying the Rope that serv'd him for a Girdle, he put it about his Neck with a running Knot, and fasten'd it to the Gibbet: After which he began very gravely to harangue the Spectators, alledging several Reasons to excuse the dead Wench, for whose Ransom he said he had offer'd his Life. He added, that his Crimes exceeded hers, and that he was resolv'd to expiate 'em by a sudden and voluntary Death: In the mean time the People laugh'd at him, not imagining that he was Fool enough to hang himself; for he was generally

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rally known, and the Bigots had a good Opinion of him. However, he ventur'd on the fatal Leap, and his Tongue hung out of his Mouth a large Minute before any Person came to his assistance; but at last \* one of the Company, more charitable than the rest, cut the Cord, and, tho' not without some difficulty, sav'd the extravagant Wretch. I had almost forgot one material Circumstance; his Mother was present, and wou'd not suffer those about her to baulk her Son's Humour; she entreated 'em to let him alone, For, said she, *I'm sure the Rope was blest'd, and no harm can come on't.*

\* Bourdin a  
Turner, and  
Keeper of a  
Billiard-Table  
on the Castle-  
Ditch.

There was not so numerous a Concourse of Pilgrims this Year as has been formerly. I have read in a Description of *Trinity Hospital*, that in the Year 1600, which was the last of the great Jubilee, that House receiv'd, according to the usual Custom, or took care to provide for Four hundred and forty thousand and five hundred Men, besides Five and twenty thousand and five hundred Women. The *Italian* Pilgrims are lodg'd and entertain'd here three days, but those who come from beyond Sea, or from the other side of the Mountains, are allow'd one day longer. Princes, Princeesses, Cardinals, and the Pope himself, wash their Feet, and serve 'em at Table.

I must not forget to tell you, that we never yet met the † *Sacrament* in *Rome*, nor in any other Town in *Italy*, save only at *Venice*, where we saw it twice, under a magnificent Canopy not unlike to the Doge's *Ombrella*, and surrounded with a great number of Torches. The People of this Country are not at all possessed with a Spirit of Hatred or Persecution against Strangers of what Religion soever; and I must do 'em the Justice to acknowledge, that in our Travels thro' *Italy*, and even at *Rome* and *Loretto*, we were ne-

† At Venice  
they carry the  
Sacrament on  
Good-Friday  
in a solemn  
Procession, in-  
clos'd in a  
Shrine or Box  
made like a  
Coffin, and co-  
ver'd with  
Black Velvet.

ver in the least molested by those Adorers of Relicks and Images; for they are accustom'd to see Strangers enjoy a great deal of Freedom; and the roughest Treatment we ever receiv'd from 'em was, to be greeted now and then with a *Non sono Christiani*.

I have some other Observations to entertain you with, which you may expect by the next Occasion. I am,

S I R,

Rome, April 27.  
1688.

Your, &c.

## LETTER XXIX.

S I R,

**I**F it had not requir'd some time to procure the Instructions that were necessary to enable me to give you a satisfactory Account of those things of which you and some other Friends desire to be inform'd, I wou'd not have kept you so long in expectation of an Answer to your Letter.

Father A—, an *English Jesuite*, a young Man of a very civil and agreeable Temper, oblig'd me with an exact Relation of every thing that was done in their College, when the Earl of *Casslemain*, the *English Ambassador*, first honour'd 'em with his Presence. And, to compleat the Obligation, the young Father permitted me to transcribe what I pleas'd of the Harangues and Compliments that were either pronounc'd or affix'd on that Day in the *Roman College*. So that I am now in a condition to give you all the Satisfaction you can desire on that Subject. You know



know better than I how nobly the Earl of *Castlemain* can behave himself upon occasion, and consequently need not be told that he appear'd in this place with a splendid Equipage. And truly the Subject of his Embassy was so important, so extraordinary, and so apt to make a Noise in the World, that it deserv'd his utmost Magnificence.

'Twou'd be needless to describe the Richness of his Principal Coach, or to give you an Account of the witty and mysterious Emblems with which it was adorn'd, since care has been taken to communicate the Figure of it to the Publick. \* After he had receiv'd his first Audience of the Pope, he went to visit the *Jesuits* in the Royal Palace which I mention'd before by the Name of the *Roman College*. The Great Hall was prepar'd for his Reception: The Floor of it was spread with very rich Pieces of Silk; and even the Wainscoting was adorn'd with Hangings of the same. To these Hangings there were fasten'd in several places, with Eulogies of the King, both in Prose and Verse, Devices, and several other things of the same nature. The Wall at the end of the Hall was entirely cover'd with one Picture; in the middle of which *England* was represented by a beautiful Woman, enclining to fatness, magnificently apparell'd, sitting upon one of her Leopards, holding a Sceptre in her Right-hand, and the Rudder of a Ship in her Left, and crown'd with a *Corona* † *Muralis*. Above her there was a Canopy of Gold Brocard; and on each side a Figure, one of which represented *Scotland*, and the other *Ireland*. The former was in a Posture of Admiration, with a Sceptre in

*mans, was bestow'd on those who first mounted the Breach, or seal'd the Walls of a besieg'd Place. But, in Medals, the Figures of Women which represent Cities, Provinces, or Kingdoms, are usually adorn'd with the same kind of Corona.*

her

\* Excellentissimus Dominus Rogerius Palmerius, Comes de Castlemain, Britannici Regis ad sanctissimum Patrem Innocentium (XI.) Orator, non infra Legationis suae dignitatem est arbitraturs, ab adorato Pontificis folio, ad venerabilem Religiosi hujus Athenaei limen descendere.  
March 5th. 1686.

† The Corona Muralis among the Romans,

her Hand, and a Royal Crown upon her Head. Ireland had also a Sceptre, and her Harp, (to signify her Joy); but was only Crown'd

*Ireland was erected into a Kingdom by Henry VIII. and that Title was afterwards continu'd by King Edward VI. and Queen Mary; nor did the Popes in the mean time oppose very earnestly this Inroad upon their pretended Authority. But Paul IV. made a great Noise about it, in 1555, which was the first Year of his Pontificate, and the second of Queen Mary's Reign. He endeavour'd to persuade that Princess to lay aside the Title of Queen of Ireland; but finding that he could not prevail with her, he resolv'd at last to make Ireland a Kingdom, that Posterity might ascribe the Grant of that Title to him, without remembrance that it was first assum'd by Henry VIII.*

with a Ducal Coronet. I told the Father that I cou'd not imagine why they shou'd refuse to acknowledge Ireland for a Kingdom, since it was honour'd with that Dignity by the Pope. He reply'd, that 'twas true Ireland was made a Kingdom by the Pope; but that since His Holiness did only confirm (and that almost against his Will) the Title which King Henry VIII. had assum'd several Years before; there were several Persons, especially in their Society, who did not think fit to call that Country a Kingdom; and that in all the Eulogies they had made on this Occasion for King James, they stil'd him only King of England, or of Great Britain, without mentioning Ireland. I might have alledg'd several Arguments and Examples against the

Father's Answer; but neither the Time nor Place was convenient for a Dispute of that Nature.

Under the Woman that represented England, were these two Verses,

*Restituit veterem Tibi Religionis honorem,  
Anglia, magnanimi Regis aperta Fides.*

Under the Figure of Scotland, Scotia suspicit; and under that of Ireland, Gaudet Hibernia.

Above, on each side, over the two last Figures, were the Pictures of the King and Queen, with very rich Frames: And higher, in the middle, the Arms of their Four Kingdoms quarter'd, after

ter the usual manner, accompany'd with this  
Inscription :

*Potentissimo & Religiosissimo*

*Magna Britannia*

REGI

JACOBO II.

*generosâ*

*Catholicæ Fidei Confessione*

*Regnum auspiciant.*

ET

INNOCENTIO XI. P. M.

*per Legatum*

*Nobilissimum & Sapientissimum*

*D. Roggerium Palmerium*

*Comitem de Castelmair*

*Obsequium deferenti.*

*Collegium Romanum*

*Regia Virtutum Insignia dedicat.*

The Ambassador follow'd by a numerous Train enter'd the Hall, welcom'd by the harmonious Sound of Bells, Fifes, and Trumpets. After he had spent some time in viewing all the Beauties of the Place, and in reading with extraordinary Satisfaction the Eulogies of his Master that were hung up in several parts of the Room, the Rector of the College entertain'd him with the following Harangue.

*In tanto strepitu Mundi plaudentis gratulantif-  
que Tuo in Urbem adventui, hoc est, immortalibus  
JACOBI II. Magnæ Britannia Regis in Ca-  
tholicam Ecclesiam meritis, Gregorianum hoc Palladis  
Athenæum, nec debuit tacere, nec potuit. Quamobrem,  
ego literariæ hujus Universitatis nomine, primo gratu-  
lor INNOCENTII XI. felicitati, quod ipso  
regnante, Pontificio accefferit Diademati Augusta hæc*  
&

& Triumphalis Corona; unde illud cum Apostolo usurpare jure merito valeat, Gaudium meum, & Corona mea. Hunc lætissimum ferre mortalibus Diem, longissimi ævi spatio distulerunt superi, tum ut diuturnis Terrarum votis ingentia hæc Cæli dona responderent, tum ut simul invenirent regnantem in Anglia Jacobum II, Romæ Innocentium XI. Gratulor quoque Christiano Orbi, nec non Catholicis Regibus, quod tanto Dominatore Britannorum sceptrâ gerente, tam grande advenerit, & Ipsorum Coronis adversus Christiani nominis hostes munimentum, & Orthodoxæ fidei ornamentum. Imminent quippe ab invictissimi Regis Classibus, tum Libycis prædonibus, tum Asiæ & Palæstinæ littoribus, flammatarum procellæ, magis metuendæ quam Maris. At Tibi, Oceani Regina Magna Britannia, quæ à nostro olim Orbe divisa, nunc gemini facis commercia Mundi; quid non liceat ominari faustitatis sub tanto Principe? Erige spes; erige vota; nec timeas si maxima, sed nisi maxima. Non libet in die hac faustissimâ commemorare quàm lugubres passa fueris unius amplius sæculi spatio; toto Orbe Terrarum admirante atque ingemiscente catastrophas. Sed si hæc una erat via, quâ Jacobus II. Britannix solum ascenderet, prope est ut exolamem, tanti fuisse. Profecto inuidebit Tibi Posteritas; non modo præsentium temporum felicitatem; sed & præteritorum calamitates tam grandi mercede redemptas: eaque, quibus nunc fruëris bona, etsi post ingens à Te pretium persolutum Tibi reddita fuerint, non à Te cõempta arbitrabitur, sed quadam superum prodigentiâ dono data. Tibi demum gratulor, præstantissimæ Orator, quod tam faustum diem, & videris in Angliâ, & detuleris in Urbem. Nam de Sapientiâ Tuâ, quâ per eruditissimos libros Hæresim profligasti, nihil attinet dicere: Nihil de Fortitudine, quâ Carceres ipsos pro Catholica Religione tuendâ, non tam pertulisti quam decorasti: Nil de Prudentiâ, Nobilitate, cæterisque dori-bus Tuis. Hoc unum universa Tua decora comprehendit,

*dit, quod ad maximum totius Regni negotium, hoc est, ut splendidissimâ fungereris apud Innocentium P. M. legatione, Jacobus II. Magnæ Britanniae Rex maximus, Te unum elegit, quia unus dignus erat elegi, alter eligere.*

Afterwards he went to the Great Auditory, and, by the way, receiv'd several new Congratulations. Among the rest he was accosted by five young Roman Princes, who, in the Name of their respective Classes, saluted his Excellency with these short Compliments.

*Don Juliano Caesarini, Son to the Prince of Sannino.*

*Quisquis ariet coram tantum cognoscere Regem,  
Te videat: magnum Principis instar habes.*

*D. Hieronymo, Son to Duke Mattei,  
Luce novâ, ut totum irradiat Rex Anglicus Orbem;  
Sic Urbem complex laudibus Ipse tuis.*

*D. Michaeli Imperiale, Son to the Prince of Franqueville,*

*Discimus humanas Artes: Humanior esse  
Jam modo, Te viso, discit ab ore Puer.*

*D. Innocentio, Son to the Prince Pamphilio,  
Tu Romæ obsequium; Tibi Roma rependit amores  
Exiguum quamvis, Nos Tibi utrumque damus.*

*D. Emilio, Son to the Prince Altieri,  
Divisa est Pallas: sequitur Rex ense minacem;  
Armatam calamo sed colis Ipse Deam.*

The last of these Verses must not be look'd upon as a tacite Insinuation that the Hero whom they praise is less capable of managing his Sword than his Pen. The Rector had already commended

mended him for both these Qualifications; and 'twou'd certainly have been a very blundering Compliment to have told him the contrary. But you must consider both the Place and the Persons; and, after all, every thing that a young Scholar says must not be too nicely examin'd.

\* Carolus de Aquino.

† It is entitled Fortuna in Angliam Redux.

As soon as his Excellency enter'd the Auditory, the \* Father, who was Regent of the first Class, or, to give him his most honourable Title, the Professor of Rhetoric, appear'd in a venerable Garb, on a kind of Theatre that was purposely erected for that Solemnity, and repeated no less than Six hundred Heroic Verses. I can hardly believe that the Ambassador cou'd hear so long-winded a † Poem without yawning, how finely ever it might be pronounc'd, notwithstanding all his Inclination to the Muses. I have read it over with attention; and it must be acknowledg'd that the Verses are fine, and the Phrase Poetical. But 'tis so diffuse and prolix, that I must content myself with giving you the Substance of it in few Words.

The Sacred Genius that presides over England, beholding, with a kind of pious and affectionate Jealousie, the Prosperity of so many other States in Europe; the Emperor, for example, destroying the Turk, and Lewis the Great extirpating Heresie.

*Affluctu Ligeris non amplius unda profano  
Impiis Oceanum: fractis micat eruta Claustris  
Religio, & nulla regnat Calvinus in arâ.*

And, considering that unhappy England was in the mean time expos'd to the Fury of the last of these Monsters;

— Quo

— — — *Quo Sydere lævo*  
*Tot claros inter vacat Anglia sola triumphos ?*  
*Anglia, si memini, non sueta vacare triumphis.*

He resolves to find out some way to make that Country share in the Felicity of its Neighbours. Being inform'd by *Fame* that *Fortune* had past the Seas that guard the Island which is under his Protection, and was arriv'd in the *Imperial Army* that was employ'd in the Siege of *Buda*, which went on but slowly ; he persuades that *Goddeſs* to go with him to *England*, and to spend at least one Winter in re-establiſhing Religion in that forsaken Country.

— — — *Arctois concede Trophæis*  
*Unam hyemem : Pacato Aquilone ad capta redibis*  
*Fortia, ne dubita.* — — —

— — — *Melioribus Austris*  
*Danubii tunc castra petes ; Budaque recepta*  
*Hebrus, & extrema palleſcet Boſphorus unda.*  
*Nunc Te Religio Sociam Pietasque revifat,*  
*Anglica, in antiquos famæ revireſcere faſtos,*  
*Auspice Te, diſcat Tellus Tanneſina, &c.*

He assures her that her Work will be quickly finish'd ; and that after ſhe has aſſiſted the King in the execution of his Deſigns, ſhe may return ſoon enough to be preſent at the taking of *Buda*, and afterwards undertake the Conqueſt of the *Holy Land* if ſhe thinks fit. By theſe Arguments he prevails with her to come into his Chariot ; and both together ſet forward for *England*. Their Buſineſs was of the greateſt Importance, and requir'd their utmoſt Diligence ; and you will doubtleſs expect to hear that they continu'd their Journey without intermiſſion. However, it ſeems

the



the Genius was not so wholly intent upon his own Affairs, as to forget those of others : For he suffers his Companion to stop in several parts of Germany, and to spend some time in blessing the Elector of *Bavaria's* Marriage, and dissipating the Gloom of *Calvinism* that continu'd still to hang over the *Palatinate*. Thus after she had scatter'd her Favours very liberally in the Countries thro' which she past, she arrives at last in *England*, where she finds the whole Nation in Disorder and Confusion. This is one of the finest parts of the Poem.

— *Quæ Regni facies ! quibus Insula fatis  
Factatur ! Ducit Furias in bella sequaces  
Perfidia, Arctois Fortunam avertere Regnis  
Tartareo jurato Fori. Jam nubilus Aether  
Nigrescit, caliganti Nox advena Solem  
Torva satellitio fugat : Exitiabile mugit  
Aura minax, & sola Diem per fulmina noscas.  
Quæ fremitu horribili terras, per vulnera Cæli  
Degenere ambitione petunt ? Saturata metallis  
Ignitis chalybum truculento viscera nimbo  
Orcades ejaculant & plusquam imitatur Avernum.  
Ceu levis ira foret cæcâ servire favillâ,  
Vulcanum ferro durant : succussa profundo  
Anglia nutabat Pelago ; Symplegada credas  
Oceano fluitare ; sinus fremit inde Britannus,  
Hunc Batavorum litus, medius decrescit aquarum  
Æstus, & abruptæ sperant commercia ripæ.  
Horrendum ! si quid posset Fortuna timere.  
Terribilem Regni vultum stupet Illa, negatque  
Se veterem Tamesim, Rutupinaque noscere Regna.  
Ductorem Genium, tenero, ceu proclita, questu  
Anxia sollicitat : quod nos inamabile tantum  
Litus habet ? Nigri sedes hæc pallida Ditis :  
Noster ubi Tamesis ? felix ubi cultus amici  
Littoris ? emersit nova, suspicor, Anglia ponto,  
Nam veterem nec nosco redux, nec noscor ab Illa.*

But

But the threatening Clouds were dispersed, and the Sky began to brighten at the appearance of *Fortune*. She finds a great number of Persons in mourning for the Death of King *Charles II.* and immediately begins to convince 'em of the groundlessness of their Sorrow.

————— *Cursu quo tristis iniquo*  
*Exundas ignave dolor? dediscite fletus*  
*Lumina, vel celeres in gaudia vertite cursus.*  
*Grande Rudimentum Regno mors ista futuræ*  
*Sortis erit.* —————  
*Regia progenies Carolo non ulla superstes;*  
*Solus Hyperborei hæreret cui machina Mundi*  
*Frater erat; solio dudum quem mascula Virtus*  
*Quem Pietas, nullisque Fides temerata procellis*  
*Educet.* —————  
*Occidui columen Regni, patriæque labantis*  
*Fulcimentum ingens.* —————

Afterwards she salutes the worthy Successor of the Prince, whom a happy and propitious Destiny had convey'd to Heaven. And among the Vows which she makes for his Majesty, she prays that he may, and even promises that he shall, have Children.

————— *Te Regia proles*  
*Exhilaret* —————  
*Si necessest Lucina moras; nullum Illa laborat*  
*Scilicet invicto similem prosperare parenti;*  
*Desperat non ferre parem. Sed letior auro*  
*Scripta dies aderit.* —————

Then she begins, with her own Hands, to erect a Throne for the King: She adorns it with Ivory, Gold, and Rubies; and places it on an unmovable Foundation. His Majesty being seated upon

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the Throne, trampling Heresie and Rebellion under his Feet. The officious Goddeſs presents him with a Sword, which ſhe brought from Hungary, dy'd red with the Blood of Infidels. Receive, ſays ſhe, Great Prince, this Testimony of my Affection; and if any of thy diſaffected Subjects ſhou'd yet dare to diſturb the Quiet of thy Reign, let this be the Instrument of thy Vengeance.



—Cruentum

*Sanguine Biſtonio Gladium denudat ab Iſtro  
Aera per magnum quem duxit, & accipe, dixit,  
Egregium monumentum, & noſtri pignus amoris,  
Fortunæ Gladium, Princeps: hec vindice, ſi quid  
Impacatus adhuc Tameſis torrente rebelli  
Audeat, abſolves victor.*

Having thus honour'd and eſtabliſh'd the Glorious Monarch, ſhe begs his own Sword, which he freely beſtows upon her. And arm'd with this victorious Weapon, ſhe returns to take Buda.

You are ſo ſenſibly touch'd with every thing that concerns your Country, that I cannot forbear inſerting ſome of the Eulogies and congratulatory Diſcourſes that were either pronounc'd, or affix'd in ſeveral parts of the Hall.

*Invictiſſimo ac Potentiſſimo*

**JACOBO II.**

*Magnæ Britannicæ Regi,*

*Fidei Deſenſori.*

*Collegium Romanum Societatis Jeſu F.*

*Expectationi, quam de Te maximam feceras, cumulatiffimè reſpondiſti, invictiſſime Rex. Teſtem habes Europam, ſecundæ ſcſpulerum admurmuratione plauiſque commutam; nec tam Tibi Regnum gratulantem, quam ſibi regnantem  
Te.*

*Te. Tot inter Testimonia, ad Tuum Regnum, ad victorias Tuas exilientis Orbis, Gregorianam hanc Romani Collegii Palladem recensere non dedignaberis; si hoc Lyceum, quod florentissima ex Europæ Regnis ingenia conflunt in arcto adumbrare Orbis originem cogitarveris. Tua hic etiam Regna cognosces; quæ scilicet refferunt, ornatissimi ex Anglia, Scotia, & Hibernia Juvenes; quibus hoc maximè Sapientiæ Theatrum aperuit Gregorii Decimi tertii Anglicanæ felicitati studiosissima Liberalitas. Sed obstrictior titulus ad qualemcunque obsequentiis animi significationem accessit, Regale patrocinium, quo Societatis Jesu Patres honorificè habes, benignè complecteris. Puduit enimvero calamo parcere, eum Regem laudaturos, cui labores Familiæ nostræ omnes, & sanguinem impendere, in votis habemus. Tu vero, dum Cælo auspice, quo Regni primordia consecrast, Britannię Tuæ amores, Europæ plausus uberrimè promereris; tenue hoc virtutum Tuarum testimonium, ab addictissimo Tibi Collegio profectum, Regio, quo soles animo respice: & Regni Tui felicitati diutissimè consulas.*

*Jacobus II. Magnæ Britannię Rex, quum nondum novem annos excederet, pro Patre contra Hostes pugnat.*

*Quæ Tibi vernanti Virtus autumat in ævo,  
Agricolam visa est obtinuisse Deum.  
Quum nondum tenero tingaris flore Juventæ,  
Maturas misero fortia facta Patri.  
Qui steriles in Te quærit, non invenit annos:  
Ipso quo sereris, das quæque Poma die.  
Heroes fiunt alii, Tu nasceris; illi  
A teneris discunt bella, sed Ipse geris.*

*In idem.*

*Vix te nona redux, Rex, Te afflaverat æstas,  
Incertam tenero vix pede tangis humum.*

*Cum pueri imbelles exercent laudibus annos,  
 Et breve Ver ævi prætereuntis agunt.  
 Jam teneros armis premis ipse rigentibus artus,  
 Jam geris intrepida fortia bella manu.  
 Quæ Te dura virum discrimina frangere possent  
 Martia cui puero prælia lusus erant.*

*In idem.*

*Annibal Annibali jam cedit Punicus Anglo,  
 Infans ille vorvet bella, sed iste gerit.*

*Jacobus II. M. B. Rex, invitatur ad Syriacam  
 Expeditionem.*

*Aspice Hyperborei princeps invicte Trionis,  
 Anglica quem famulis Tethys adorat aquis :  
 Seu Tua Regnorum rapiunt sibi pectora Curæ  
 Iustaque subjectis dividis Imperia ;  
 Seu formidatam moliris in æquore classẽm,  
 Hostis & ipse Hostem, se negat esse Tuum ;  
 Seu latio obsequium præstas Regale Parenti,  
 Major & exhibito diceris obsequio :  
 Aspice quas dudum palmas Tibi nutrit Idume  
 Terra, Tuos olim quæ bene novit Avos.  
 Hac augere Tuos gestit, Rex magne, Triumphos,  
 Anglicaque impatiens Carbasia Teque vocat  
 Hanc pote, civiles postquam pacaveris iras  
 Regnorum & placido sunt tibi jura trium.  
 Credibile est, quod avis non concessere datura  
 Fata Tibi, cunctos qui geris unus avos.*

*Ad Jacobum II. M. B. Regem : Cujus Divinis pene  
 Virtutibus, parem victimam Anglia decernit.*

*Persulæ anguigenam si ferro conficis Hydram,  
 Alcides Latia diceris esse Lyræ.  
 Victor in audaces si prælio dirigis hostes ;  
 Horrendum Martis nomen, & instar habes.*

*Si Musis aperis melioris flumina venæ;  
 Ipse Tibi laurum cedere Phœbus amat.  
 Romuleæ sceptrum atque humeros si subjecis Urbi  
 Curvata in laudem fronte videris Atlas.  
 Aqua Caledonio si donas jura profundo  
 Undarum simulas ore manūque Deum.  
 Aurea si Fidei, Te Principe, sæcula currunt,  
 Saturni laudem, sed melioris habes.  
 Denique si Patrium compescis legibus Orbem,  
 Jam Tamesina suum Te vocat aula fovem.  
 Ergo placabit te cunctis Anglia monstribus :  
 Nam tot nominibus non satis una fera est.*

\* *Ad Fortunam Regis.*

*Prospera desperes hunc Sors corrumpere Regem  
 Fortiter adversam pertulit ille prius.*

*De Obsequio à Jacobo II. Mag. Brit. Rege Romano  
 Pont. exhibito.*

*Fortis in adversis, belloque & pace timendus,  
 Perdideras alto vulnere Persidiam  
 Jam summos apices laudis, Rex magne, tenebas :  
 Altius & Virtus crescere non poterat.  
 Tu tamen ut crescas iterum, Te subjecis Urbi :  
 Nam crescent cum se Maxima subjiciunt.  
 Scire cupis quantum sis altior ? aspice Terras,  
 Jam potis es patrias jungere Syderibus.*

*Jacobus Dux Eboracensis incensâ navî quâ super  
 contra Hollandos pugnabat, audaci saltu in aliam  
 prosilît, pugnam & victoriam prosecutus.*

*Aeneæ haud impar fatis Dux Anglicus : ille  
 Si Patriæ ; hic lacera sopes ab igne ratis :  
 Anglica te Superi servant ad Regna ; parabat  
 Italiam Phrygio si Cytherea Duci.*

*Cum pueri imbelles exercent laudibus annos,  
 Et breve Ver ævi prætereuntis agunt.  
 Jam teneros armis premis ipse rigentibus artus,  
 Jam geris intrepida fortia bella manu.  
 Quæ Te dura virum discrimina frangere possent  
 Martia cui puero prælia lusus erant.*

*In idem.*

*Annibal Annibali jam cedit Punicus Anglo,  
 Infans ille voraret bella, sed iste gerit.*

*Jacobus II. M. B. Rex, inuitatur ad Syriacam  
 Expeditionem.*

*Aspice Hyperborei princeps invictæ Trionis,  
 Anglica quem famulis Tethys adorat aquis :  
 Seu Tua Regnorum rapiunt sibi pectora Curæ  
 Fustaque subjectis dividis Imperia ;  
 Seu formidatam moliris in æquore classem,  
 Hostis & ipse Hostem, se negat esse Tuum ;  
 Seu latio obsequium præstas Regale Parenti,  
 Major & exhibito diceris obsequio :  
 Aspice quas dudum palmas Tibi nutrit Idume  
 Terra, Tuos olim quæ bene novit Avos.  
 Hac augere Tuos gessit, Rex magne, Triumphos,  
 Anglicaque impatiens Carbasæ Teque vocat  
 Hanc pote, civiles postquam pacaveris iras  
 Regnorum & placido sunt tibi jura trium.  
 Credibile est, quod avo non concessere datura  
 Fata Tibi, cunctos qui geris unus avos.*

*Ad Jacobum II. M. B. Regem : Cujus Divinis pene  
 Virtutibus, parem victimam Anglia decernit.*

*Perfulia anguigenam si ferro conficis Hydram,  
 Alcides Latia diceris esse Lyræ.  
 Victor in audaces si prælio dirigis hostes ;  
 Horrendum Martis nomen, & instar habes.*



*Si Musis aperis melioris flumina venæ;  
 Ipse Tibi laurum cedere Phœbus amat.  
 Romulæ sceptrum atque humeros si subjiçis Urbî  
 Curvata in laudem fronte videris Atlas.  
 Aqua Caledonio si donas jura profundo  
 Undarum simulas ore manaque Deum.  
 Aurea si Fidei, Te Principe, sæcula currunt,  
 Saturni laudem, sed melioris habes.  
 Denique si Patrium compescis legibus Orbem,  
 Jam Tameſina ſuum Te vocat aula fovem.  
 Ergo placabit te cunctis Anglia monſtris :  
 Nam tot nominibus non ſatis una fera eſt.*

\* *Ad Fortunam Regis.*

*Proſpera deſperes hunc Sors corrumpere Regem  
 Fortiter adverſam pertulit ille prius.*

*De Obſequio à Jacobo II. Mag. Brit. Rege Romano  
 Pont. exhibitò.*

*Fortis in adverſis, belloque & pace timendus,  
 Perdideras alto vulnere Perfidiam  
 Jam ſummos apices laudis, Rex magne, tenebas :  
 Altius & Virtus creſcere non poterat.  
 Tu tamen ut creſcas iterum, Te ſubjiçis Urbî :  
 Nam creſcunt cum ſe Maxima ſubſciunt.  
 Scire cupis quantum ſis altior ? ſpice Terras,  
 Jam potis es patrias jungere Syderious.*

*Jacobus Dux Eboracenſis incenſâ navî quâ ſuper  
 contra Hollandos pugnabat, audaci ſaltu in aliam  
 proſilit, pugnam & victoriam proſecutus.*

*Aeneæ haud impar fatiſ Dux Anglicus : ille  
 Si Patriæ ; hic lacera ſoſpes ab igne ratiſ :  
 Anglica te Superi ſervant ad Regna ; parabat  
 Italiam Phrygio ſi Cytherea Duci.*

*Diffimile hoc unum Navis Tu Victor in igne  
 Ille fugit Patriæ victus ab igne sua.  
 Debita sed Merces ; Phrygium nam regna manebant.  
 Non sua Ductorem ; Te Tua Regna manent.*

*Jacobus II. Magnæ Brit. Rex, Eboracensis olim  
 Dux, Conjugis morientis voce animatur ad Fidem.*

*Epigramma.*

*Regalem alloquitur Conjux moritura Maritum ;  
 Ad Cæli Cælo proxima monstrat iter.  
 Pallentes alios quæ reddit, pallida mors est ;  
 Credula res, aliis credere quod det, Amor.  
 Cæca fides quamvis bene se commisit Amori,  
 Non fuit hic cæcus, sed fuit Argus Amor.  
 Nam malus ipse foret ductor, si cæcus uterque ;  
 Aut non cæcus Amor, aut oculata Fides.  
 Cæca Fides, & cæcus Amor : Quia venit ab Astris,  
 Hic bene, vel cæcus, sidera monstrat Amor.*

*Aliud.*

*Occideras moriente dolens cum Conjuge Conjux,  
 Servabatque animas flebilis urna duas,  
 Ut Regum Phœnix de funere surgere posses,  
 Fuisse amor lethum, Conjugis esse Tuum.  
 Sed trabis inde tamen melioris semina vitæ,  
 Ipsaque te Cælo vivere fata docent.  
 Jacobi primos ultra ne quærite mores,  
 Extinctâ periit Conjuge qualis erat.  
 Ut reliquas præit inter aves avis orta sepulchro,  
 Rex inter Reges, dicite, talis erit.*

*Dum Sanctissimus D. N. Innocentius XI. P. M.  
 publicâ ac solenni pompâ, Regalem Jacobi II. exci-  
 pit legationem, mutuis Angliæ & Romæ plausus.*

*Dissociatum Oceano Britanniam Romano procul à  
 Cælo : Non satis absceidit Natura, Romano procul à  
 Patre,*

*Patre, Extra Calum Fides aliena removerat, diffusas iterum Terras ad commercium Religionis admovet, Haeres Pietatis avitæ, Perfidiæ vindex & Impietatis, Jacobus II. Vix credas Paternum tamdiu sedus à majoribus violatum; tanta ulro citroque amaris argumenta Jacobo Innocentius, Jacobus Innocentio transmittens instaurat. Roma in plausus ac letitiam effusa, in laudes, in amorem alieni Regis desudat. Quid ultra suo fecerit Anglia? Anula inde Regis Pietas, ad Romani Pontificis obsequium, Belli, & Pacis artes, Privatas & Regales curas intendit. Cur minus faceret Patri & Sui? In tantâ animorum conspiratione, amorem utrinque tam federatum qui spelet, aut utramque Angliam dixerit, aut utramque Romam. Nec temerario aut voto aut presagio felicitatis preematuræ: ad peregrinum utraque complexum nuper concurrens, cum expectato Pacis osculo nomen etiam communicavit. Si Populorum plausus & obsequia metiris in Regem collocata; Angliam utrobique habes. Si Religionem spectas, quæ utrobique Regnatrice coronatur, utraque Roma est.*

**JACOBUS II. M. B.** Rex Studia literarum fovet, & sub ejus auspiciis, Societas Jesu Scholas aperit in Anglia.

*Congere nomina Regi tuo, quotquot pateris Anglia: Nunquam dices qualem Eum sue Virtutes effecerunt. Contineri nequit ambitu Verborum, cujus Gloria major est Orbe Terrarum. Magnæ virtutes, ut impercepta prodigia, appellatione carent. Plusquam Jupiter inter Aulicos; plusquam Mars inter Milites; plusquam Apollo videbitur inter Musas. Fabulosa nomina rebus gestis non implevit modo, sed etiam excessit; quia Virtutes secrevit sibi à vitiis Fabularum. Mendacia Poetarum in Illa vera non sunt, solum quia minora factis ab Illo. Vir omnium Virtutum, ideoque major Viro, qui non unam sed omnes simul Artes Artem putet regnandi,*

nandi, ita provexit disciplinam armorum, ut augetet simul studia Literarum. Raro uni omnia simul conceduntur; interque magnas virtutes, aliquis locus est vitiis; In illo tamen, bona junguntur opposita, non excluduntur. Arma instruit, nec Pacem destruit: Literas fovet, nec alit Ignaviam. Miles, non sive amore Sapientiae: Sapientia studiosus, non sine arte pugnandi. Ut fortiter imperet ac suaviter, classica militum miscet, & carmina Musarum. Terret Anglia sinitimos, & delectat; Nam, quam velut Martis Regiam timent, nec laceſſunt; velut Academiam Scientiarum mirantur & expetunt. Quid Britannia non speret sub tanto Rege? qui contra Ignavam manus, contra Ignorantiam erudiri jubet ingenia; sciens non minora Regnis ab erroribus, quam ab hostibus imminere pericula: Et hoste mortuo pugnare vehementius pacem, nisi ut arma bellum, ita pacem studia compeſcant. Hinc armatos excitat, inde literatos. Valida nimirum Pallas esse non potest, nisi sit integra: Nemo fortis est dimidiatus. Adest in subsidium Societas Jeshu, usque fidem suam Regi testetur ac Regno, arma parat quaecumque potest ingeni; magnâ mercede, si Regi placeat, & subditis profuit. Castra ponit, dum Scholas aperit: opus ingens ingressa sub tanti Regis auspiciis, quod sub Apolline nun tentasset. Sanè deceret, Rex præstantissime, ut novus Aeneas in novum Virgilium, & fortior Achilles incideret in meliorem Homerum. Sed ita magnum, Rex, es argumentum, ut nemo possit esse Poeta tuus, quia majora veris in Te nemo sit fingere. Habemus autem in Te nobiliores Lauros, Tuas nempe Victorias. Habemus perennem Castalio fontem, Tuam nempe Beneficentiam. Merito Romanum hoc Lycaum, Nationum omnium voce, quæ huc conveniunt ad sapientiam, gratias agit, Regnumque Tibi gratulatur & Gloriam. Incrementa Tua sunt incrementa Sapientiae.

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Since these Gentlemen are of opinion, that of all his Majesty's Actions, there is none more worthy of himself, than the care he has taken to erect a College for them at London, 'tis no wonder that this Panegyric is of a higher Strain, and both fuller and stronger than any of the rest.

Jacobus II. M. B. Rex, quam Fratri morituro Religionem privato communicavit exemplo, Romano Patri publicis proficitur obsequiis.

Dilata diu Gaudia Innocentio & Jacobo simul regnantis providè Cælum reservavit. Neminem alium hoc Patre Filium dignissem; Neminem hoc Filio Patrem invenerat. Triumphales inter plausus, cicatrices suorum vulnerum gloriosas ostentaret Religio: Sed illas tam bene recens amor obduxit, ut nullo superstitè vestigio, nescias fuisse vulnè locum. Ad Britanniae Regimen evocatus Jacobus, priusquam assumat Regnum Fratris hereditarium, Romano Patri, Cæli se scribit Heredem: Deprehendit ille statim in Filio imaginem Suam, & novo jure adoptat in eandem sortem etiam Regnum. Obliviscere alienos Britanniae animos, Roma. In uno Angliæ Rege Regali assidens Pietati Religio. Negatum cum fœnore reddidit obsequium, & cumulavit. Extremum Tibi Carolus moriens; in Regni Exordio Jacobus etiam primum Religionis amorem consecrat. Fidelis enim vero Hæres; qui ultimam Deum sui voluntatem primum sibi facit. Post geminum hoc fidei datæ pignus Roma, nec procul à Te vivere futuri Britanniae Reges poterunt, nec sine Te mori.



Jacobus

Jacobus II. M. B. Rex, *ad profitendam Romano Pont. obedientiam, inter Regni Proceres eligit Roggerium Palmerium.*

*Aeternum floret, Regum delecta triumphis  
Palma, nec à sterili fronde superbit apex.  
Insita Palmeri se jactat in indole virtus;  
Sed dotes aliis educat illa suar.  
Religio & Pietas sibi crescit, & utraque Regi,  
Sic bene cum Palma Nomen & Omen habet.*

Jacobo II. M. B. Regi Invictissimo, Collegium Rom.  
*Regalium Symbola Virtutum consecrat.*

*Excipe virtutum Princeps monumenta Tuarum :  
Munera quæ Regi non aliena damus.  
Has inter rerum formas Tua vivit Imago :  
Illa refert speciem Principis, illa Ducis.  
Interea Regalem animum spectare videmur,  
Pars nobis præsens optima facta Tui est.  
Credidit hoc solum munus Te Principe dignum :  
Si Sibi Te Regem, Te Tibi Roma daret.*

The Emblems and Devices mention'd in this Epigram were painted in *Cart. utes*. They were Thirty in Number, and every one of 'em was explain'd in Prose and Verse. It wou'd have requir'd a great deal of Time to transcribe the whole; and perhaps I cou'd not have done it without being troublesome to the Person who communicated 'em to me. And therefore I only took a Copy of the Emblems, that I might add 'em to the other Illustrious Monuments I have given you.

I. A *Leopard*, who having pursu'd his Prey, seizes it at last; with this Motto, *Quod sequor assequor.*

*sequor.* The meaning of this Emblem is, That the King had obtain'd the Supreme Power he had been in pursuit of.

II. A *Lion* playing with a great *Babone*. *Et tanto in pondere ludit.* This signifies that the Management of the greatest Affairs is but a Sport to His Majesty.

III. A *Harp*. *Summis consentit & imis.* This denotes that the King does nothing but what is acceptable both to the Nobility and Commonalty.

IV. A *White Lily* shooting up among several Trees of different Colours. *Sed candida regnant.* This represents the King's Religion among the other Religions that are profess'd in *England*.

V. A *Ship* at Anchor, with its Sails furl'd, that it may be less expos'd to the Storm. This is a Representation of the King in a State of Recollection, consulting his own Wisdom in difficult Junctures.

VI. An *Unicorn* thrusting his Horn into a Fountain to drive out the venomous Beasts. *Mors quoque Mortis erit.* This signifies that his Majesty expels the disaffected Party out of his Dominions;

*Tabificas Angli jam non potabitis undas.  
Rex cornu anguineum diluet Iste lutum.*

VII. A *Leopard* looking on his Spots. *Ornant non maculant.* This denotes that the Errors or Diffimulation of the King before he made publick profession of the *Romish* Religion, serve only to brighten the Generosity of his Faith.

VIII. A *Lion*. *Pro sociis animus.* This represents his Majesty's Force, Resolution, and undaunted Courage, by which he acts in Person, and encourages his Army and faithful Subjects.

IX. A



IX. A *Harp*, with Strings made of Guts. *Per viscera mulcet.* This is an Emblem of the King's Goodness and Clemency, and of the mildness of his Government.

X. A *Lily* with Drops of Water falling from its Leaves, which, according to ancient Naturalists, produce new Lilies. *Lachrymor in Prolem.* The meaning is, that his Majesty's Tears will infallibly prevail with Heaven to bless him with Children, by the Intercession or Authority of our Lady of *Loretto*, who commands God her Son, by virtue of her Maternal Right.

Jure Matris  
impera. Li-  
tany of the  
Blessed Virgin.

*Pro Natis, Jacobe, gemis, Flos candide Regum?  
Hos Natura Tibi si neget, Astra dabunt.*

If thou canst not have 'em by the ordinary Course of Nature, possess thy Soul in Peace, O Great King; for rather than thou shou'dst die without Children, they will drop down from Heaven. Do not disquiet thy Spirit; Providence will supply thy Wants. *Hos Natura tibi si neget, astra dabunt.* This is a remarkable Passage. 'Tis the Language of that firm and lively Faith, which the Gospel tells us is able to remove Mountains.

XI. A *Ship* in the midst of Rocks. *Cauta per Cautes.* This is a second Representation of His Majesty's Prudence, Dexterity and Wisdom.

XII. An *Unicorn's Horn*, breathing forth a secret Virtue that drives away Asps, Scorpions, Basilisks, &c. *Immoxia sudat.* This Emblem is almost the same with the Sixth.

XIII. A *Fortress* founded upon a Rock. *Bend fundata est.* This is a Representation of His Majesty's Faith.

XIV. A *Tree* that has been shaken, with some Leaves falling from it. *Sed non ego destuo.* The meaning is, that tho' the Duke of York was depriv'd

priv'd of some Places and Honours, His Zeal for the Catholic Religion cou'd never be mov'd or rooted up.

XV. A *Pomegranate. Crevit in Coronam.* This denotes that the King was born and brought up for a Crown.

XVI. The *Rain-bow and Noah's Ark. Ubi Numinis ira quievit.* The Sense of this is, that when a Catholick Prince mounted the *English* Throne, 'twas a Sign that the Wrath of Heaven against the Nation was appeas'd.

XVII. The *Primum Mobile. Rapiuntur ab uno.* This signifies that the King draws his Subjects whithersoever he pleases, by an irresistible Force. *Autoritatis vi pertrahit.*

XVIII. The *Celestial Lion*, or the Sign of *Leo. Nunc fubar ante fuba.* The meaning is, That His Majesty's Valour began to shine with an extraordinary Lustre after his Accession to the Crown.

XXI. The *Sun. Circumspicit omnia.* This is an Emblem of His Majesty's Vigilance and Knowledge, and of the vast extent of his Perspicacity.

XX. A *Horse* harness'd for a General of an Army. *Animoque paratior.* This represents the King's Warlike Temper.

XXI. A *Mariners Compass. Quo semel buc semper.* This is a Figure of his Majesty's Constancy and Perseverance in the Religion which he professes.

XXII. A *Sun Dial. Totum in se digerit annum.* This denotes that the King takes care of every thing, at all times, and upon all occasions.

XXIII. A *Swarm of Bees* in their Hive, driving out Wasps and Drones. *Ingenuas discernit apes.* The meaning ( according to the Author's own Interpretation ) is, that the King both can and will distinguish good Catholicks from those who are not so.

XXIV. A

XXIV. A *Bush* on fire, and Serpents crawling out of it. *Pellit monstra cubilibus.* This signifies that the King will disperse the secret Cabals of His Enemies.

XXV. *Bees* upon Flowers. *Non legit infectos.* This denotes that the King makes a prudent Choice of His Ministers. *In præcipua Regni munera, non nisi optimos eligit.*

XXVI. An *Ax* cutting the Trunk of a knotty and barren Tree. *Scit solvere nodos.* This represents the King's Ax, or the *English Ax*, and signifies that it shall strike those who are obstinate, and every one who shall presume to oppose his Majesty's Will, and the supreme Force of his Government: *Forti suo Regimini.*

XXVII. The *Sun* shining upon a Garden. *Nil sine Te recreat.* The Sense is, that none but those on whom the King vouchsafes to smile, must expect either Joy or Happiness.

XXVIII. A Piece of *Cannon* discharg'd. *Mensura dat ictum.* This denotes that the King will strike home, and shall not miss his Aim.

XXIX. A *Buckler* with a strong and sharp-pointed Dart issuing out of the midst of it. *Ferendo & feriendo.* This signifies that His Majesty is equally able to defend Himself, and attack His Enemies.

XXX. A sort of *Crane*, or Engine for raising up Weights or Burdens. *Labor arte levatur.* The meaning is, that His Majesty shall, by His Prudence and Dexterity, accomplish and execute the most difficult Enterprises.

I wish I cou'd send you all the rest of the *Panegyrics* and other Pieces of Wit, with which the *Jesuits* signaliz'd their Zeal on this Occasion. But this is all that I have yet been able to procure: Not that the young Father A— my Friend,

Friend, seems in the least unwilling to satisfy my Curiosity ; but since I perceive that he is forc'd to make his Address to several Persons to pick up the Things which I desire to see, I'm afraid of being too troublesome to so obliging a Person.

I wou'd willingly answer the Questions which, you say, you are desir'd to ask concerning the Ambassador. But what can I say more than what has been always said of him? that is, Much to his Commendation, and nothing to his Disadvantage. He has done Honour to his Master, to his Nation, and to Himself. He is look'd upon here as a Generous, Liberal, Civil, Learned and Magnificent Person. The bad Success of his Negotiation ought neither to be imputed to his Neglect nor Unskilfulness ; for he both took and follow'd the best Advices, and omitted nothing that might serve to facilitate the Success of his Negotiation. But the Good Man at the *Vatican* was inexorable. 'Tis impossible to comprehend the Humour of the Old Gentleman ; and there must needs be something peculiar in his Religion. As if he despised the publick Functions which his Character obliges him to perform, he still pretends some Rheum or Defluxion to excuse his Absence on such Occasions. 'Tis true, he wrote to the *French King* to compliment him upon the Revocation of the Edict of *Nantes*, and the Conversion of those whom they call *Hereticks*. But the true meaning of these Grimaces is, that he was willing to comply a little with the Rules of Policy and *Decorum*. When Queen *Christina* spoke to me concerning that Mission of Dragoons, who preach'd the Doctrine of Conversion to us in a manner that is known to all the World, and blam'd that way of establishing and propagating the Faith, as I think I told you in one of my former Letters ; she added, in express Terms, that

that tho' that Old Fool of a Pope was usually in the wrong, (you know she did not love him, and was apt to speak too freely of him) he happen'd to be in the right on this Occasion; and that he had several times openly condemn'd the Method of gaining the Heart by holding a Poniard to the Throat. But to return to the *English* Minister, I assure you once more, that he was neither guilty of Neglect nor Incapacity. The Holy Father never troubl'd his Head with the Matter. Perhaps he was not very fond of the Reconciliation; and perhaps also (betwixt you and me) he thinks the Work is not yet compleated. But whatever he thinks, I can positively assure you, (and you wou'd certainly believe me if I shou'd name my Author) that he was so stubborn and inflexible, that all the Methods that were taken to bring him to Reason, prov'd ineffectual. After several Audiences that were spent in general Discourses, the Ambassador considering that he did not come so far to talk of Rain and fair Weather, took occasion to enter upon the Subject of his Embassy. But after a few Words, a seasonable Cough came just in the nick, and put his Holiness out of a Condition either to speak or hear any longer. At the next Audience the lucky Rheum return'd; and thus was the Ambassador balk'd three or four times successively. At last, by the Counsel of some Persons who are acquainted with all the Intrigues of this Court, and consequently were most capable of giving him Advice in so nice a Juncture, 'twas resolv'd that since he had try'd all the usual Methods, he shou'd have recourse to a new Stratagem. In pursuance of this Resolution, he intimated that he wou'd return to his Master, since he was not permitted to speak about Business. This was look'd upon as the surest and most effectual Expedient; for 'twas hop'd that  
that

that by such a Menace as this, the peevish Old Man might be easily huff'd into good Humour. But I'm confident you'd never divine his Answer: He receiv'd the News without the least sign of Concern; and reply'd with an incredible Coldness and Indifferency; *E bene se vuol andarsene, dite gli adunque che si levi di buon matino al fresco, e che à mezzo giorno si riposi; perche in questi paesi, non bisogna viaggiare al caldo del giorno.* Well then, said he, if he will go, pray advise him to rise early that he may have the Advantage of the cool Mornings, and to repose at Noon; for, in this Country, 'tis not convenient to travel in the Heat of the Day. Was not the Pope extremely alarm'd at the Ambassador's Threatning? and had not that Minister a great deal of reason to be satisfy'd with so obliging an Answer? I can assure you I had this Account from a very credible Person, who told me he heard it with his own Ears. I must confess I cou'd not learn how the Affair was terminated at last; but I have reason to believe that His Majesty was not very well satisfy'd. Nor must you look upon this as a Secret; for I have told you nothing but what is commonly known and said at Rome, tho' every one is not so well acquainted with the Particulars as I am.

The Character you have had of our *Cardinal Howard* is so Natural and Just, that 'twou'd be needless to add any thing to it. I know not whether he imagin'd that being in the Duke of *Orsini's* Family, I might have had occasion to hear some things that 'twas fit for him to know; but I have observ'd, ever since my Arrival, that he had a Design upon me. In our Walk to *Castel-Gandolfo*, to *Vigne Madame*, to his Convent of the *Dominicans*, and where-ever I had occasion to meet him, he never omitted to honour me with some private Discourse, and his Questions were always

L

accompany'd

*v. Index.**v. Dedic.<sup>n</sup>*

\* The French  
Ambassador.

accompany'd with some Civilities. I cou'd not put him off without seeming to be ignorant of his Design, and ready to give him the best Information I cou'd: But, if he took the pains to write down what I said to him, I can assure you his Memoirs were not very Authentic. 'Tis true, I was oblig'd to use more than ordinary Caution that there shou'd not be any thing inconsistent with Probability in the Answers I return'd to a Person who is so well acquainted with the Court and Government. But there was no occasion for so much Circumspection with a certain Abbot who belongs to the Marquiss *de Lavardin*, and came sometimes to see me upon School-Acquaintance. If you had been in some Corner, where you cou'd have over-heard our Discourse, I'm confident the Entertainment wou'd have pleas'd you. He was very curious; and I satisfy'd his Curiosity. But the most diverting part of the Scene was, that always when he left me, he ran immediately to give his Ambassador an account of his Discoveries. I hope you are none of those rigid Casuists, who, according to the Opinion of the good Doctor, call'd *St. Augustin*, believe, that one must never use any manner of Dissimulation in Words, *tho' the whole Universe shou'd perish eternally*. 'Tis true, you are so scrupulously Just, that I'm almost afraid you are exact to a Fault, and consequently can hardly forbear thinking that I have run the Hazard of losing the favourable Opinion you are pleas'd to entertain of me, by owning that I took the Liberty to impose a little on the Abbot's Credulity. But my Apprehensions begin to vanish when I consider that such an excessive Nicety is a piece of Folly that is absolutely inconsistent with a truly solid Judgment.



I must not leave the C ——— without acquainting you that I have lost his Favour. I think I told you that since the Standard of the Catholick Faith was planted in your Country, this Devout Prelate sets his Hand to the Work with all his might. Among other things, he entertains *English Travellers*, and especially those of greatest Quality, with Discourses concerning Religion. He presses 'em to make a Visit to the Pope, who, he says, is a good honest Man, and not a Villain, *Bestia Cornuta*, as they persuade their young Children in *England*. And particularly, since his late Success in prevailing with the\*Person <sup>\*The Earl of Salish.</sup> you know to change his Religion, his Zeal is so enflam'd that he is grown a little troublesome. Some Days ago he wou'd needs have the young Lord who is entrusted to my Care, go to see the Pope. He made the same Proposal to the Earls of *Essex* and *Orrery*, Sir *Usdale Corbett*, and some other Persons of Quality who are here. I will not at present undertake to decide the Question, whether a Man of Honour, who is not a *Roman Catholick*, ought to prostrate himself at the Pope's Feet, as they who visit him are oblig'd to do, and render him a sort of Homage, which is not a Civil Ceremony or Humane Respect, but a Religious Homage founded on Texts of Scripture, and render'd to the Pope not as a Prince, but as a God, according to several Doctors of that Communion. But without entering upon this Controversie, if we consider the present Juncture of Affairs, what prudent Man in our Circumstances, wou'd have been guilty of such a mean and ridiculous Complaisance, which cou'd never have been worse tim'd, and might have given 'em occasion to draw Inferences from it that wou'd not have been to our Advantage. And there we even declar'd frankly that we had

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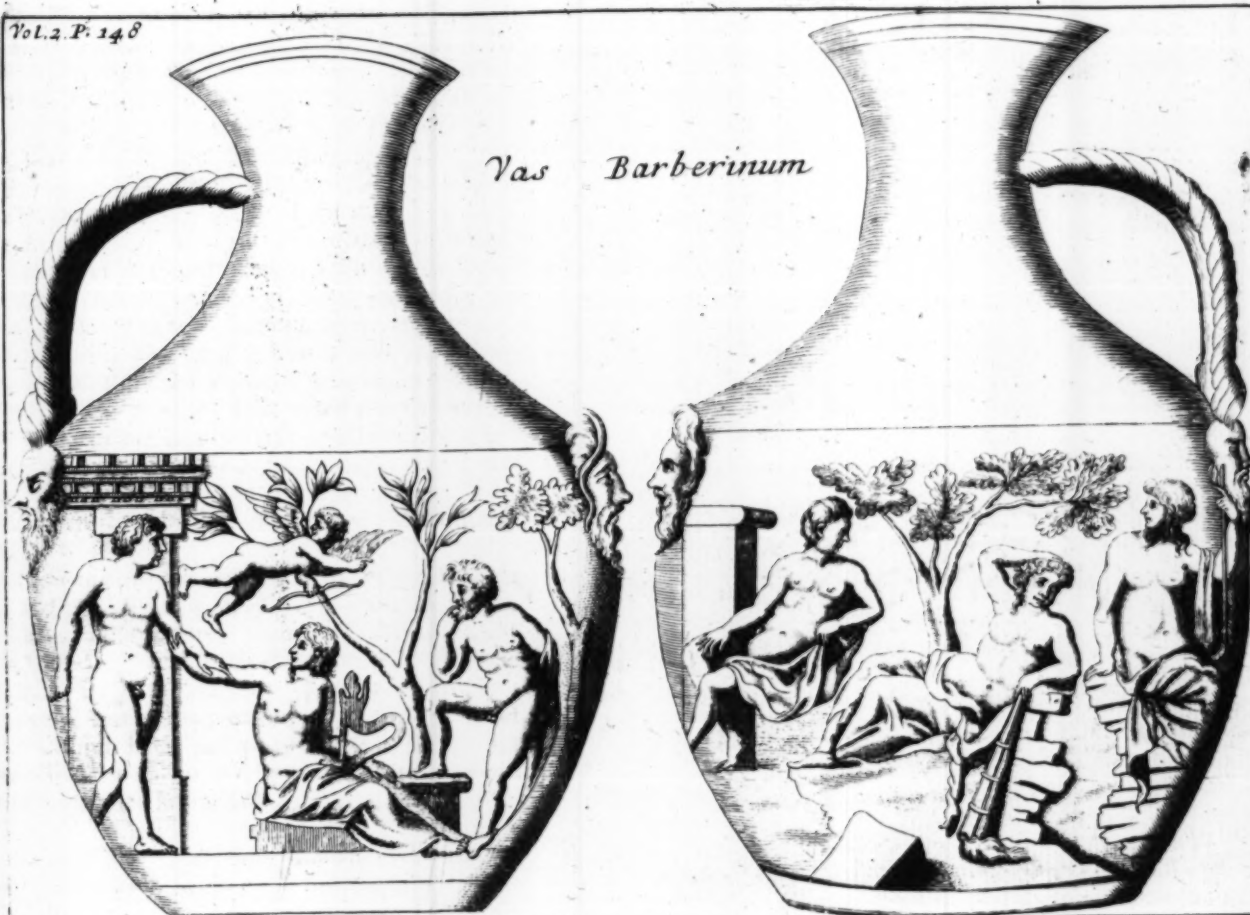
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nothing to do with His Holiness: And this was the occasion of my Quarrel with the C—— who blames me for My Lord's Refusal. The Earls of *Essex* and *Orrery*, and the rest, gave him the same Answer, which, doubtless, was not very pleasing to his Eminency. However, tho' these young Lords did not think fit to comply with him on this occasion, they still receive Presents from him pretty frequently, with other usual Marks of Civility. They continue also to make Visits to him; they always accompany him when he goes abroad with a Train: And it must be acknowledg'd, that his Anger, like a Flash of Lightning, vanish'd as suddenly as it appear'd.

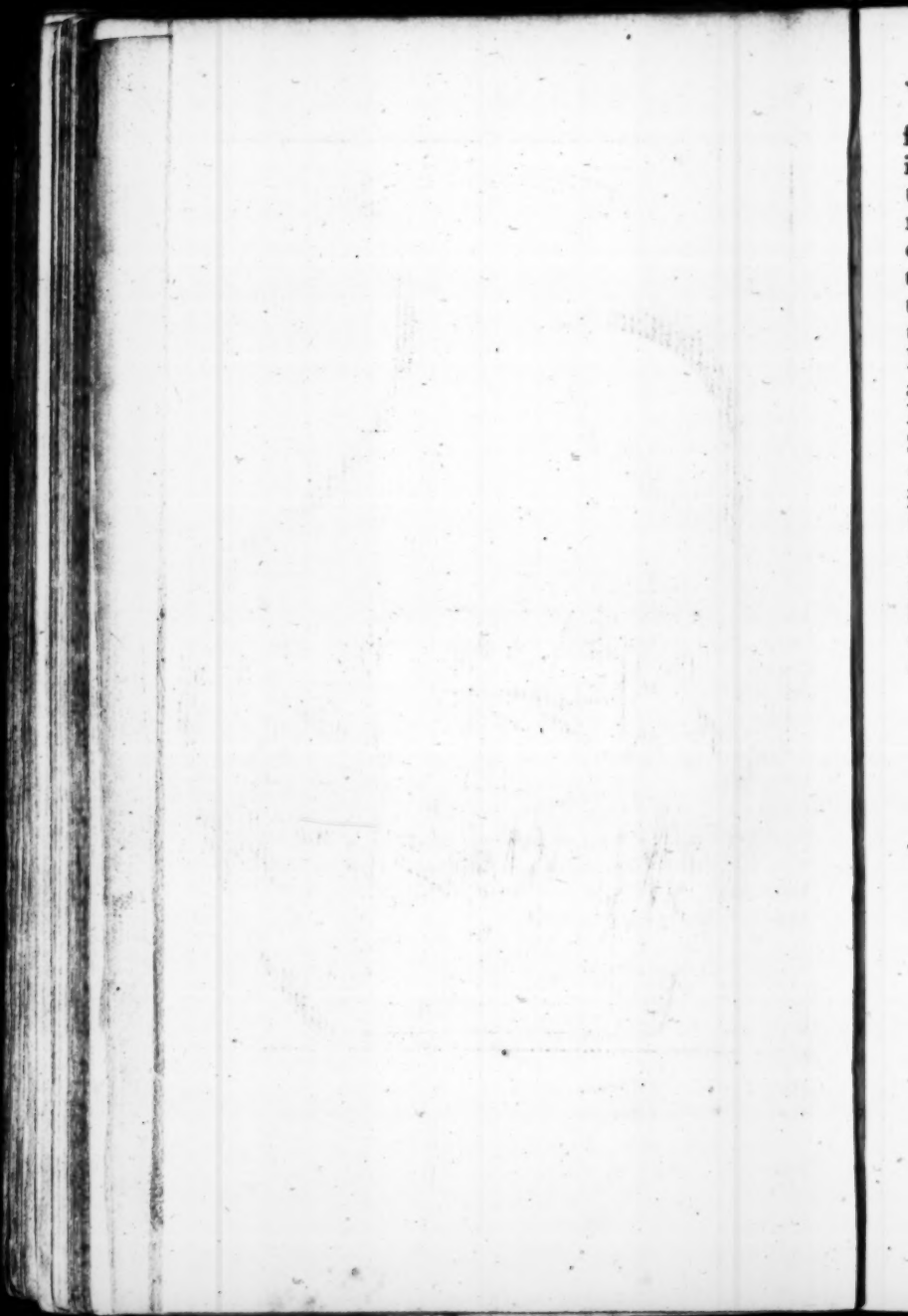
*'Tis thought that the Basso-relievo's on this Vessel represent the pretended Amours of Jupiter and Olympias the Mother of Alexander the Great.*

I proceed to the other Articles of your Letter, that I may leave none of your Questions untouched. I had already seen the fine Antique Vessel of Agat you speak of, which is in the Library *Barberini*; and went yesterday to take a more exact View of it, that I might be able to give a more certain account of it. Mr. *Bartoli*, who has design'd it very exactly, gave me a Copy of his Design which I send you. You may depend upon the exactness of the Figure; for I compar'd it very carefully with the Original, and cou'd not discover any Fault: So that an Attentive View of the Draught will easily decide your Controversie; and consequently spare me the trouble of answering all the Difficulties you propose. Only there is one thing very singular, and of great importance, which I must not forget to tell you, because it cou'd not be express'd in the Design. All the Figures you see, which are in *Basso-relievo*, are perfectly white; whereas the Ground and the Mass of the Vessel in general is black as Jet. They pretend that this Vessel (which is about ten Inches high, and six in diameter in the widest part of it) was found form'd

*Vas Barberinum*



*The outward Bottom of the  
Pot.*



form'd by Nature, almost of the same Figure as it is at present, with a white Crust, or rather thick Superficies (for the white part is as hard as the rest of the matter.) So that when this Crust was cut into Figures, and the pieces of the same matter that separate 'em taken away, they discover'd the black Substance which serves for a Ground to the Ornaments or white Figures. The little Brooches are all wrought thus; but that so large a Stone as this shou'd be fram'd into a Vessel by Nature, with a white Crust just ready for the Sculptor's Chisel, is something so singular and uncommon, that tho' I cannot positively deny it, I must confess I am not much inclin'd to believe it. For tho' my Eyes cou'd not discover any Cheat either in the black or white Substance; it cannot be concluded from thence, that Art has not assisted Nature in some parts of it. However, 'tis certain that they affirm the contrary here.

I am not at all surpriz'd that you desire me to add the \* Epitaph of *Tasso* to those of several \* *As you enter the Church of St. Onuphrio, near the Door on the Left-hand.* other famous Poets, which I have already sent you. I made a Journey on purpose to St. Onuphrio's, to satisfy your Curiosity. I call it a Journey, not only by reason of the distance of that Church from the place where I lodge, but because there is an Ascent in the way, which makes it somewhat uneasy.

*Torquati Tassî Poetæ, ben! quantum in hoc uno nomine celebritatis ac laudum! ossa huc transtulit, hic condidit Bonif. Card. Brevilaqua, ne qui volitat virius per ora virum, ejus reliqua parum splendido loco colerentur, quærentur. Admonuit virtutis amor, admonuit adversus Patriæ alumnium, adversus Parentum amicum pietas. Vixit ann. LI. Natus magno florētiss. Sæc. bono, anno M. D. XLIV. Vivet haud falli-*



*mur æternum, in hominum memoriâ, admiratione cultu.*

\* He was born  
at Lavingher  
in Swabia,  
and dy'd at  
Cologne.  
ann. 1260.

The Picture of the Poet, in Oil, is plac'd over the Tomb. On the other side of the Door is the Picture of *Albertus Magnus*, which surpriz'd me at first, because I was not ignorant that the famous \* *Albertus Magnus* dy'd at *Cologn*. But I found afterwards that this was a Sub-Deacon of *Rome*, who dy'd eighty Years ago. Since *Petrarch* is, in my Opinion, the most illustrious of all the *Italian* Poets, I will give you his Epitaph, as small as it is, now I think on't, that, if you have it not already, you may insert it in the Collection which I perceive you intend to make. 'Tis at *Arqua*, near *Padua*, where *Petrarch* spent the last five Years of his Life.

*Frigida Francisci lapis hic tegit ossa Petrarchæ.  
Suscipe Virgo Parens animam: Sate Virgine parce;  
Fessaq; jam Terris Cæli requiescat in arce.*

Ob. A. D. 1374.

I believe there never was so barren an Eulogy upon so rich a Subject.

There is nothing very fine in the Monastery of *St. Onuphrio*; tho', in my Opinion 'tis a charming Solitude. The Prospect is extreamly pleasant, and the Walks are altogether lovely. The Monks are *Hieronymites*. The little Cloyster is adorn'd with several Paintings, among which there is the History of *St. Honuphrius*, who is represented as a ghastly Savage. I must confess I am not acquainted with this Saint; but I learn'd from an Inscription, which I found in this place, that he was Son to a King of *Persia*, and that he liv'd 60 Years unknown to all the World, in the Desarts of *Egypt*. *S. Honufrii Regis Persarum filii*

*filiis (qui annos Sexaginta occultus mundo, solus in vastâ Egypti solitudine latuit,) Vita, Mors, Miracula, picturis hujce expressa. (1600)*

Since your last Question led me occasionally to speak of the Churches, it will not be improper to fill up the rest of my Paper with some Observations on that Subject, as I find 'em inserted in my Journal.

There is an Hospital joyn'd to an old rebuilt Church, call'd the Church of the *Holy Ghost in Saxony*. *Albert Bassan* relates that Pope *Innocent III.* was commanded by a Voice from Heaven to fish in the *Tyber*, and that having order'd a Net to be cast into the River, he drew out above 400 new-born Infants: That afterwards the same Oracle order'd him to build a House, whither unmarried Mothers might convey their Children, by the help of a certain Engine, without discovering themselves: That all this was put in execution, and that the Church receiv'd the Name of the *Holy Ghost* because of the Revelation. The Words, *in Saxony*, were added, because certain Saxons, who retir'd to Rome during the Wars of *Charlemaign*, built a Chapel in the same place, which was call'd *St. Mary in Saxony*.

*The Hospital as present, entertains poor and rich People of all ages.*

The two Uniform Churches that front the Gate *del Popolo*, are call'd *Sisters*, because of their resemblance. They are both dedicated to the *Virgin*; and each of 'em has a *Madona* of the most miraculous kind. One of 'em is consecrated to *Our Lady of the Holy Mountain*, or *Mount Carmel*, and the other to *St. Mary of Miracles*. I am sure there are at *Rome* at least \*Sixty Churches \* I know not  
dedicated to as many several *Madona's*; and if *them* if  
one shou'd run over all the Countries that are possess'd by *Roman Catholicks*, he wou'd, doubtless, meet with several Thousands. 'Tis worth ob-

*These are the  
Names of two  
Madona's  
and Churches  
at Rome.*

serving, that one who, for example, is a devout Adorer of *S. Maria della Scala*, wou'd not so much as burn the end of a Taper for *S. Maria Grotta Pinta*, and several other *Madona's*. I had a pleasant Conference t'other Day, on this Subject, with a *Cordelier*, who comes sometimes to visit us with his Budget. The good Friar told me, that as the Father, Son, and Holy Ghost were worship'd under different Idea's, without injuring the Unity and Simplicity of God; so all the various *Madona's* may be ador'd under several Names and as if they had different Functions, tho' really all that vast multitude of 'em may and ought to be reduc'd to the *Only Mother of God*. He spoke this with such a Magisterial Tone, and seem'd to be so pleas'd with the Fitness of the Comparison, that I did not think it convenient to contradict him. And therefore I only told him, that the Three Persons of the Trinity cur'd the same Diseases, whereas every *Madona* had her peculiar Talent. But he deny'd the first part of my Answer, alledging that since 'twas the constant Practice of the Christian Doctors of all Religions to ask different things from each of the Three Persons of the Trinity, 'twas plain they were not of my Opinion. At last he was beginning too grow to hot, and was going to prove that I had a sort of Religion peculiar to my self, if I had not seasonably pacify'd his Anger by throwing somewhat into his Budget. But, between you and me, 'tis certain that there is a very near resemblance betwixt *Popish* and *Pagan Rome*. The former has only chang'd the Names of all the numerous Croud of the great and small Deities of the latter. That prodigious Multitude of Saints and Relicks, whose different Functions and Vertues entitle 'em to the Devotions of different Adorers, has succeeded in the room of

of all the *Polytheism* of the Ancients. The false Miracles and real Absurdities of both proceed from the same Original, the Corruption and Depravation of the Mind. 'Tis plain, for example, that St. *Christopher's* fructifying Pole is a Branch of the same Stock with the blooming Lance of *Romulus*.

In the Church of St. *John Callibita* there is a *Lady of the Lamp*, which is reckon'd to be one of the best Images in *Rome*, and it seems not unjustly, if we may believe the following Story. A Hundred and odd Years ago there happen'd such a furious Inundation of the *Tiber*, that the Waters rose above a Lamp that hung before Our Lady; but tho' the Lamp was surrounded and cover'd with Water, it was not extinguish'd. Adjoining to the Church there is a Hospital, which is govern'd by certain *Sicilian Monks* call'd \* *Fate-Ben-Fratelli*. They are also known by the Name of the *Brothers of the Good John of God*.

\* *Do well Brothers.*

I know not whether you have heard of a certain † St. *Anthony*, who is the Protector of Horses and Mules. On the Festival of this Saint, all the Horses and Mules that are in Town are brought with their Saddles, and other Furniture, to the Church, where they are blessed and sprinkled with Holy-Water for so much a Head.

† *At St. Maria Maggiore.*

At St. *Agnes's* without the Town, that ancient Church I mention'd in my last Letter, they perform, once a Year, the Ceremony of blessing two White Lambs. Of the Wooll of these Lambs they make a piece of Cloth, which, as I am inform'd, is in form of a Star, and strew'd with Crosses, and is fasten'd on certain Solemnities to the Pope's Sacerdotal Habit. The Pope sends also part of it to the Prelates, to put 'em in mind that the good Shepherd ought sometimes to carry his Sheep on his Shoulders.

'Tis

'Tis impossible for any Traveller to leave *Rome* without Reluctancy ; but we must not stay here for ever. We resolve to begin our Journey to-morrow, early in the morning ; and I have still some little Affairs to dispatch. I must beg leave therefore to conclude my Letter, and to assure you that I am,

S I R,

Rome, May 4.  
1688.

Your, &c.

POSTSCRIPT.

JUST as I was sealing my Letter, I receiv'd two long Inscriptions from Father *A.* to be added to those he had already sent me. But these Papers are so bulky that I cannot put 'em into my Packet ; and my haste will not permit me to Transcribe 'em. This is the Title of one of 'em. *Jacobus Dux Eboracensis, ne iniquis Religionis Legibus subscriberet, ultro se bonorum titulis abdicat:* And this of the other, *Jacobo Secundo Angliæ Regi, Quod ipso vitæ exemplo præeunte & impellente consiliis, Carolus Frater & Rex mortem obierit admodum piam.* I have just read 'em over in a hurry ; and therefore instead of pretending to give you a particular Account of 'em, I shall only take notice of two or three Passages in the last, which seem to be either very odd or hard to be understood. You may consider 'em at your leisure, and endeavour, if you please, to unriddle the Mystery. *Regnaturus à Tergo Frater, alas Carolo addidit.* 'Tis true, the Author's Design, in the general, is to preserve the Memory of those pious and salutary Instructions by which the King pointed out the way to Heaven to his dying Brother : But  
in

in my Opinion the Genuine Sense of the Phrase *addere alas* reaches further. *Dare alas*, or some other equivalent Expression, wou'd be to furnish one with Carriage or the means to perform his Journey. But *addere alas* properly signifies to hasten or drive one forwards, or to make him go sooner or faster than he wou'd have gone. Nor am I less puzzled to put a charitable Construction on the Words *Fratrem misit* that come immediately after.

JAMES, says the Author, intending to notifie to the † Gods his Accession to the Crown, that he might send the important Message by an Ambassador worthy of Them and Him, \* he sent his Brother. I'm † Superis. \* Fratrem extremely mistaken, if *mittere* in Latin, as well *misit*. as to send in English, (to send one to a Place) does not properly signifie to give Order, and take care that the Person who is sent may go to the Place appointed. Nor can the Difficulty be avoided by alledging that CHARLES cou'd not have gone to Heaven if JAMES had not pointed out the way. For one who puts a wandering Traveller in the Way cannot be said to send him, even tho' he shou'd procure him the Conveniencies without which he cou'd never arrive at the place whither he intends to go; nor do I believe that the Word was ever us'd in this Sense. One might indeed say, that Pope Clement II. was sent to Paradise by his Successor Damasus, who poison'd him; or without going so far for an Example, that the King sent My Lord Russel and some others thither: for tho' such Expressions are commonly us'd by way of Raillery, they cannot be reckon'd improper, since there was an Order that oblig'd 'em to go, and did not leave it in their power to go or not to go.

Besides, I must confess I cannot comprehend how King JAMES cou'd send King CHARLES upon an Embassy; for 'tis plain that there were not

not two Kings living at the same time in England. *Ut Cælo dignum & dignum SE Rege legatum eligeret, Fratrem misit.* Since the King was then only Duke of York, it must be acknowledg'd that he was subject to his Brother who was still alive; and consequently it did not belong to a Duke who was a Subject, to send any Ambassadors, much less to send a King, and a King that was his elder Brother and Sovereign. Such Thoughts and Expressions as these are evidently and absolutely inconsistent with Reason and good Sense: Nor is it less absurd to say that \* *Charles carry'd the first News to Heaven of his Brother's Accession to the Crown.* For, in my Opinion, it does not become a Christian (such as we must charitably suppose our Author to be) to say that God receives the first Information of what is done upon Earth by Messengers that are sent to him by Men.

\* Nuncii ex  
Angliâ Pro-  
ceres reule-  
runt Regibus  
aliis Jacobum  
regnantem.  
Cælo primus  
omnium re-  
tulit Carolus.

Nec immerito; Reges alii, legatos suscipiunt, mittuntque Principes; Legatos Reges Deum excipere decuit; Jacobum mittere.

I might start another Difficulty concerning the Journey of the Royal Ambassador; nor wou'd the Question be impertinent if I shou'd ask our Author How one that during his Life was either a Heretick or Dissembler, was suffer'd to march straight to Paradise without stopping at Purgatory by the way. But, since this Objection may be easily solv'd by a Passport from His Holiness, or a Mass said on some privileg'd Altar, 'twou'd be needless to insist longer upon it. You will have the Goodness to pardon the Faults of these extemporary Reflections.

There are doubtless several Passages in the Pieces I have sent you that cannot escape the censure of so nice a Critic as you are: But at the same time you must own that they have their Beauties as well as their Blemishes.

I must



I must not forget to tell you, that the *English* *minicans*, and the other Friars of the same Nation, were not idle Spectators of the Publick y. I observ'd some Trophies that were erected by 'em, in which Heresie appears trodden under Foot by the King and the Nation, &c. After the Work is compleated, some future Pope will doubtless cause the History of it to be painted among the Memorials I mention'd, in one of the Halls of the *Vatican*.

LETTER XXX.

S I R,

WE found little or nothing worth our Observation between *Rome* and *Viterbo*, on there are some \* Pieces of the *Via Amilia* still remaining, which I measur'd and found to be of equal breadth with the Consulary Ways. The ancient Lake *Ciminus*, now call'd the Lake *de Vico*, at the Foot of a Hill of the same Name, from the Top of which we discover'd the Sea. This mountain is very high, but the Ascent to it is easy. It is almost all cover'd with *Sycamores* and *nut-Trees*, and we observ'd a great number of *ma-vera*, *Narcissus's*, *Hyacinths*, and other Flowers now in season, growing upon it.

*Viterbo* is a City of indifferent bigness, almost wholly built of Stone, and enclos'd with a Wall. Beside the Steeples of the Churches, there are eight square Towers which are seen at a distance, and make an odd kind of Prospect: These were either or Retiring-places, built by the richest Inhabitants, adjoining to their Houses, during the time of the *Guelph* and *Gibelin* Factions.

You

\* Towards the Wood of *Baccano*.  
p. 278. 287.

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You

\* Towards the  
Wood of Bac-  
cano.

l. 278. 287.

Schrader relates, That he saw in this City an ancient Inscription, which deserves to be inserted here : Marcum Tullium

Ciceronem

ob egregias ejus virtutes, singularesque animi dotes, per totum Orbem nostris Armis virtuteque perdomitum, Salvum & incolumem esse jubemus.

You may find an Account of the Restauration of the ancient Tuscan Name Viterbo, in the following Inscription, of which I took a Copy at the Town-House. *Desiderius ultimus Insu-  
brium Rex, Longulam, Vetulonium, atque Volturnam, manibus cingit, & Etruriae priore nomine inducto, Viterbium multa capitis indicta appellari jubet. Sal. An. DCC. LXXIII.*

There is another Inscription in the same place, which confirms the Donation made by the Countess Maud, of her Estate to the Papal See ; *Aeternae memoriae inclitae Mathildis, quae ob praestabile Religionis studium ac pietatem sedi Pontificiae suum hoc Patrimonium Divi Petri in Tuscia deim nuncupatum enlargitur ; & in veterem Urbis ejus splendorem intuens Paschalis II. Bleden Pontifex Maximus, ejus Metropolim ut ante Viterbium constituit. An. S. 1113.* It would be a hard Task to produce such an authentic Testimony for the \* Donation of the first Patrimony by Constantine. I remember I have somewhere read a pleasant Repartee of a Venetian † Ambassador concerning this pretended Donation : The ‖ Pope being one day in a merry Humour, ask'd him, in what part of the Venetian Annals their Title to the Adriatic Gulf was recorded : If your Holiness, reply'd the Ambassador, will give your self the trouble to look upon the Contract of the Donation made to the Holy See by Constantine the Great, also inserted in you will find our Title written on the back of it.

Gratian's Decretals ; but St. Antonin of Florence proves, that it is not mention'd in the old Decretals. And besides, N. Everard, L. Valla, R. Volaterranus, A. Aliciat, J. Aventin, F. Vasquius, Cardinal Cusa, and Pope Pius II. himself, have solidly refuted this Fable. See also the Figmentum Donationis Constantini, by the Jesuite Jos. Cantelius, in his Treatise of Metropolitan Cities. † Hieronymo Donato. ‖ Alexander VI.

Tho'

Tho' *Desiderius's* Inscription mentions only three Cities that were united under the Name of *Viterbo*, I have observ'd that this City is sometimes call'd *Tetrapolis*, and its Inhabitants *Quaterni Populi*. And you will find the Names of all the four Cities in the following Distich, which is on the top of the Stair-case of the Town-house.

*Hanc Fanum, Arbanum, Vetuloni, Longula  
quondam  
Oppida dant Urbem: prima Elementa F.A.U.L.*

Thus they pretend that the ancient *Etrurian Viterbium* was built by *Isis* and *Osiris*; and to confirm this Opinion, they produce some Greek and Latin Inscriptions, which mention the Antiquity of their City. But having been inform'd at *Rome*, that these Inscriptions are Supposititious, and that 'tis generally believ'd they were made by *John Anninus* the *Dominican*, commonly call'd *Annius Fiterbiensis*, who made a Trade of such \* Forgeries, I wou'd not lose time in transcribing 'em; and besides, they are very long, and written in a small and difficult Character.

\* *Joannes Anninus dum  
Gloriam  
quandam au-  
cupari cona-  
tur, cudit*

*novum Metasthenem ( pro Megasthenem ) Berosum, Manethonem & Philonem, quos commentariis auctos in publicum emisit, & pretiosis hisce veterum Autorum titulis, toti Mundo fere imposuit. — Megasteni historias attribuit, de quibus nunquam cogitavit. Calvis. Isag. Chron. c. 28.*

In one of the Halls of this House there is a Picture that was made to preserve the Memory of a very extraordinary Accident. It represents innumerable Swarms of *Grafhoppers*; the Sun is darken'd, and the Earth cover'd with thick Clouds of these Insects, which \* gnaw and devour every thing about *Viterbium*. All the People are in the Fields, endeavouring by several Means to deliver themselves from that *Egyptian Plague*. And the

Crofs

† Ann. 1576.

Cross and Banner are carry'd in procession, with the Holy-Water, to conjure and curse these destroying Animals.

*You may find an Account in Orosius, of an Accident of the same Nature that happen'd in Africa in the Year of the World 3835. He adds, That this Judgment was succeeded by so terrible a Plague, that in Numidia alone there*

I remember *Mexeray* relates an Instance of the same kind: In the Year 873, says he, about the Month of August, a prodigious number of flying Locusts made an incredible havoc in France. They were an Inch in thickness, and their Teeth were harder than Flints. They laid waste the blooming Fields in an Instant, and devour'd even the Barks of the Trees. They were driven by a strong Wind into the Britannie Sea, where they were drown'd; but the Waves throwing them upon the Shore in great Heaps, their Corruption rais'd a Plague in the neighbouring Provinces. This Story is related at length in the Life of Charles the Bald.

*dy'd Eight hundred thousand Men, and Thirty thousand Roman Soldiers. Surrius, Baronius, and all other Writers of Chronicles, have stuff'd their Works with such Relations.*

#### MONTEFIASCONI.

As we drew near to *Montefiascone*, a little Town seated on a Hillock, eight Miles from *Viterbium*, the Children came out to meet us, asking whether we wou'd see the *Est, Est, Est*. Perhaps you have already heard the Story; but 'tis so singular, that I'm resolv'd at all Adventures to give you an account of it. A certain Gentleman, or perhaps an Abbot or Bishop, as you will afterwards perceive, travelling from *Germany* to *Italy*, us'd to send his Servant before him, says the Tradition, to taste the Wine in all the Taverns on the Road, with Orders to write the Word *Est* over the Door where he found the best Liquor. Now, it happen'd that the *Muscatoello* of *Montefiascone* pleas'd Mr. Taster's Palate to such a degree, that he thought it deserv'd a triple *Encomium*, and therefore wrote three *Ests* over the Door. And, it seems, the Master was no less pleas'd with it than the

th<sup>e</sup> Man, for he drank so much of it, that he fell sick, and dy'd on the spot. We went to see his Monument in St. *Flavian's* Church, about Two hundred Paces from the Town, where he is represented with a *Mitre* on his Head, and on each side of him there are two \* *Scutcheons*, \* *Quarterly in* with as many *Drinking-Glasses*. At his Feet are these Words in worn and half-Gothic Characters; *the first*— in *Est, Est, Est, propt. nimium Est, Jo. de Fucr. D. me-* *the second*— in *us mortuus est*; that is, *Est, Est, Est, for taking too* *two Fesses.*— *The Shield* much *Est, my Master † Jo. de Fuc. lost his Life.* 'Tis plain that this Epitaph was made by his Servant; *is not bla-* *zon'd.* I remember I have seen it quoted in three or four *† His Name,* places, but never without some Error. *cording to the* *Tradition,* *was John de Fucris. This is the Name of one of the greatest Families in* *Ansburg.*

In our Journey from this Town to *Bolsena*, we coasted, tho' at some distance, the Lake that bears its Name. This Lake is almost of an Oval Figure, and, as we were inform'd, forty Miles in compass. There are two Islands in it call'd *Martana* and *Passentina*, to the first of which the unfortunate *Amalasuntha* Daughter of *Theodoric* King of the *Goths* was banish'd: She was afterwards † strangl'd there by the Order of her ingrateful *† Or poinarded.* Cousin *Theodat*, whom she had associated with her in the Government.

*Bolsena* is a little inconsiderable Town; it was **BOLSENA.** formerly an Episcopal See, but the Bishopric was afterwards translated to *Orvieto*. On a rising Ground behind it are the Ruins of the ancient *‡ Volsinium*, which, as *Pliny* relates, was reduc'd to *‡ Or Vulfinium.* Ashes by Lightning.

There cannot be a worse Country seen than all the way between *Bolsena* and *Aquapendente*. The **AQUAPEN-** last-nam'd Town is very poor and ill Peopl'd; yet **DENTE.**



it has enjoy'd the Title of a Bishopric ever since the Destruction of *Castro*.

*Radicoſani.*

\* It was first  
built by Den-  
derius the last  
King of the  
Lombards.

The utmost limit of the Pope's Dominions on this side is at the little Village *Centino*, at the Foot of the Hill *Radicoſani*. The Town and \* Cittadel which bear that Name, if you take the whole Year round, are half the time wrapp'd in Clouds on the top of that high Mountain. A furious Storm forc'd us to lie there; and we heard the Thunder as it were rumbling under our Feet during the whole Night. Leaving *Radicoſani* to proceed on our Journey towards *Siena*, we saw nothing but bare and almost wholly barren Mountains; but about eight or ten Miles further the Land begins to grow better, towards the Burrough of *St. Quirico*. 'Tis true, this lasts not long, for about *Torrimieri* the Land is worse than ever, and we observ'd the same Variety in all the Country thro' which we pass'd, till we approach'd *Siena*, which stands on a little and very rich Hill.

#### SIENA

*Siena* is an Archbishopric, the third City in *Tuscany*, and one of the most pleasant Places in it. Its situation being high and low, makes it somewhat incommodious; but it enjoys a good Air, and its Streets are neat, and almost all pav'd with Bricks laid sidewise: Besides, the Houses are handsom, and the Waters excellent. Here the *Tuscan* Language is spoken in perfection, without the roughness of the *Florentines*; and Strangers oftentimes chuse to reside here, when they apply themselves to the Study of the *Italian* Tongue.

It is not a little place be-  
hind the  
Church which  
is not cover'd  
with Marble.

The Cathedral is of a Gothic Structure, yet its Beauty is so much the more remarkable that it is compleat † in all its parts; for very few great Churches are ever perfectly finish'd. The Walls cover'd over with Marble without and within; and

and the Ornaments of its Architecture are not inferiour to any of their kind. The Pavement is of white and black Marble, the Pieces of which are joyn'd together in the Quire after the manner of Inlaid or *Mosaic*-work. This Building was begun by *Duccio*, and finish'd by *Dominic Beccafumi*. The part next the Quire is the least damag'd, and is adorn'd with the Pictures of *Abraham's* Sacrifice, and the Passage thro' the *Red Sea*. The Arch'd Roof is azur'd, and strew'd with Stars of Gold.

There is a Corridor that runs about the Body of the Church in the inside, adorn'd with the Heads of the Popes. All the Authors I've yet seen mention the Statue of Pope *Joan* among those of the other Popes, and affirm unanimously, either that 'tis still remaining, or did really subsist heretofore. *Baronius* saith, that it was taken away and broken to pieces. *Launoy*, who wrote in the Year One thousand six hundred thirty four, assures us, that it was to be seen at that time. *Blondel* acknowledgeth the same as to the main; neither does he deny the Story of the other Statue at *Rome*, mention'd by *Theodore de Niem*, which was erected in the place where Pope *Joan* was deliver'd, and afterwards thrown into the *Tiber* by *Sixtus V's* Order, but he forgets to tell us what became of the first. Father *Mailillon*, who is the latest of these Authors, not only confesses that there was such a Statue, but informs us, that the Name of the Popes was express'd (*adpositum Statuæ nomen fuit Johannes VIII. femina de Anglia*) he adds, that under the Pontificate of *Clement VIII.* it was disfigur'd and transform'd into a Pope *Zachary*, whose Name was written at the side of it.

Having attentively consider'd all those Heads of Popes, which by the abovemention'd Authors

are improperly call'd *Statues*, I found that 'tis impossible at present to make a positive Judgment concerning the Heads of the Popes. For at the late Repairing of the Church, either thro' Ignorance or Design, all \* these Figures were misplac'd. *Launoy* saw the *Female Pontiff* betwixt *Leo IV.* and *Benedict III.* which was her proper place: But at present *Leo IV.* is between *Nicholas I.* and *Gregory IV*; and *Benedict III.* is between *Sergius II.* and *Adrian II.* In a Word, the Order of Time is entirely perverted. Besides, I cannot forbear suspecting that the Figure of the Popes was rather distinguish'd by the Place where she was rank'd, than by her resemblance to the Female Sex; since among all these Heads of Popes there are but || three that have Beards, among the rest who are represented without that Mark of Virility, there are ten or twelve Faces that seem to be extremely young. Neither can I comprehend how Pope *Joan* cou'd be transform'd into *Zachary*; for there never was but one Pope *Zachary*, whom I found here (tho' .: out of his place) and who, according to all Appearances, was made at the same time with the rest. And therefore I shou'd rather chuse to believe what *Baronius* positively says, that the Popes was taken away.

From the Church we enter'd, without ascending, into the place where the Library was formerly kept, to see those fine Pictures which represent the whole Story of Pope \* *Pius* the Second. They were design'd by *Raphael* after his first way of Drawing, but the Painting was perform'd by *Pietro Perugin* his Master, with *Bernardin* and *Pinturicchio*; they are finish'd Pictures, and inferiour to none of that Nature in the World. † The Pope's Soul flying up under the

\* The Name of each Pope is written under the Head that represents him; but in some places the Writing is defac'd.

† I know not whether they took care to represent her with a particular Dress. [*Anacletus I.* and *Sixtus I.*]

.: Whereas he shou'd succeed *Gregory III.* and be follow'd by *Stephen II.* they have rank'd him after *Stephen III.* and before *Gregory III.*

\* *Aeneas Sylvius.*

Most of these Faces represent Persons who were then alive.

† *Peter Damian* says, That Souls fly every Sunday out of the Lake of Purgatory, in the shape of Birds, to take the fresh Air.

Figure

Figure of a Bird of *Paradise*, and the honest *Hermit* gazing on it, is a much esteem'd Piece.

If you are a Stranger to the History of *St. Katharine of Siena*, you must first learn the *Etymology* of her Name, which, according to the *Legend*, is deriv'd from *Katha*; that is, says my Author, *All*, and *Ruine*, which signifies a falling down; because *all* the Devil's Edifice fell down in her: So that *St. Katharine* was form'd by a corruption of the Word from *St. Katharuine*. I hope this will please you who are a Lover of *Etymologies*.

You must know, in the second place, that this Saint, while she liv'd at her House in *Siena*, was frequently visited by *Christ*, *in propria personâ*, who after he had for some Years entertain'd a holy and intimate correspondence with her, at last marry'd her according to the usual Form of Matrimony, and wou'd have his Wedding solemniz'd with a great deal of Ceremony. He made a Present to his Bride of a Gold Ring set with a Diamond between four Pearls. He invited his Mother to the Feast, with *St. Peter*, *St. John*, and *St. Dominic*, and order'd King *David* to entertain 'em with some Tunes on his Harp. I read this Story at *Rome* in a Description of the Church of *St. Katharine in Strada Giulia*, and I have seen the Picture of it in several places. At *Siena* they shew'd me the Saint's Chamber, and the very Window thro' which *Christ* was wont to enter, when he design'd to visit her *incognito*.

A Painter coming by chance into *St. Dominic's* Church, where she lay entranc'd, made bold to draw her Picture, without Leave ask'd or given. They shew'd me this Image, and assur'd me that it wrought abundance of Miracles, and that it has a singular Virtue to drive away Devils, when 'tis presented to such as are possessed with 'em.

\* Ann. 1367.  
A great part  
of the Tower  
of this Church  
was beaten  
down by  
Lightning.

You know, without doubt, that it was this Saint who gave the fatal Blow to the *Scotists*, in their Controversie against the *Thomists*, concerning the immaculate Conception of the *Virgin*. For, besides several Arguments which they alledged to confirm their Opinion, they produc'd a Revelation of St. *Bridget's*, which had almost put their Adversaries to silence; but as ill luck wou'd have it, up starts St. *Katbarine* in the very nick, with a contrary Revelation, declaring positively, That the *Virgin* was conceiv'd in Sin as well as other Women; and therefore she has been ever since as much slighted by the *Scotists* as she is honour'd by the *Thomists*.

There is a good *Cittadel* at *Siena*, and fifteen or twenty square *Towers*, like those at *Viterbo*. The *Tower* call'd *Mangiana* is particularly taken notice of by some for its extraordinary heighth, but they are only such who never saw any other that make this Observation.

It appears by  
several Medals  
that such She-  
Wolves were  
often set up  
in the Towns  
that were  
made Roman  
Colonies

The City of *Siena* bears for Arms the famous *She-Wolf* giving Suck to the Royal Twins; and the same Animal is represented in several places on a Column. This proceeds from the fabulous Relations of some Authors, who pretend that *Siena* was built by the Children of *Remus*. The great Place is hollow like a Boat or Scallop-shell, and may upon occasion be fill'd with Water when any Fire happens in the City.

In our Journey from *Siena* towards the River *Arno*, we observ'd, that the farther we proceeded, the Country grew still more level and fruitful. About *Camiano*, *Granayola*, *Ponte d'Era*, and between *Pongibon* and *Pisa*, we found a second *Campagna felice*, where there is abundance of every thing, and the Ways are extreemly pleasant.

\* *Pongibon*.

\* *Poggi-benza* is only famous for its *Snuff*.

The

The present Season of the Year inspires all the World with Joy and good Humour; and this Month is every where particularly remarkable for Sports and Holy-days; but I never saw a more diverting Object than Troops of young Girls, who regal'd us with Dances and Songs on all this Road, tho' perhaps the Rarity of the Sex might in some measure contribute to heighten the Pleasure we took in seeing 'em. Five or six of the prettiest and best attird Girls of the Village meet together, and go from House to House singing, and wishing every where a *Merry May*. All their Songs consist of a great number of *Wishes*, which are commonly very pleasant; for they wish you may at once enjoy all the Pleasures of Youth, and of the blooming Season; that you may be still possessed with an equal Love, Morning and Evening; that you may live a hundred and two Years; that every thing you eat may be turn'd to Sugar and Oyl; that your Clothes and Lace may never wear old; that Nature may smile eternally, and that the goodness of its Fruits may surpass the Beauty of its Flowers, &c. And then come their Spiritual Wishes; That the *Lady of Loretto* may pour down her Favours upon you; that *St. Anthony of Padua* may be your Guardian Angel; that *St. Katharine of Siena* may intercede for you. And for the Burthen of the Song, after every Stanza, *A merry, merry May*.

I observ'd near *Certaldo*, according to the Advertisement you gave me, several Hills of Sand stuff'd with diverse sorts of *Shells*. *Monte-mario*, a Mile from *Rome*, is also full of 'em; besides, I have found some of 'em on the *Alps*, in *France*, and elsewhere. *Olearius*, *Steno*, *Camden*, *Speed*, and many other Authors, both ancient and modern, have taken notice of this *Phænomenon*;

*The Palace of the Signior, and that of the Picholomini built by Æneas Sylvius, deserve a Traveller's Observation.*

and I read with a great deal of Pleasure the Dissertation you sent me on this Subject: yet, since you desire me to deal plainly with you, I must tell you, that I am not of your Opinion as to the main.

If these Shells were the Remainders and an Effect of the Deluge, I wou'd willingly be inform'd why it did not rather leave 'em in deep Bottoms and Valleys, than throw up whole Mountains of 'em; and also, why they are so rarely found; for, it seems more agreeable to Reason, that they shou'd have been scatter'd more universally upon the Face of the Earth, and not gather'd into Heaps, as the few that are left are always found. I confess, 'tis not impossible that these Shells might be preserv'd ever since the Deluge, and therefore I will not insist on that Difficulty; only give me leave to tell you, that you seem to have a false Notion of the Waters of the Deluge: for, to give a Reason why those Shells, which you imagine to be *Sea-shells*, are found in the middle of the Land, you suppose that the Deluge was a Sea. But as for me, I conceive that the Water of that Inundation which fell from Heaven, and was consequently sweeter and lighter than Salt-Water, was not so thorowly mix'd and confounded with the Waters of the Sea, but that the one still preserv'd its freshness, and the other its saltness or bitterness, and each of 'em their particular Qualities. Which being granted, this Consideration alone will furnish us with Inferences (which I leave you to deduce) that are sufficient to destroy all your Conjectures.

Nor is it less in vain to have recourse to Winds, Storms, and Inundations for a Solution of this Mystery. The way of Eruption, by which the new *Vesuvius* or *Monte-nuovo* was form'd, is not,



I confess, to be altogether rejected; for such Hills as are compos'd of Mud, or Slime, and of Sandy Earth mix'd with Shells, and other Marine Bodies, especially in Countries subject to Earthquakes, may well admit of such an Explanation. But after all, I see no reason that shou'd oblige us to take so wide a compass for a satisfactory Solution of this *Phænomenon*; for, to give you my Thoughts of it in few Words, I think it may be easily comprehended, that the same Virtue and Properties by which Shells are generated in the Sea, may also form 'em in the Land, since there are Substances equally fit for their production in both, and all the Circumstances and means requir'd for their formation may be found in the latter as well as in the former. I will not enter into a nice enquiry, whether they are form'd by *Vegetation*, or to use the Phrase of some Authors, by *Intus susception*, almost after the same manner as Plants are suppos'd to be nourish'd; or by *Juxta position* and *Incrustation*, as *Bezoar* (whether *Fossile* or otherwise generated) is produc'd, or Stones grow in the Kidneys. But chuse which Hypothesis you will, and after you have diligently examin'd the Formation of Shells in those places which you call their natural Beds, it will appear, that the same account may be given of the Shells on the Hills of *Certaldo* as of those that are found on the Shore at *Leghorn*, excepting only those that are said to be generated with the Animals by the Seed in the Eggs.

I foresee one Objection which you will infallibly urge against me, if you be not prevented by a timely Answer. You will tell me, that Shells are inseparable from Fishes, Snails, or other such like Animals, for whose use alone Nature produces 'em, according to the common Axiom, That *Nature does nothing in vain.*

To

\* See the Nou-  
velles de la  
Republique  
des Lettres  
for Decem-  
ber 1686.  
See also Pare-  
us, and other  
Anatomical  
Writers.

To dispatch this pretended Difficulty without wandering from the subject of our present Controversie, I shall only put you in mind of those Shells that are sometimes found in the Kidneys, Imposthumes, and Stomach, of which we have such \* exact and late Accounts, that the Matter of Fact is undoubtedly certain: For if I shou'd ask you for what Creatures these Shells are generated, you must be forc'd to have recourse to some Distinctions of your Aphorism, which may be easily accommodated to my *Hypothesis*.

If you think to elude the force of these Instances, by saying, That a Shell in an Imposthume is a sort of Monster, from which we must not draw a general Conclusion; I answer, That I will neither dispute about Words, nor make too general Conclusions. If Shells in the Kidneys, or in Imposthumes, be call'd *Monsters* in your Dictionary, you may, if you please, bestow the same Title on those of *Certaldo*. Neither must you start new Difficultes, by comparing the multitude of these with the small number of those others; for if the Kidney were as big as a Mountain, and contain'd as great a Quantity of Matter fit for the formation of Shells, as the Hill of *Certaldo*, we shou'd doubtless find ten thousand Shells instead of one in that part of the Body; and ten thousand Monsters of the same Nature, form'd at the same time, in the same place, and by the same Accident, ought not to be reckon'd more than one.

I cou'd easily answer all your Objections after the same manner, but, for a further Illustration of my *Hypothesis*, I shall consider more particularly the word *in vain*, *Nature does nothing in vain*, 'tis true; but that Shells without Fishes are useles Productions of Nature, I deny. The variety of the Works of God in all his Creatures is universally acknowledg'd,

acknowledg'd, and the reason of it is plain. Thus those *Fossil Shells* that are found in the Heart of Stones and Marble, were not made *in vain*, tho' they never enclos'd a Fish, nor any other living Creature. The Stones call'd *Ammon's Horns*, were not form'd *in vain*, tho' they never grac'd the Forehead of a Ram. The *Tongue-like Stones*, or *Glossopetra's* of *Malta*, were not produc'd *in vain*, tho' they never wagg'd in the Mouth of an Animal. The same may be also said of the Stones call'd *Astroites*, *Belemnites*, *Dactyli Judæi*, and an infinite number of other variously shap'd *Fossils* resembling Plants, Fruits, Flowers, Animals, and Human Faces. And why then shou'd Nature be confin'd from sporting her self in the production of Shells, and at the same time suffer'd to act on all other occasions with an uncontroll'd Liberty, or, to speak more properly, with a perpetual and admirable Variety.

*Pisa*, the second City of *Tuscany*, Seat of an Archbishopric and University, and formerly a potent Republic, is situated on the River *Arno*, in an even and exactly level Plain. It is a great City, and once deserv'd the Name of a very lovely place. The Streets are large, streight, and pav'd with great Stones; and, generally speaking, the Houses are still well built. The *Arno* is navigable, twice as broad as the *Tiber* at *Rome*, and divides the City into two almost equal parts: 'Tis pity that so fine a place shou'd be so poor and ill inhabited; for the Grass is pretty high in several parts of it. This desolate Condition of *Pisa* is doubtless an Effect of the Miseries it suffer'd during its last War with the *Florentins*; for it was pillag'd and almost wholly ruin'd by those merciless Conquerors. And 'tis plain that the City of *Leghorn*, lately built in the Neighbourhood of *Pisa*, has robb'd it of a great number of its Inhabitants.

The

\* Or Calchaz.  
The German Journal for the year 1661 makes mention of a Turnip that exactly resembled a Hand; and of a Mushroom from which six half-bod'd Human Figures issu'd out.

PISA.

The structure of the *Cathedral* is not much unlike to that of the Church of *Siena*, but the former is greater than the latter, and much more advantageously situated in the middle of a fine Court or Yard. The *Baptistry* and famous *leaning Tower* are two considerable Buildings, in the same Court, about thirty or forty Paces from the Church, on each side of it, and in the same Line. It is overlaid with fine Marble, and of an uniform Architecture.

The *Baptistry* is round and arch'd, ending in a Cupola like St. Peter's Dome, or the Domes you have seen at *Paris*. There is an *Echo* here that magnifies a Noise extremely; and the sound of a Blow or Cry lasts as long in it as the tingling of a great Bell.

By an Inscription engrav'd on a Pillar in the Baptistry, it appears, that the Church was finish'd Anno

1153. The Baptistry is 180 Foot round. There was formerly a Pillar in the Baptistry, in which all the private Machinations against the State were discover'd, as in a Mirror. Rohan.

As for the *Tower*, some Authors are of opinion, \* Bonannus. That is was the \* *Mason's Fancy* to build it thus leaning; others say, That it does not really lean; but that the Eye is cheated by a secret and artificial Contrivance of the Architect: And there are some who pretend, That it seems to lean to all sides, according to the different position of the Spectator. But they are all equally mistaken, and in vain strive to find out a Mystery where there is none; for any reasonable and attentive Considerer will be easily convinc'd by his own Observation, without further Proof, that the Tower does really lean, and that its Inclination was accidentally occasion'd by the sinking of part of its Foundation. The height of this Tower amounts to One hundred eighty and eight Feet, and it has the Figure of a perfect Cylinder: The Platform or Balcony on the top is surrounded with Rails, from whence having

The Stairs that lead to the top of the Tower consist of 195 Steps.

ving let fall a Plummet on the Side that enclines most, after several Trials to the right and left hand, I found that my Lead touch'd the Ground exactly at the distance of fifteen Feet from the Foundation.

The Burying-place call'd *Campo Santo*, because of the Earth which the *Pisans* \* brought from the *Holy Land* in the Year 1228, is a kind of Cloyster, 190 Paces long and 66 broad, comprehending the breadth of the Portico's. It contains a great number of Tombs. Here I observ'd an ancient *Inscription* fix'd against the Wall, under one of the Portico's, which is a Decree of the City of *Pisa*, occasion'd by the Death of *Cæsar*, ordaining the People to wear Mourning a whole Year, and in the mean time to abstain from all Publick Divertisements.

I will not trouble you with a Description of the Garden of *Simples*, or of the Collection of Natural Curiosities in the School of Physick; for I cou'd not find any Rarities in 'em which I had not already seen in other Places.

The \* Knights of the Pope and Martyr St. Stephen have their Residence at *Pisa*. You are not ignorant that this is the Great Duke's Order, and that it was instituted by *Cosmo I.* in the Year † 1561. The Church of the Order is very full of Standards, Ship-Lanthorns, and other Spoils taken from the *Turks*; and over against it, in the Place, is the Statue of the Founder.

The Knights must be of Noble Blood, and born in lawful Wedlock. They vow Conjugal Chastity. Their Cross is like to that of Malta. Every one of 'em is oblig'd to say a hundred Pater Nosters, and as many Ave Maria's daily, and on certain occasions: they double the Dose.

*When they assisted Frederick the First, call'd Barbarossa, who took Jerusalem.*

*They wear a red Cross on a black Cloak, and a flame-colour'd Collar.*

*† On the sixth of August, after he had gain'd the Battle of Marston.*

Leghorn is Fourteen Miles distant from *Pisa*: LEGHORN. The interjacent Country is flat, and the Way lies for the most part through Woods of ever-green Oaks,

\* *St. Peter's*  
*d' Ingrade, or*  
*Al mare.*

*Oaks, Cork-Trees, and Wild Myrtles.* 'Tis said, that all these Forests were formerly cover'd by the Sea, which reach'd within three Miles of *Pisa*, to a place where there is now a great \* Church, at the entry of the Woods. They tell us, That one day, as *St. Peter* was fishing, there arose a Tempest, which drove him to this very place, where he was shipwrack'd. And they add, That he erected an Altar there, about which the Church was built by a certain Pope some Ages afterward. It would be needless to relate the rest of the Story.

Most of the  
 Painting was  
 done by Aug.  
 Tasso, a Na-  
 tive of Bo-  
 logna.

I have already told you, that *Leghorn* is a modern City; it is situated on a flat Ground, and surrounded with handfom Fortifications lin'd with Brick; the Streets are large, streight as a Line, and parallel; the Houses are generally of equal heighth, and almost all painted on the outside. The Harbour is not so well stor'd with Ships as several others, but the Trade of the Bank is very considerable. This is the only Sea-Port in the Dukedom of *Tuscany*, and the Station of the Great Duke's Gallies. There is a House built on purpose for the Slaves, or a kind of Hospital, in which they lye, contrary to the Custom of all other Places.

In our Journey from *Leghorn* to *Lucca* we were forc'd to pass a second time thro' *Pisa*, three Miles on this side of which we ascended the rugged Mountain of *St. Julian*, which divides *Tuscany* from the Signiory of *Lucca*.

#### L U C C A

*Lucca* is situated in the midst of a fertile Plain, which extends fifteen or twenty Miles, according to its various Dimensions, and is surrounded with very rich and well-inhabited Hillocks. The Fortifications of the City are pretty regular, and well lin'd, but their Foundations are almost level with

with the Plain. We walk'd round the Ramparts in one Hour, which is an Argument of the Smallness of the Town; but to make amends, it contains many great Houses, and exceeds *Pisa* in the Number of its Inhabitants.

Here they carried us to see the Palace of the Republick, where the \* *Gonfalonnier* lodges, with \* *Vexillifer*, his nine Counsellors call'd *Auxiani*. We were inform'd, that these Magistrates do also usually eat together in this Palace, while their Wives and Families in the mean time live at home. The State of *Lucca* is a Fief of the *Empire*, and under its Protection: The Government is purely *Aristocratically*; for the Sovereignty is lodg'd in the Council of Two hundred and forty Nobles, who are divided into two Bodies, which succeed one another every six Months, with the *Gonfalonnier* at their Head. The Office of this Chief Magistrate of the Republick is not unlike to that of the *Doges* of *Venice* and *Genoa*, save only in this respect, that he continues but two Months in the possession of the Supreme Dignity, by which he receives no other Advantage than the maintaining of his Table at the Publick Charge, during that time. He wears a Bonnet and Scote, with a Robe of Crimson Velvet, and has the Title of a *Prince*, tho' he is only styl'd *His Excellency*. He may be chosen again to the same Dignity, after an Interval of six Years; and his ordinary Guard consists of threescore *Switzers*.

From the Palace we enter'd into the *Arsenal*, where there is a considerable quantity of Arms for so small a State, and besides, they are kept in good order.

From thence we went to the *Cathedral*, to see the Chapel of the *Volto Santo*. 'Tis said, That *Nicodemus* having often attempted in vain to paint a *Crucifix*, the Angels that beheld his fruitless Labours,



bours, took his Pencil from him, and finish'd this Piece. They cannot give a positive Account how the Picture was first brought to the Church of St. *Fredian*, but they assur'd us, that it remov'd from thence to the Cathedral, and remain'd in the Air in the same place where they saw it, till they had built an Altar under it, on which it rested, and about which they afterwards built a magnificent Chapel. This Image does not work so many Miracles as several others; but every thing that it does, is wonderful in the highest degree. 'Tis the principal Object of the Devotion of these People, and they stamp it on their Coin with the Arms of the Republick.

*The Cathedral is dedicated to St. Martin.*

You may easily imagine that this Crucifix met with a very kind Reception at the Cathedral; yet 'tis hard to divine the Reason why it prefer'd St. *Martin* to St. *Fredian*, since 'tis certain that this City was much more oblig'd to the latter than to the former. The number of the Favours and good Offices it receiv'd from him, is almost infinite; but his saving it from the Inundation of the *Serchio*, deserves to be particularly remember'd. One day, when St. *Fredian* was at *Lucca*, the River began to swell prodigiously, and threatened the City with a dreadful Inundation; but the holy Man commanded it immediately to change its Course, and to follow him without murmuring whithersoever he should conduct it; and his Orders were instantly obey'd, to the great Joy and Astonishment of all the People.

*The River is at present two or three Miles distant from Lucca.*

In the same Saints Church there is a Marble Table seventeen Foot long, about six and a half broad, and fourteen Inches thick, the Story of which is contain'd in the following Inscription. *O quisquis legis, lapis es, ni lapis hic te moveat in admirationem & cultum D. Frediani, qui templo huic construendo, molem hanc in montibus ad quartum lapidem*

*dem nactus, viribus impar, sed spiritu fervens, micæ facilitate manibus, humerisque suis & Canonorum, in plastrum binis indomitis vacculis trabendum impositum, sexto salutis sæculo, hac in Aede statuit sacrum Monumentum.*

In the same Church we took notice of a Tomb-stone with these Words inscrib'd upon it, *Hic jacet corpus Sancti Riccardi Regis Angliæ: Here lies the Body of St. Richard King of England.* I cannot imagin who this Royal Saint should be; \* Richard I. if my Memory does not deceive me, \* *Sirnam'd* dy'd in France of a Wound, after his return from Cœur de Lion. his Voyage beyond Sea, and was interr'd in the Abbey of *Fontevrault*. Richard II. was dethron'd by the Parliament and the Duke of *Lancaster*, and afterwards stabb'd at *Pomfret*, from whence his Body was carried first to *St. Paul's*, then to *Langley*, and at last to *Westminster*, where his Tomb still remains. And Richard III. who was no more a Saint than his two Predecessors of the same Name, but rather a very wicked Man, was slain at *Bosworth* in *Leicestershire*, and buried in the City of *Leicester*. Besides, I do not remember that ever there was a King Richard in England before the re-union of the *Heptarchy*. So that this Epitaph puzzl'd us all. However, I will not at present entertain you with our Conjectures concerning it; but you will do us a singular Pleasure by communicating yours to us.

I cannot forbear relating to you the Story of our Lady of *St. Austin's*, for perhaps you never heard of a more pleasant Trick plaid by an Image. A certain Soldier having lost considerably at Dice, fell into a rage, and at last laid the blame of his ill Fortune on our Lady, who was then plac'd against the Wall of the Court of Guard; and after he had call'd her a thousand hard Names, to crown his Insolency, he threw a Stone at her,

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which

which was levell'd directly againſt the Head of the little *Jeſus*. But our Lady perceiving the Danger, prevented the Blow, by tolling her Child ſo nimbly from her right Arm to her left, that he receiv'd not the leaſt hurt.

To preſerve the Memory of this Event, the little *Jeſus* ſtuck ſo cloſe to his Mother's left Arm, that ſhe could not with all her ſtrength bring him to his former place; ſo that ſhe was e'en forc'd to let him have his Humour, and he remains upon her left Arm to this very day, which is look'd upon as an undeniable Argument of the Truth of the Story, by the devout Pilgrims who come to viſit this Image. To make an end of the Story, the Earth open'd on a ſudden, and ſwallow'd up the impious Soldier. The Hole is ſtill there, and theſe charitable *Devotees* are very careful to admoniſh inquiſitive Strangers not to come near it, becauſe it is, in their Opinion, the very Mouth of Hell: but certainly ſuch a dangerous Place ought to be rail'd in.

\* Calendrini,  
Burlamachi,  
Turretini,  
Micheli, and  
ſome others.

You are not ignorant that ſeveral noble \* Families of *Lucca* retir'd to *Geneva*, about the time of the Reformation.

#### PISTOYA.

The Country between *Lucca* and *Florence* is fertile and well cultivated. *Pistoia* is in the middle, twenty Miles diſtant from each of 'em. This is a very poor and deſolate City, eſpecially ſince it loſt its Liberty; for tho' it can make a ſhift to live on the Fat of the Land, it can never grow rich without Trade, of which it is wholly deſtitute. It is bigger than *Lucca*; its Streets are large and ſtreight, and the Remainders of its ancient Beauty are ſufficient to convince us, that it was formerly a pretty fine City.

The Inhabitants of *Pistoia* have a particular Veneration for St. *James*, becauſe they were formerly

merly assisted by him, and have still a great number of his Relicks. He has a Chapel in the Cathedral, where I observ'd a Prayer directed to him, in which he is call'd the *First or Chief of the Apostles*; *Tu qui primatum tenes inter Apostolos, imo qui eorum primus, &c.*

*The Altar is cover'd with Plates of Silver, and surrounded with Lamps of great value. Citta*

Pistoyese, chiare case, obscure Chiefe. *The City of Pistoya has light Houses, and dark Churches.*

Some think the Factions of the *Guelphs* and *Gibelins* were so call'd from *Gulf* and *Gibel*, two Brothers, and Gentlemen of *Pistoya*, of whom the elder espous'd the Quarrel of Pope Gregory the Ninth, while the second asserted the Interest of the Emperor *Barbarossa*. But I should rather embrace the Opinion of those who derive the Names of those Factions from the illustrious and potent † Families of the *Guelphs* and *Gibelins*, who were at enmity with one another, long before their Jealousies and Animosity were rais'd to the utmost height, by their declaring, one for the Emperor, and t'other for the Pope.

† *About the Confines of Italy and Germany.*

The above-mention'd *Etymologie* of St. *Katherine* will, I'm afraid, appear so ridiculous to you, that you will perhaps be tempted to suspect I invented it; but I assure you I took it from the famous *Golden Legend*: and both to clear my self of such a Suspicion, and to divert you after so long a Letter, I shall subjoin some other *Etymologies* of the same stamp, which I read not long ago, and remember very exactly.

*See Maimb. of the Decaden. of the Empire l. 5.*

To begin with St. *Christina*, my Author tells you, That her Name signifies \* *Ointe de Craime*, \* *Anointed because she had the Balm of sweet Odour, and the Oil of Devotion.* Would you not have discover'd this rare *Etymologie* at the first glance?

Damian, he proceeds, had his Name from † *Main* † *The Hand of de Dieu, because he wrought divinely.* *Beatrix is an God.*

\* Blessed and  
Sad.

*Abridgment of* \* Benoitte and Triste. Martin was so call'd, because he kept the Field of Battel against Vices; or, as one should say, Ung des Martyrs, des Martyrs ung, d' Martyrs in, Martyrin, Martin. And is not this as plain as the Derivation of

† See Menage † Equus from *Alfana*, or Lackey from *Verna*?  
& Bouhours. George comes from Ge, or Earth, and Orge, Barley,

\* A Cultivator that is, \* Cultivateur d'Orge. Siphorian is deriv'd of Barley.

from Symphony, for he chaunted the sweet Tunes of Virtue. Maurice comes in a streight Line from Amen and Cis, that is, Vomiting hard, and Us, which signifies Councillor, or Hasty. Vomiting, by reason of his throwing off Superfluities; Hard, because he endured Torments; Counsellor, because he admonish'd the Knights his Companions; and Hasty, from the Ardour of his Zeal. This is as clear as a Sun-beam. S. Gorgonian is originally deriv'd from Gorgos, which signifies Subject; or from Gonos, that is, an Angel, and Denan, which is interpreted Fruit; for he was Subject to God without Angel, and was afterwards made New Fruit by Martyrdom. Alexis is as one should say *issant de Loy*, issuing out of the Law; for he issued from the Law of Marriage to preserve his Virginity. Jerome comes from Norma, a Rule; Cecilia, from *Lis du Ciel*, the Lily of Heaven; Cyprian, from Cypris; Saturnian, from Saturare nuce, because the Pagans and Heathens glutted themselves with his Torments, as the Crow gluts her self with devouring Nuts. When you have a mind to a second Service, my venerable Legend will furnish you with a plentiful one; but I believe you have enough at present. I am,

S I R,

Florence, May 17.  
1633.

Your, &c.

LETTER

## LETTER XXVIII.

S I R,

I Would not neglect the occasion of writing to you the day after our Arrival at *Florence*, tho' I could not then give you any Account of this fine City. We have seen so many Things in it since, that my Journal would furnish me with sufficient Matter for a Volume. But, in pursuance of my wonted Method, I shall in the first place give you a brief Description of it, and afterwards proceed to communicate some particular Observations, which perhaps will be new to you.

*Florence*, the chief City of *Tuscany*, Seat of an Archbishop, and Residence of the Great Duke, is FLORENCE  
*the Fair.*  
 situated on the River *Arno*, as it were in the middle of the *Arena* or bottom of an Amphitheater. At the distance of four or five Miles, excepting only the Side that looks towards *Pistoja*, it is surrounded with very fertile Hillocks, which rise insensibly, and by degrees unite themselves to the high Mountains. The vast number of Houses which cover both the little Hills, and the inter-jacent Plain, make a very delightful and admirable Prospect. If from one of the Towers of *Florence* you took a View of this large Bottom, so full of Villages and Houses of Pleasure, you wou'd think it were an almost infinite Continuation of the Suburbs of the Town; and it may be justly said, that this rich and delicious Valley is the best inhabited Place in the World.

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I was

I was inform'd by a curious and exact Person, that the Walls of this City are just Fifteen thousand two hundred and forty *Brasses* or Fathoms in compass; and that the River *Arno*, which runs thro' it, is Five hundred Fathoms broad; so that reckoning the double Breadth of the River, with the Circumference of the Walls, the Circuit of *Florence* amounts in all to Sixteen thousand two hundred and forty Fathoms. Three of these Fathoms make exactly Five Feet and eight Inches *English* Measure; and consequently Sixteen thousand two hundred and forty Fathoms amount to Thirty thousand six hundred and seventy five Feet, which you may reduce as you think fit. The City is pretty round.

The same Person assur'd me, that *Florence* contains within its Walls Eight thousand and eight hundred Houses, Sixty thousand Souls, Two and twenty Hospitals, Eighty and nine Convents, Fourscore and four *Fraternities*, a Hundred and fifty two Churches, Eighteen Halls or Galleries belonging to Merchants, Seventy and two Courts of Justice, Six Columns, Two Pyramids, Four Bridges, Seven Fountains, Seventeen *Places* or *Courts*, and a Hundred and sixty publick Statues. The Streets are pav'd with large pieces of a greyish Stone, call'd *Pietra forte*, which is brought from the neighbouring Quarries. A good number of the Houses are built with the same Stone, and many of 'em are extraordinarily large and beautiful. And even there are some who pretend, that the *Florentine Palaces*, to speak after the *Italian* manner, are the handsomest Structures in *Italy*.

\* Near the great Gate of this Palace

The \* *Palace Pitti*, where the *Great Duke* lodges, is a magnificent Building, and extoll'd beyond there is a large Magnet or Load-stone, which was spoil'd by the Fire. Spon says that it weighs 5000 pounds.

measure



measure by the People of the Country. Yet I observ'd one Fault in it, which is the littleness of the Court with respect to the Building: You will be of the same Opinion, after I have told you, that the heighth of the Palace to the Cornish of the third Order amounts to a Hundred and twenty two Feet, and yet the Court is but a Hundred and sixty Foot long, and a Hundred and forty broad; so that you cannot chuse a Place in all the Court to view the Palace, without lifting up your Head in a very troublesome manner.

Before we enter'd into the old Ducal Palace, *The four Statues of white Marble on the Bridge of the Trinity represent the four Seasons.* where all those rare and precious Things are to be seen that make so great a noise in the World, we took a view of the Statues in the Place or Court. I shall only name these following; the *David*, by *Michael Angelo*; the *Judith*, by *Dona-*  
*telli*; the fair *Sabin* Woman violently carried away, by *John* of *Bologna*; the *Perseus* of Brass, by *Cellini*; the *Hercules* and *Cacus*, by *Bandinelli*; and the Brass Statue on Horseback of *Cosmo* I, by *John* of *Bologna*. These are all admirable Pieces. The three *Basso-relievo's* on the Pedestal of the last-nam'd Statue represent *Cosmo* I. kneeling before the Pope to † receive from him the Title of *Great Duke*; the same Prince making his Publick Entry into *Florence* in a kind of triumphal Chariot; and the Ceremony that was solemniz'd when the Senate of *Florence* resign'd the Sovereign Authority to him, by investing him with the Ducal Dignity.

The great Gallery of the Palace is almost Four hundred Foot long, the Cieling is painted; and we walk'd between two Ranks of Statues and Busts, which are almost all Antique Pieces. On the top, against the Wall, are Pourtraictures of the ancient Philosophers on one side, and those of famous Captains on the other.

*"The Characters  
on the Hem of  
his Gown are  
thought to be  
of the ancient  
Hetruscan  
Language. It  
is a very fine  
Statue.*

Among the most beautiful and rare Statues they made us observe in the first place that of Brass, which is \* cloath'd and thought to be *Scipio's*; the *Leda* receiving *Jupiter's* Embraces with a pleasure mix'd with shame; the antique *Bacchus*, accompanied with a Copy by *Michael Angelo*, not inferior to the Original; the *Julia*, Daughter of *Augustus*; the *Pomona*, the *Venus*, the *Diana*, the *Apollo*, another *Bacchus*, the Peasant striking a Boar, the Busts of all the Emperors to *Galienus*, and especially those of *Adrian*, *Pertinax*, and *Severus*.

From this Gallery we pass'd thro' several Chambers full of Rarities. I observ'd in the first a branch'd Candlestick of great Pieces of *Amber*, a fair Column of Oriental *Alabaster*, a *Rhinoceros's* Horn of an unusual bigness, many *Basso-relievo's*, and other antique Sculptures, Medals, Idols, and Sepulchral Lamps; Stones, Minerals, and other natural Curiosities.

*Here they us'd  
formerly to  
show an Iron  
Nail, one half  
of which, they  
pretended, was  
chang'd to  
Gold; but they  
have left off  
exposing it, since  
'twas disco-  
ver'd that the  
Miracle con-  
sisted wholly in  
the Sodering.*

In the second there is nothing but Pictures. The third is call'd the Chamber of *Mathematicks*, where among other things there are Globes, and a Sphere which contain seven Foot in diameter. The fourth is hung with Pictures, which exceed those of the second; besides which, I took notice particularly of a Cabinet of *Ebony*, with its Ornaments of *Amber*, *Ivory*, and *Precious Stones*; the great rough *Emerald* rooted in its Rock; and the Platform of *Leghorn* describ'd on a Table of *Lapis Lazuli*. The Pictures of Illustrious Persons of the present Age, are the principal Ornaments of the fifth Chamber. Among the Generals of Armies and great Captains, I observ'd three Englishmen, *Cromwell*, General *Monck*, and the late Earl of *Offery*, Son to the present Duke of *Ormond*. In the sixth there are a Hundred thirty and seven Pictures of the most famous Painters, done by them-

themselves. The *seventh* is adorn'd with Vessels of Porcelain. And the five following are full of an amazing Number and Variety of Curiosities. They contain also great Store of Arms of all Fashions, and of all Countries, among which we took notice of a Musket with a Golden Barrel. Here is also the great *Magnet*, which us'd formerly to lift up Fifty Pounds of Iron, but at present its Vigour is much diminish'd: And the \* *Horse-tail*, which is twenty Foot long, may be justly reckon'd among these Curiosities.

*This Horse  
was presented  
to the last  
Great Duke*

The most precious and valuable Rarities are kept in the Octogonal Room, call'd the † *Tribune*, which is twenty Foot in diameter, and is cover'd with an arch'd Dome. The Floor is pav'd with several sorts of Marble artificially laid together; the Walls are hung with Crimson Velvet, beautified with an infinite number of rare Ornaments; the Windows are of Crystal; and the inside of the Dome is overlaid with Mother of Pearl. Nothing is admitted into this Place, but what is of great Value and exquisite Beauty. You have doubtless read, in *Tavernier's Travels*, the Description of that lovely \* *Diamond* which justly claims

*by the late  
Duke Charles  
of Lorrain.  
† Built by  
Buontalenti.*

the first Rank among the Jewels of this Cabinet. Among other Rarities, these deserve to be mention'd: an antique Head of *Julius Caesar*, of one entire Turquoise, as big as an Egg; a Cupboard full of Vessels of Agat, *Lapis Lazuli*, Cornelian, and Chrystal of the Rock, the whole garnish'd with Gold and fine Jewels; a large Table and Cabinet of inlaid Work, wholly compos'd of Oriental Jasper, Chalcedony, Rubies, Topazes, and other Precious Stones, admirably well wrought; a Collection of very rare Medals; a prodigious number of antique Pieces of carv'd and engrav'd Work, very entire, and extremely well kept; select Pictures, or, to speak more properly,

*\*This Diamond  
weighs a hundred thirty  
and nine Carats and a  
half. 'Tis pity  
says Tavernier, that the  
Water or Lustre of it approaches to a  
Citron-colour.*

perly, Master-pieces of the most excellent Painters; Six *Græcian* Statues, unconceivably beautiful; Two Men wrestling; the Peasant whetting his Bill, and at the same listening to *Catiline's* Conspiracy; a *Faunus*; a sleeping *Cupid*; a *Venus* six Foot high, and another smaller by a Foot, both of white Marble.

You will quickly know the last, when I have told you, that it is the famous *Venus* of *Medicis*. It must be acknowledg'd, that this is the most charming Body, and the finest Piece of Workmanship in the World. The Head of this incomparable Statue is turn'd a little towards her left Shoulder; she holds her Right Hand before her Bosom, but at some distance; and with the other Hand she covers the Part which Ladies blush to discover, which she does also without touching it. She bows down gently, and advances her Right Knee, as it were to hide herself better if she cou'd. That decent Bashfulness which is so becoming an Ornament of the Fair Sex, with a spotless Modesty and Chastity are painted on her Face, and accompanied with a Sweetness, Beauty, Delicacy, and Air of Youth, that are altogether inexpressible. She wants nothing but Voice and Colour. Her round and tender Arm cleaves insensibly to her lovely Hand; her Neck is admirable; and, to conclude, this rare Master-piece is a perfect imitation of the fairest Nature.

From this Palace we pass'd thro' a little Gallery of Communication to the ancient Palace of the Republick, where we saw the Furniture of the Wardrobe, and the rich Coach that was made for the Solemnity of the Great Duke's Marriage. The great Hall of this Palace is a Hundred seventy and two Foot long, and Seventy four in breadth.

The

*On the Basis,  
which is of the  
same piece of  
Marble with  
the Statue, these  
are written,*

ΚΛΕΟΜΕ-  
ΝΗΣ Α-  
ΠΟΛΛΟΔΟ-  
ΤΟΥ ΑΘΗ-  
ΝΑΙΟΣ Ε-  
ΠΙΘΕΣΕΝ.

*Made by Cle-  
omenes, Son  
of Apollodo-  
rus the Athe-  
nian.*

II.  
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The Venus of Medicis



The Cathedral is a very large and stately Building tho' several parts of it are of a *Gothick* Architecture. It is all cover'd over on the outside, and pav'd throughout with polish'd Marble of several Colours. Its length amounts to four hundred and ninety feet, and its height to the top of the Cross on the Globe, to Three hundred and eighty. 'Tis impossible to be weary of viewing this noble Structure; but 'tis pity that it has not a Frontispiece.

The finest Statues in this Church are, the *St. James*, by *Sanfavin*, against one of the Pillars which support the Dome; the *Adam* and *Eve* behind the great Altar, by *Bandinello*; the Statue of *God the Father*, the *Dead Christ*, and the Angel supporting him, on the same Altar, and by the same Hand. Criticks find fault with *Eve*, because she is of greater stature than her Husband.

The Painting in the Dome represents the *Resurrection*, and is the Work of *Fred. Zuccherò*. It is highly esteem'd, tho' the Painter is blam'd for representing his Rising Bodies cloth'd, and of different ages.

But we observ'd a more considerable Fault, that we may believe some People in a Picture in the same Church, which nevertheless was made by *Paul Uccello*, a very skilful and celebrated Artist. He has painted a \* General of an Army on Horseback, and has made the Horse rest on the two Legs on the same side, while the other two are in motion: Such a Mistake, say they, might be excus'd in a *Venetian*, who was never out of that City, where Horses are as great Rarities as Elephants.

The Pieces of *Moses* and *Aaron's* Rods are two of the most curious Relicks in the Cathedral, tho' they seem to be of doubtful credit, since both the entire Rods are said to be at *St. John de Lateran*.

The

\* *J. Acutius an Englishman General of the Florentin Forces.*



The Steeple is very near the Church, which is a square Tower a hundred and eighty foot high, overlaid with square pieces of red, white, and black Marble, and adorn'd with several Statues. The old bald Man, by *Donatelli* is an excellent Piece. 'Tis said that Sculptor preferr'd his *Zuccon* before all his other Works, for that Figure represented one of his Friends, and really merited a particular Esteem.

The *Baptistry* is lin'd in the same manner as the Church, and its Structure is almost like to that of the *Baptistry* at *Pisa*; 'tis believ'd that it was formerly a Temple of *Mars*. After the Alterations that were made in it, when the Cathedral was built, it was appointed to serve for a *Baptistry*, and dedicated to St. *John Baptist*. The *Mosaic* Work on the arch'd Roof is much valu'd; and among the Statues contain'd in this Temple, the *Magdalen* of Wood, by *Donatelli*, is particularly esteem'd. But the most admir'd Pieces are, the three brazen Gates, adorn'd with *Basso-relievo's* representing some sacred Histories. That on the Back-side, with this Inscription, *Andreas Ugolini de Pisis me fecit 1330.* is the least considerable, the other two are singularly beautiful. They never forget to tell Strangers, that *Michael Angelo* thought he could not admire 'em sufficiently, and esteem'd 'em worthy to be the Gates of Heaven.

*Dum cernit valvas aurato ex aere nitentes  
In Templo Michael Angelus, obstupuit.  
Attonitusque diu, sic alta silentia rupit,  
O Divinum Opus! O Fanua digna Polo!*

Near the  
Church of the  
Trinity there is  
a fair Column

of *Porphry*, which supports a Statue of Justice greater than the Life. 'Tis said, that this Column was formerly in the Pantheon, and that it was given by the Pope to *Cosmo I.* *Gal Guald. Prior*. There is a Proverb at *Florence*, which says, That Justice stands so high that none can reach it.

In

In the Court opposite to the middle Gate of this Baptistry, there are two Columns of Porphyry chain'd together, tho' they stand at some distance from each other. The story says, That the *Florentines* having assisted the *Pisans* to conquer some part of the Isle of *Majorca*, ask'd two Pillars, which they found among the Spoils of the Enemies. Some add, That the *Pisans* being loth to part with these Monuments, but not daring to refuse 'em to their Allies, spitefully tarnish'd their Lustre in the Fire, and sent 'em in that condition cover'd with Velvet. But this Circumstance is deny'd by others.

I had almost forgot to mention the other Column which stands not far from the former: It was set up for a Memorial of a pretended Miracle which happen'd in that place, when the Body of *St. Zenobius* was remov'd from *St. Lawrence's* to the Cathedral. His Shrine, says the Tradition, touch'd by chance the Trunk of a dry \* Tree which lay there, and immediately the Tree blossom'd, and put forth both Flowers and Fruit; I have forgot the rest of the Story.

*They shew a Crucifix that was made of the Wood of this Tree, at Sta Maria Nipotecosa.*

*St. Lawrence's* Church is very large and rich; and I may venture to say, without being guilty of a *Hyperbole*, that the famous Chappel, on which they have wrought so long, and with so much assiduity, will, when finish'd, be the finest Edifice of that nature in the World. I dare not undertake to describe it, but I cannot forbear to give you some Idea of it.

This magnificent Chappel is very large and high. In the middle of each Face of the *Hexagon* there rises a double Pilaster of Jasper, with a double Chapter of Brass gilt, the Base being also of the same matter. On the Pedestal of each Pilaster there are several Emblematical Figures compos'd of Precious Stones joyn'd together

\* 'Tis said, that  
each Pillow cost  
Sixty thousand  
Crowns.

gether with all the Art imaginable. In the six  
Angles there are six stately Tombs of Porphyry,  
Oriental Granate, and some other of the most  
precious kinds of Marble. On each Tomb there  
is a great \* Pillow of Jasper enrich'd with divers  
sorts of Jewels, and on each Pillow a Crown,  
which is yet a great deal richer. The Pedestal  
or Base that supports the Tombs, is overlaid with  
Porphyry and Chalcedony, on which will be en-  
grav'd the Epitaphs of the Princes for whom these  
Tombs are design'd. Their Statues of Brass gilt,  
twice as big as the Life, will be plac'd in the Ni-  
ches of black Marble, that are already prepar'd  
in the Wall over the Tombs. The inner Roof of  
the Dome will be of pure *Lapis Lazuli*, with Ro-  
ses and other Ornaments gilt. All the rest of  
the Walls is lin'd in Compartment with fine A-  
gats, rare Granates, Onyxes, and all sorts of Stones  
that are esteem'd precious; each Pannel being  
divided into squares, and embellish'd with other  
Ornaments of Copper gilt. The Altar will sur-  
pass all the other parts of this admirable Structure;  
and to comprehend the Beauties of 'em all, your  
imagination must rise higher than my imperfect  
Description is able to carry it.

*It is Fourſcore  
Braſſes or Fa-  
thom in length,  
and Twenty in  
breadth. The  
Fathom in Flo-*

*It is Fourſcore Fathoms in length, and Twenty in breadth. The Flo-  
rence of equal to two Roman Feet; and the Roman Foot is ſhorter by ſix Lines than the Engliſh. See the Inſtructions to a Traveller, at the end of this Volume. In this Library there is a Manuſcript Virgil, of the Age of Theodoſius. There is alſo a large Greek Manuſcript, containing the Chyrurgie of the Ancients, of Hippocrates, Gaen, Aſclepiades, Bichynus, Apollonius, Archigenes, Nymphodorus, Heliodorus, Diocles, Rufus Ephelus, and Apollodorus Citienſis; with the manner of curing Diſlocations deſcrib'd in Figures painted on Vellum. This is a great Treafure, being the only Work of this nature now known to be extant. Spon.*

*Cæsarius,*

*Cæſarius*, having receiv'd expreſs Orders from the Great Duke not to communicate it to any perſon whatſoever. But you may inform our Friend, that *M. Magliabecchi* poſitively aſſur'd me, that the Paſſage cited by *Martyr* is contain'd word for word in that Manuſcript.

We went alſo to the Church of the *Holy Croſs*, principally to ſee the Tomb of *Michael Angelo*; which is certainly a very conſiderable Monument; tho', in my opinion, not altogether ſuitable to the Merit of ſo great a perſon. In the Chapel belonging to the Family of the *Zanbini*, in the ſame Church, we obſerv'd on the Altar a Picture by *Angelo Bronzini*, in which *Chriſt* is repreſented delivering the Souls of the Fathers; among whom there are many Female Spirits that appear too gay and airy for an Altar-piece. And even ſome ſay, That ſhe who bears the Name of *Eve*, is the true Reſemblance of the Painter's Miſtriſs. They add alſo, that the Figure of a Man at the right corner of the Picture below, looking ſtedfaſtly upon the pretended *Eve*, is *Bronzini's* own Face. This puts me in mind of *Pinturicchio*, who, in the *Vatican*, painted Pope *Alexander* the Sixth proſtrate at the Feet of *Julia Farnefe*, under pretext of making him adore the *Virgin*.

Among the holy Rarities we obſerv'd in the Churches, beſides the Rods of *Moſes* and *Aaron*, which I mention'd before, I ſhall only name the Hood *St. Francis* wore when he was ſtigmatiz'd, which is to be ſeen in the Church of *All-Saints*. Two of *Judas's* thirty pieces of Silver which are preſerv'd in the *Annunciata*, and the Crucifix that ſpoke to *St. Andrew d'Urfini*, which is in the Church of the *Carmelites*.

\* The Monks of *St. Mark* make excellent Balſams, and prepare all manner of Perfumes: We bought ſome of 'em, and had ſometimes the pleaſure

*See what is ſaid of the Perfumes that are ſold at Rome, in the Inſtructions to a Traveller.*

pleasure to walk in their Cloysters and odoriferous Gardens, where we breath'd nothing but Oranges and Jeseins: But the truth is, there is not any part about *Florence* that is not altogether charming. The *Great Duke* has several fine Houses, of which we only saw *Poggio Imperiale*, and *Pratolino*. These are very pleasant places; and I may even venture to say they have Beauties that are not common. But the magnificency of Gardens and Waterworks is advanc'd to such a height in *France*, that the best way to save the Credit of *Frescati* and *Pratolino*, is to pass over in silence all their pretty Wonders that were formerly so highly extoll'd.

We visited also the *Arsenal*, and the *Cittadel* of *St. John Baptist*, which is a strong place, and kept in good order. But the two Forts of *Belvedere* and *St. Miniato*, are in a manner wholly neglected.

The *Great Duke* has diverse *Nurseries* for several sorts of Animals. *Villani* relates, That in the year 1331, two young Lions were cubb'd at *Florence*, who liv'd to grow great: The same Author writes, That at another time a Lion made his escape out of his Holé, and terrified the whole City; that having met a young Child, whom he lifted up between his Paws without hurting it, the astonish'd Mother ran with Cries and Tears to the ravenous Animal, who looking stedfastly upon her, restor'd the Child, without offering the least Violence to either of 'em.

*In the Hospital ad Scalas there is the Tomb and Epitaph of a human Monster, who had two Heads and four Hands on one Body. This double man (nam'd Peter and Paul) had different Affections. One of the Heads wept, while the other laugh'd; and slept while his Companion was awake. This Monster liv'd Twenty years and twenty days.* Schrader.

I must not conclude this Letter without mentioning those Stones found on the Mountains near *Florence*, which being saw'd thro' the middle, and afterwards polish'd, some of them represent several

ral sorts of Trees, and others are mark'd with the Figures of Towns and ruin'd Castles. *Kircher* calls the former *Dendrites*, from the Images of Trees that appear on 'em; and the same Author makes several curious Remarks on this occasion, which I will not insist upon in this place, since doubtless you remember 'em as well as I.

There is one thing more which I must not forget to tell you; for tho' *Florence* is certainly one of the finest Cities in the World, and has the advantage of a most delicious situation, yet it must appear a very sad and melancholy place to those who are accusom'd to enjoy the Pleasures of Society. Sir ——— *D.* who, you know, has resided here for several years, is not able to express his uneasiness under the intolerable Constraint and eternal Ceremonies of this place, and particularly exclaims against the Invisibilty of the beautiful Sex; and indeed, these Customs can never be endur'd by any but such as are accusom'd to 'em from their Infancy.

I am,

*Florence, May 23.*

S I R,

1688.

Your, &c.

## LETTER XXVIII.

S I R,

WE could not find one Litter at *Florence*, to carry us to *Bologna*; I know not by what Accident the whole Country was cover'd with a Deluge of Monks, who took up all the easie Carriages. We had two days Journey to make thro' a very rough and mountainous Country; 'tis true,

O

'tis

'tis not impassable in a Calash, but we should have been oftentimes forc'd to alight and walk afoot, and therefore we resolv'd to make use of Horses.

The Way between *Florence* and *Bologna* is a perpetual Chain of the *Appennine* Mountains; the highest we met with in our passage is call'd *Monte Juovo*. The Country, generally speaking, is barren and desert, only the Valleys of \* *Scarperia*,

\* On the third of July 1642, this little Town was destroy'd by an Earthquake. Schrad.  
† *Fiorenzola* was built by the

Florentins, An. 1332. Villani writes, That they laid the Foundations of it under the Ascendant of the Sign *Leo*, that it might become a potent and durable City: But he adds, That these Precautions were very unsuccessful. Some think this is the *Fidentia* of the Ancients.

and † *Fiorenzola* deserve a somewhat better character: The first of these places is famous for Cutler's Work, where for five or six pence you may buy a Knife, with a dozen of Blades to one Handle; and you may have some of all prices.

\* They call this Fire *Fuogo del legno*.

*Kircher* says he observ'd, that towards the Village of *Pietra-mala*, the Air sparkles sometimes during the Night. And, \* near the same Village, I took notice of another Appearance, which seems to be extremely curious. In the middle of a hard and stony way, where there is no cleft or opening to be seen, there arises continually a flame, which is as pure as that of a dry Brush. 'Tis extinguish'd by extraordinary Rains, but, immediately after, it breaks forth with greater violence than before. Ordinary shows serve only to irritate it, and render it more bright and lively. I shall perhaps find an occasion to entertain you with a larger account of this *Phænomenon*, which in my Opinion is very rare, and the more considerable, because I know none that has mention'd it.

A little on this side, between *Pietra-mala* and *Leyano*, at the Village of *Scari calassimo*, are the limits



limits of *Tuscany*; the *Great Duke of Tuscany's Arms* are on one side of a Post, and the *Popes* on the other.

From the top of the last Hills which end at *Bologna*, we discover'd the Sea on our right hand, and directly opposite to us we had a full view of the vast and admirable Plain of *Lombardy*, which spreads it self along the *Po*, between the *Alps* and *Appennine Hills*: The surface of the Sea is every where spherical, and therefore we can see but a little part of it at once; but *Lombardy* being exactly level, discovers a prodigious extent of Land, especially if it be view'd from a rising Ground.

The *Appennine* sinks by degrees into little fertile Hills, as it approaches *Bologna*, which is \* seated at the foot of the Hills and opening of the plain Country: To take a full prospect of it, you must go up to the Convent of *St. Michael in Bosco*, where at the same you will have the pleasure to see one of the most magnificent Monasteries in *Italy*. 'Tis certain, there are few Sovereign Princes whose Palaces are near so beautiful. I know not whether the Monastery of the *Dominicans*, and that of *St. Saviour*, are inferiour to this; but in the general I can assure you, the Convents in *Bologna* are extremely large, and very magnificent.

*Bologna* is the Seat of an Archbishop, and the second City in the *Ecclesiastical State*; 'tis reckon'd to be somewhat greater and even richer than *Florence*, and to contain more Inhabitants by a third part: 'Tis enclos'd only with a single Wall, and has no Cittadel. After it had been cruelly haras'd by Foreign Wars and Intestine Broils, it was forc'd at last to throw its self into the Arms of the \* Pope. But tho' the People of *Bologna* surrender'd up their Liberties, and became a part of his Holiness's Dominions, yet they made a

**BOLGNA**  
the Est.  
\* On the Via  
Æmilia.

The Archbishop  
has the Title of  
a Prince of the  
Empire.

\* Pope Nicholas An. 1278.

† Bolognesi  
senza Fisco  
& Citadella.

kind of honourable Composition with their new Master, and submitted only on these Terms, † That he shou'd never put 'em under the Lash of a Citadel; that the Estates of the Citizens shou'd never be subject to Confiscation under any Pretext whatsoever; and that they shou'd still have an Auditor of the *Rota*, and an Ambassador at *Rome*. All which Conditions have been faithfully observ'd hitherto.

In one of the  
Halls of the  
University  
there is a Mon-  
ument erected  
to the Honour  
of Gabriel  
Tagliacozzo,

The *University* was founded in the Year 425, by *Theodosius* the Younger; but it owes its chief Splendor to *Charlemain*: It is with respect to this University that the City stamps upon its Coin *Bononia docet*; and the Word *Libertas* is also added in the Coat of Arms.

an expert Surgeon, who made artificial Noses, Ears, and Lips, of live Flesh.  
Huguetan.

The little River *Reno* that passes by the City cou'd not make it a fit Place for Traffick, without the Canal of Communication by which it is join'd to the *Po*. There are in this City Four hundred Silk-mills; and besides, the Inhabitants trade in Wax, Hemp, Flax, Hams, Sauciges, Soap, Snuff, and Perfumes: They sold their little Dogs very dear when they were more in fashion than they are at present. They tell a pleasant Story of a certain honest Traveller, a Native of *Limoges* in *France*, who in his Passage thro' this Town observing what vast Sums were paid for these little Creatures, went immediately home to his own Country, and return'd with a whole Kennel of Malliffs, hoping to sell 'em at much dearer Rates, proportionably to their weight and bulk.

The Houses are generally built of Stone or Brick, plaister'd over; and there are also some of hewn Stone. Almost all the Streets have double

double *Portico's*, as at *Padua*, but here they are both larger and higher, not unlike to those in *Covent-Garden*. The Streets are also pretty streight, and, all things consider'd, it may be said, that *Bologna* is both a good and a fine Town. The Women are not so much confin'd as at *Florence*; we saw a considerable Number, and some of 'em are very handsom. The richer sort endeavour as much as they can to imitate the *French* Fashions, as they do almost every where else.

General *Caprara's* Palace is one of the finest in the City. Here we saw many rich Spoils which he took from the *Turks*.

The Cardinal-Legate, and the Gonfalonier with Bonifacio his Councillors, lodge in the publick Palace, VIII. P. M. above the Gate of which there is a \* Statue in ob eximia erga se merita S. P. Q. B. A. of *Boniface VIII.* In the same Palace we saw the M. CCC. I. Cabinet of Curiosities of † *Aldroandus*. That of \* This Statue weighs Eleven thousand pounds, and is very much esteem'd. 'Twas made by Alexander Mingante, whom

the Marquiss of *Cospi* is united to it, and the whole belongs to the City. Every Piece in these Cabinets has its Name written upon it. || We observ'd the Picture of a Woman, whom *Aldroandus* says he saw, who had a long and thick Beard like a *Capuchin* Fryar.

Augustin Carraccio call'd the Unknown Michael Angelo. † Ulysses.  
 || M. Lotier, a Banker, has an excellent Cabinet of Medals. He has two Otho's of Brass, of uncontroverted Antiquity. They are only ignorant Persons, who pretend that there are no ancient Otho's. Spon.

But there is nothing in both these Cabinets so rare and surprizing as what I am going to relate to you. In a Chamber near to the first, we saw a hundred and eighty seven Volumes in *Folio*, all written by *Aldroandus* his own Hand, with more than two hundred Bags full of loose Papers: 'Tis true, the Margins are large, and the Lines at a considerable distance.

I forgot to tell you, that between the Statues of the Popes, on the Front of this Palace, there is a *Latin Inscription*, which says, That the Emperor Charles V, and Pope Clement VII, meeting together at *Bologna*, in November 1529, gave Peace to all *Italy*; after which the Pope \* crown'd the Emperor in the Church of St. *Petronius*; that afterwards they made a triumphant Procession thro' the whole City, and remain'd all the succeeding Winter together in it.

\* Charles V. had been crown'd before at Aix la Chapelle, on the 22d of October,

1520. He was crown'd King of Lombardy at Bologna.

Another Inscription relates the Miracle wrought by an Image of our *Lady*, who deliver'd *Bologna* from the Plague. It begins thus: *Adeste O Sol & Luna testes, &c.*

† Perhaps this was Count Ugolin of Pisa, one of the Heads of the

In another Place, one nam'd † *Ugolino* is painted on the Wall, hanging by a Foot, with these Words, *Ugolino traditore filatugliero alla Patria*. The Guelphs, whose Story and miserable End is related by J. Villani, l. 7. c. 120, 127.

The Statues were made by Bologna; but the rest of the Work was per-

form'd by Antonio Lupi, according to the Design of Lauretti. The Water-spouts are too small for a Fountain that is so large and magnificent in other respects. 'Tis positively asserted, that it cost 70000 Crowns of Gold, comprehending the subterraneous Canals.

The great and beautiful Fountain over against the Palace is the Work of the famous *John of Bologna*, a *Flemish* Architect and Sculptor.

St. *Petronius's* is the greatest Church in the City. Here we observ'd *Cassini's Meridian Line*, which is drawn on a Copper Plate set in the Pavement, and is two hundred and twenty two Foot long. The situation of the Church is almost East and West; so that the Line beginning at the entrance of the great Body on the left hand, passes between

tween the Pillars without any Obstacle, almost to the end of the little Nave. Directly over the Noon-point of this Line there is a little Hole in the arch'd Roof of the last Nave, thro' which a Ray of the Sun enters, and marks the *Solstices* and *Equinoxes* upon the Line. This is an infallible Method, and the Operation may be easily perform'd in a convenient Place; for the whole Secret consists in measuring the Degrees on the Line, proportionably to the height of the Hole thro' which the Ray enters.

At the Church of *Corpus Domini* they shew an embalm'd Body, which is black and dry, like a Mummy, and pretend that 'tis the Body of a \* Saint that works many Miracles. She is seated \* Katharine on a Stool, and muffled up in a hundred sorts of Vigri. Hoods, with many Rings on her Fingers. Her Nails and Hair, if you will believe our Informers, † grow as much now as when she was † *The famous* alive; which was the first and principal Mark of *Ambrose Pare, Surgeon* Holiness that laid the Foundation of her Fame. *to the Kings* 'Tis impossible to behold such a ghastly Spectacle *Charles IX.* without Horror. *and Henry III. writes,*

*That he kept a Body Twenty Years, whose Nails grew as much as when it was alive.*

They have also an extraordinary veneration for an Image of *our Lady*, made by St. Luke, and are persuaded that she wou'd infallibly come once every Year to visit 'em, if they did not go to her: But they are too complaisant not to take a Journey of five Miles to wait upon her at the Place of her Residence; and for three days afterwards *At Mount la Guardia. They are making a* they carry her about the City with more Pomp *cover'd Way to go in Procession from the City to that Mountain; and the World is already far advanc'd.*

and Ceremony than was us'd in the Reception of *Charles* the Fifth, and *Clement* the Seventh. The Companies of Artificers, the Fraternities, Convents, Parishes, Magistrates, *Gonfalonier*, and Legat, assist all together at the Solemnity of this Procession. The Image is carried under a rich Canopy, and when she passes by, the Spectators throw themselves upon their Knees with Sighs and Groans that put us in mind of your *Quakers* in England.

We saw also the magnificent Chapel and Tomb of *St. Dominic* in the Church of the *Dominicans*. The Benches in the Quire are adorn'd with inlaid Work of several Colours, done by Fryar *Damian* of *Bergamo*. The same Praises are given to this Work now, that were wont to be bestow'd on it formerly; for commonly one half of our Actions proceeds meerly from Custom: Neverthelefs, that Art has been very much improv'd since those Times; they have found out the Secret of imprinting natural Colours on Wood; and in the general such Works are now perform'd with quite another turn, a great deal more delicacy and exactness.

\* *Call'd also*  
*Enzelin.*

\* *Hemius* King of *Sardinia* and *Corsica*, Bastard Son of the Emperor *Frederic* II. That young Prince was taken Prisoner by the *Bolognians*, as he was coming to assist their Enemies the People of *Modena*. His Father left no means unessay'd to procure his Liberty; he strove in vain to move the *Bolognians*, both with Prayers and Threatnings,

†—Cum tantum Auri pro redimendo Filio pollicetur, quantum ad moenia *Bononiae* circulo aureo cingenda sufficeret.

maintain'd

maintain'd him at the Publick Charge, and treated him as a King, but as a Captive King. He liv'd Two and twenty Years nine Months and sixteen Days in Confinement, and dy'd in *March* 1272. There is an Epitaph on his Tomb that gives a particular Account of the whole Story.

When I reflect on the *Emperor's* Offer, and the Obstinacy of that little *Republick*, I cannot forbear suspecting that there was some Mystery in the *Golden Circle*: If *Frederic* had intended to make his promis'd Chain heavy, 'tis probable he wou'd have offer'd some particular Sum, without using the ambiguous Expressions of *Circle* and *Surrounding*. And the *Bolognians* wou'd not have been so inexorable, if they had not fear'd to be deceiv'd, and perhaps imagin'd that the Circle wou'd at last dwindle into a Thread.

Near the great Tower \* *Asinelli* there is another, \* *This Tower* call'd *Garisenda*, which leans like the Tower of *Pisa*. The general Opinion is, that its Inclination is an Effect of the singular Art of the Builder, whose Wit is no less admir'd here than the Timorousness of certain Monks is derided, who were so terrify'd by the leaning of the Tower, that they resolv'd to leave their Convent, which lay under it.

*was erected by Gerard Asinelli, Ann. 1109. It is 376 Foot high. The Garisenda was built by Otho, and Philip Garisendi, Ann. 1110. Its*

*Height amounts to 130, and its Inclination to 9 Feet. Gal. Guald.*

The Opinion of those who pretend that this Monument was purposely erected in a leaning posture, does certainly proceed from their Ignorance. It is a square and even Tower, built of Brick, like that of *Siena* and *Viterbo*, mention'd in one of my preceding Letters; it was not design'd for an Ornament, nor erected to display the Wit of the Architect; and, without doubt, it was more for the Interest of those that built it to secure the stability of its Foundations, than to affect



affect an useless Singularity in its Structure. And, after all, it wou'd not be a very difficult Task to build an inclining Tower; you are not ignorant of the Reasons on which such an Operation might be grounded, and you may try the Experiment when you please, by making a Pile of the Men on your Tables. This Tower puts me in mind of a Story related by *Childrey*, one of your *English Naturalists*, that there is a Steeple in *Bristol* which is variously agitated, according to the motion of the Bells.

Before I came hither I had seen the Epitaph of that *Proculus* who lies interr'd in *St. Proculus's Church* in this City;

*Si procul à Procuro, Proculi campana fuisset;  
Jam procul à Procuro, Proculus ipse foret.*

But I always fanfy'd, according to the common Opinion, that *St. Proculus's* Bell had knock'd out his Namefake's Brains; whereas I'm inform'd here, that this *Proculus* being a very studious Person, accusom'd himself for several Years to rise every Morning at the Sound of that Bell; which was at last the occasion of his Death.

There has been so much noise made about the Enigmatical Inscription which the Curious Travellers usually go to see at the Country-house of the Noble *Volta*, that I continu'd for some time irresolute whether I shou'd send you a new Copy of it. But, at last, considering that perhaps you had never heard of it, I cou'd not forbear entertaining you with a thing that is too singular to be neglected.

A M.

The Infcription of *Bolonia*.

D. M.

ALIA LÆLIA CRISPIS  
 NEC VIR NEC MULIER NEC ANDROGYNA  
 NEC PUELLA NEC JUVENIS NEC ANUS  
 NEC CASTA NEC MERETRIX NEC PUDICA  
 SED OMNIA

SUBLATA  
 NEQUE FAME NEQUE FERRO NEQUE VENENO  
 SED OMNIBUS

NEC CO-ELO NEC AQUIS NEC TERRIS  
 SED UBIQUE JACET  
 LUCIUS AGATHO PRISCIUS

NEC MARITUS NEC AMATOR NEC NECESSARIUS  
 NEQUE MO-ERENS NEQUE GAUDENS NEQUE FLENS  
 HANC

NEC MOLEM NEC PYRAMIDEM NEC SEPULCRUM  
 SED OMNIA

SCIT ET NESCIT CUI POSUERIT.

The shining Stones so generally known under the Name of the *Bononian* Stones, are found on the Hill of *Paderno*, three Miles from the City. *Barthol. Zumicheli* is the only Person that knows how to prepare 'em.

We find the Heats no less troublesome here than among the sandy Mountains of the *Appenines*; but to make amends, we have Ice and all sorts of cooling Liquors: Thro' all the Country Men use Fans as well as Women; there are some made of Paper, not unlike to a Fan or Weather-Flag, and sold for a Penny. In our Inn we had a Machine that plaid on the Table to drive away the Flies.

We

We were frequently entertain'd with *Lake-Tortoises*, about the bigness of Trenchers; their Flesh is firm, and of a pretty good flavour.

Last Night about Sun-setting we left *Bologna*, and travell'd ten Miles to *Samogia*, a little Village equally distant from that City and *Modena*. We are assur'd that henceforward the whole Country, as far as the *Alps*, is as smooth and even as a *Bowling-green*, and that all the Ways are border'd with till'd Grounds, and Vines supported by Trees planted Chequer-wise: We have been already accustomed to such Objects in several Parts of *Lombardy*, and must expect to meet with almost nothing else: Such a disposition of the Country is certainly good in its own Nature, and very pleasant, but at last it grows offensive to the Eye of a Traveller; for the Sight is perpetually bounded with Rows of Trees, and wants the necessary Diversion of Variety.

*I have read in an English Relation of the American Islands, that there are great shining Flies in Barbadoes, which might serve for Candles: and that the Indians usually tie 'em to their Arms and Legs, when they travel in the Night. They are call'd Lucciole.*

Yesterday in the Evening, as we drew near to the above-mention'd Village, we saw a thing that appear'd very unusual, and not unpleasant to us, tho' 'tis not at all heeded by the People of the Country, by reason of its commonness. All the Hedges were cover'd with prodigious Swarms of *Shining Flies*, and every Bush seem'd to be on fire. The Fields and Trees were no less full of 'em, and the whole Air was brighten'd by their Lustre. You wou'd have sworn, that either it rain'd Stars, or that these Luminaries flew thro' the Skies, at least *Phila* wou'd have been of that Opinion, who imagin'd all the Stars to be living Creatures.

These little \* *Insects* are almost of the shape of Beetles, but they are not above two Lines and a half long, and one Line in breadth. The shining part is a little pale yellow Hair under their Belly, which is stretch'd at every motion of their Wings, and at the same time darts forth a very bright glance of Fire.

We

We set forwards this Morning very early, and in two hours arriv'd at *Modena*. By the way we saw the Fort of \* *Urban VIII*, and a little on this side of it we cross'd the River *Panaro*, which separates the Territory of *Bologna* from the Dutchy of *Modena*.

\* This Fort has four Bastions: which bear the names of St. Mary, St. Peter, St. Paul, and St. Petronius.

MODENA.

*Modena* is situated in a good Country, but it is destitute of Trade, and consequently poor. Its Fortifications are in a decaying condition, and its Streets are narrow and dirty. The *Portico's* with which almost all the Streets are border'd, as at *Bologna*, are low and narrow; neither are any of its Churches very remarkable. Fine Houses are Rarities in this Place; and, all things consider'd, I may venture to assure you, that it wou'd be hardly taken notice of, but for its ancient Reputation, and the Residence of its Duke in it at present. The old Palace is an inconsiderable Building; but the new one, which is partly founded on the Ruins of the former, has very promising Beginnings: The Stables are handsom, and well stor'd.

S I R,

Modena, May 28.

1688.

Your, &c.

LETTER

## LETTER XXX.

S I R,

REGIO.

OUR Calashes brought us in four hours from *Modena* to *Regio*. There is nothing particularly remarkable in this City; but in the general 'tis better built, and more pleasant than *Modena*. They boast much of their \* Church of St. Prosper, but they who have seen *Rome* and *Naples* will hardly be perswaded to admire the Churches of *Regio*. They strive also to gain some Reputation by their Works in Bone, and by their Spurs; as those of *Modena* do by their Masks; but these are poor Exploits to acquire Fame. Their finest Works in Bone are paltry little Rings, sold for Six-pence a Dozen, Deaths-heads, Shrines for Relicks, *Agnus Dei's*, and Crosses, as cursorily done as ever I saw. They have store of

\* Huguetan  
says, there are  
two famous Pi-  
ctures in it,  
one by Corre-  
gio, and the  
other by Gui-  
do: but he  
forgets to tell  
us what they  
are.

† Or Images of  
our Lady.

† *Madonas* and Relicks. I am inform'd, that some ancient Inscriptions have been found at *Regio*, in which that City is call'd *Regium Lepidi*, without mentioning who that *Lepidus* was. The other *Regio* in *Calabria ulterior* bore the Name of *Regium Fulium*; and 'tis observ'd, that the Inhabitants of the first were by the Latin Authors call'd *Regienses*, whereas those of the latter were nam'd *Rhegini*. And the last *Regium* or *Rhegium* is also thought to be deriv'd from the Greek Word *Ῥήγιον*, because *Italy* is divided, and as it were broken from *Sicily* at that Place.

The Inhabitants of our *Regio* stile their Prince Duke of *Regio* and *Modena*; as, you know, the Scots put the Name of their Country before that of *England*, in the Title of the King.

Eight

Eight Miles from *Regio* we pass'd over the River *Ensa* on a Bridge, and enter'd, on the other side, into the Dutchy of *Parma*. The Country is still plain, but we meet with many Pastures; whereas about *Bologna* and *Modena* almost all the Grounds are till'd.

*Parma* is seventeen Miles from the Bridge of *PARMA*: *Ensa*; we perceiv'd the City at a considerable distance, because of the breadth and streightness of the Road that leads to it, which discovers its highest Spires. The Entry into it is very pleasant, and the City it self deserves the same Character. Over the Gate thro' which we enter'd we saw the Arms of Pope *Paul III.* You know that Pontiff created his Bastard Son *Lewis* Duke of *Parma* and *Placenza*, these Territories having been before united to the Ecclesiastical State. The Citadel of *Parma* was built on the Model of that of *Antwerp*; and the Fortifications of the City are also very good. It is divided by the River of *Parma*, which runs thro' the middle of it; but this River is not navigable.

*The famous Parmesan Cheese is not made, at present, in the State or Territory of Parma, but in the Milanese, and particularly about Lodi. The best is usually worth 20 Sous a pound: but the pound contains 28 ounces, and 20 Sous of Milan makes but 9 d. English.*

There is nothing extraordinary in the Ducal Palace; but they are building another which will be larger and more regular. The Stables are handsom, the Coaches very rich, and the Wardrobe well furnish'd. The great Theater is a very rare Structure, and neither *Paris* nor *Venice* can boast of the like. It is extremely large, and yet the softest Whisper may be heard thro' all the Parts of it. In stead of Boxes, the Floor is surrounded with Benches, rais'd after the manner of an Amphitheater: It is also much larger than the Floors of Theaters are usually made, and may be fill'd with Water to the heighth of above three Feet. This little Lake is cover'd with gilt Boats, which make a very charming Spectacle, by the help of a fine Illumination.

Besides

Besides the ordinary Schools of the University, there is a large and fair College, call'd the College of the Nobility. They receive Scholars of all Nations, who are capable of being admitted Knights of *Malta*. Not only the Sciences, but all manner of Exercises are taught here; and the Pensions are different, according to the variety of the Studies. The Scholars eat together in a Refectory, and their Number at present amounts to Two hundred and thirty.

The Dome of the Cathedral was painted by *Corregio*; and there are several good Pictures in the \* Principal Churches.

\* At St. John's  
and St. Anthony's.

We saw a great deal of good Company at the *Cours* or Walk, especially fair and handfom Women, but they observe the ridiculous Customs of *Rome*: for Persons of different Sexes never go into the same Coach; you may see a Heap of Men in one Coach, and a Troop of Women in another; and they would be as much asham'd to be seen together, as to walk naked about the Streets. Is there not a strange Medley of Humours and Prejudices in the *World*?

*Parma* is 35 Miles distant from *Placenza*. In our Journey thither we pass'd by a little dismantled Town call'd *Borgo S. Donino*; we saw neither Villages nor Rivers on all this Road, that deserve to be mention'd.

#### PLACENZA.

*Placenza* is seated in a Plain, five or six hundred Paces from the *Po*. It is a pleasant Town, bigger than *Parma*; the Houses are low, but very prettily built. The Street of the *Cours*, which they call the *Stradone*, is streight as a Line, and of an equal Breadth throughout. Next the Houses, on each side of it, there is a Foot-path fenc'd in by a row of Three hundred Posts, as at *London*; these Posts are just ten Foot distant from each other; whence



whence 'tis plain, that the whole Street is 3000 Foot long.

The Statues of *Alexander Farnese* Governour of the *Spanish Netherlands*, and of his Son *Rumicchio* the First, are in the great Place.

We went up to the top of the highest Steeple, according to our usual Custom, from whence we discover'd an admirable Landskip, extremely embellish'd by the Course of the *Po*; and even saw *Cremona* distinctly, which is Twenty Miles distant from this Place.

I have not thought fit to mention the Churches of this City, and am resolv'd hereafter to trouble you very rarely with Descriptions of that nature; for, as I intimated to you before, when one's Head is full of the Idea's of such magnificent Churches as we have seen, 'tis almost a pain to him to look upon any others.

*There are some Pictures by Carache in the Cathedral; and an Image of our Lady by Raphael, as St. Sixtus's.*  
Hug.

I shall only add concerning *Placenza*, that it is thinly inhabited; that the Houses are generally built of Brick; and that its Weights, Measures, and Coins are different from those of *Parma*. Its Fortifications are not very considerable, tho' they are commonly much extoll'd. The *Pomerium* is surrounded with Posts, without any Buildings; I know not whether I made the same Observation concerning *Leghorn*, in one of my former Letters.

We follow'd the Course of the *Po*, at some distance, till we came over against *Cremona*, where we cross'd over the River in a Ferry-boat. There are no Bridges on the *Po* below *Turin*.

*Cremona* is seated on the left Bank of that River, in the Dutchy of *Milan*. 'Tis a pretty large City, but even poorer and less populous than *Placenza*. There is nothing at all to be seen in it, tho' its Tower and Castle are very much extoll'd.

C R E M O -  
N A.  
*Bishoprick.*

toll'd. One of their Authors has the confidence to tell the World, That *the Tower is reckon'd to exceed all others in height, and for that reason esteem'd one of the Wonders of Europe; and, That the Castle is the strongest and most formidable Citadel in Italy.* If I had not been accusom'd to the lofty and hyperbolical Expressions of the *Italians*, I shou'd have been strangely surpriz'd, after all these Rhodomontades, to find nothing at *Cremona* worth observation. The Castle is an old, shap-les, and half-ruin'd Mass, which in its best state deserv'd not to be compar'd to a well-contriv'd Fort, but perhaps might have been reputed tolerable in the Days of Cross-bows. And the Tower is neither handfom nor very high, but inferior to a thousand that are not so much as mention'd. It was built by *Frederic Barbarossa, An. 1184.* There is a Tradition, that the Emperor *Sigismund* and Pope *John XXIII*, went up to this Tower, with a certain \* Lord of *Cremona*, who repented afterwards, as he several times declar'd, that he did not throw 'em down from top to bottom, meerly for the rarity of the Thing. And perhaps it was this Story that gave the first occasion to the Reflexions that have been made on the Height of this Tower.

\* Gabrino  
Fondulio, Ty-  
rant of Cre-  
mona. C.  
Tor.

The Inhabitants of *Cremona* boast much of the Antiquity of their City; but they produce not any Monuments to confirm it. The Antiquity of *Cremona* has a very near resemblance to that of the *Po*.

In the distance of Forty Miles from *Cremona* to *Montua*, we saw nothing but Hamlets that deserve not to be nam'd. Only *Bozzolo* is a sort of a little City, enclos'd with certain Works which pass for Fortifications. It gives Title to a Duke, who, besides this Place, is Sovereign of a Territory

tory that extends four or five Miles. We pass'd the *Oglio* in a Ferry-boat, a great and rapid River, that falls from the Lake of *Iffeo* into the *Po*.

I soon perceiv'd, that neither the Geographical Maps, nor the other Descriptions I had seen of *Mantua*, had given me a just Idea of its Situation; for it is usually but falsely represented in the midst of a Lake, with which it is almost equally surrounded. To rectify this Mistake, it must be observ'd, that the \* River *Mincio* meeting with a \* *Which comes from the Lake of Guarda.* flat Country, makes a kind of Marsh about twelve or fifteen times longer than broad; and that the City is built on a Spot of firm Land, within the Marsh, but towards one side of it. Before we enter'd the City, we pass'd over a Causey, which is not above two or three hundred Paces long; but on the other side, which looks towards *Verona*, the Marsh, or Lake, (if it must be so call'd) is much wider. In some parts of it the Water is always in motion; but in others it stagnates, and infects the Air to such a degree, that during the great Heats, the City is only inhabited by such who cannot conveniently leave it.

*The Marquisate of Mantua was advanced to the Title of a Duchy by Charles V. An. 1530.*

The Situation of *Mantua* is not unlike to that of *Peronne*; but with this difference, that the last, besides its Marsh, is well fortified; whereas *Mantua* is enclos'd only with a Wall, tho' 'tis also defended by a strong Citadel.

This City is of an indifferent largeness, about the bigness of *Cremona*, but much superior to it both in Riches and in the number of Inhabitants. Some of the Streets are broad and straight, but the Houses are generally unequal, and almost all very indifferent. I have seen a printed Description of the Ducal Palace, in which that Building is extoll'd as the most magnificent Structure in

*Italy.* 'Tis plain, that the Author racks his Fancy to invent new Terms, as if those that are now in use were not strong enough to express the Grandeur of his Subject; but such a groundless Zeal must either be an effect of an excessive and unwarrantable Complaisance, or proceed from an unjust Prejudice. The outside of this Structure is neither beautiful nor regular; and I can assure you from my own Experience, that a Stranger may pass by it, and even look upon it and touch it, without imagining it to be a Palace. 'Tis true, there are many Galleries and Apartments in it, and therefore it may be call'd *large and commodious*, which are the highest Epithets that can be bestow'd on it, as well as on *White-ball*.

\* By Colalto,  
General of the  
Emperor's Army,  
July 18.  
1630.

Our Guides assur'd us, that this Palace was very richly and magnificently furnish'd before it was \* pillag'd by the Imperial Army. It seems succeeding Princes have been discourag'd by the greatness of that Loss from endeavouring afterwards to repair it; for many of the Rooms remain still empty. Nevertheless, it must be acknowledg'd, that there is not the least Defect in the Duke's Apartment: The Hall of Antiquities is full of rare and fine Pieces, and the Cabinet of Curiosities is pretty well furnish'd.

† This House  
was built by  
Frederic I.  
Marquis of  
Mantua.

Of seven or eight Pleasure-houses that belong to the Duke of *Mantua*, we saw only *Marmirolo* and *la Favorita*, which are very lovely Seats. † *Marmirolo* especially is a charming Place, admirably well furnish'd, adorn'd with Pictures and Antiquities, and embellish'd with several Gardens, Orange-walks, Bird-houses, and Fountains; besides which, it enjoys the advantageous Neighbourhood of a Wood, and of a delicious and limpid Brook.

See Mezeray  
in the Life of  
Charlemain.

The Reverend Mr. *St. Lougin* is the most precious Relick in *Mantua*, together with some Drops  
of

of that miraculous Blood which was found in this City in the time of *Leo III*, and afterwards gave occasion to the \* Institution of the Duke of \* *This Order Mantua's Order*. Both these venerable Rarities *was instituted An. 1628, by Vincent* are kept in *St. Andrew's Church*, at the entry of *Gonzaga, at the marriage of his Son Francis with Margaret of Savoy. He created Twenty Companions of the Order, and put this Motto about the Collar, Nil isto Triste recepto. 'Tis call'd the Order of the precious Blood; or of the Redemption, or of the Tabernacle,* which I observ'd another extraordinary Piece; 'tis a Bell almost six Foot in Diameter, with eight Openings like Windows, three Foot high, and one broad, in its Circumference. They told us some Stories concerning the oddness of its Fa-  
brick, but without the least appearance of Truth.

'Tis impossible to leave *Mantua* without remembring *Virgil*, who was born in the Village of *Andes* near this City.

*Mantua Musarum domus, atque ad Sidera cantus  
Erecta Andino. Sil. Ital. l. 8.*

Besides the *Cathedral*, Strangers usually visit the Churches of the *Jesuites*, of *St. Barnabas*, *St. Maurice*, *St. Sebastian*, *St. Ursula*, and *St. Barbara*; the Town-house, Theater; Manufactories, the Mill of the Twelve Apostles, the Synagogue, and Shambles.

Two and twenty Miles from *Mantua* we pass'd over a River which separates that *Dutchy* from the *Signiory* of *Venice*; and eighteen Miles further we arriv'd the same Evening at *Bressa*, where we lodg'd. The first Object that struck our Eyes as we enter'd into this City, was the sight of Women in the Streets and Shops, as 'tis usual in *France* and *England*; for we had seen none of that Sex since our arrival at *Verona*. *Bressa* seems to be pretty well stor'd with Inhabitants, and a Place of Traffick; People stir about here after

quite another manner than in most Towns of an indifferent largeness we have hitherto seen in Italy.

The Fortifications of this City are inconsiderable, but it is defended by a very strong Citadel, which stands on a little Hill adjoining to the City, and as it were on the first Step of the Alps.

The Palace of Justice is a great and fair Building of a certain hard Stone resembling Marble. On the Pediment of the Front are these Words  
Justice with written, *Fidelis Brixia Fidei & Justicie consecravuit.*  
a c.

Opposite to this Palace there is a Portico five hundred Paces long, and almost quite fill'd with Armourers Shops. The Fire-arms that are made here are famous thro' all Italy.

The Neighbourhood of the Alps furnishes this City with a great number of fine Springs, and a very commodious Rivulet.

In the Cathedral they preserve with a great deal of Veneration that which they call *Constantine's Oriflame*, but we could meet with none that were able to give us an exact Description of it, because it is never fully shown. The Sexton, who entertain'd us with a Relation of its Virtues, told us only that it is a blue Cross, of unknown Matter, and that it is the same that appear'd to Constantine with this Motto, *In hoc Signo vinces*, in the Battel which that Emperor fought against Maxentius; but we must not give Credit to this Account of it. The Cross, or Figure of a Cross, mention'd in that Story, was only a Sign that appear'd in the Air, and not a palpable Cross;

\* Some derive nor can it be properly call'd an \* *Oriflame*, which  
the Word *Oriflame* signifies a sort of gilt Banner or Standard. Mezeray  
flame from tells us, That under the second Race of the French  
Bismunula; a Banner or Standard, and Aurea, Golden, because it was fasten'd to the end of  
a gilt Lance. Others think it was so call'd because it was made of a sort of  
Gold and Flame-colour'd Stuff. It was adorn'd with green Tassels. Du Cange.

Kings,

Kings, St. *Martin's* Cope was born at the Head of the *French* Armies. But he adds, That the Race of the *Capets* having a particular Veneration for St. *Denys*, made use of the Banner call'd *Oriflame*, which belong'd to that Saint's Church. Perhaps then the *Oriflame* at *Bressa* may be the \* *Labarum*, \* *The Labarum* was a purple Banner, which was never made use of, but when the Emperor commanded the Army in Person. It was enrich'd with

*Fringes of Gold, and Jewels,*

All the way from *Bressa* to *Bergamo* we coasted the Ridge of the *Alps* on our Right-hand, at the distance of two or three Miles. We pass'd over the River *Oglio* a second time at *Palazzuolo*, which is seated exactly in the middle between the two above-mention'd Cities, being fifteen Miles distant from each of 'em.

*Bergamo* is a strong Town, and a Place of **BERGAMO**. Traffick, seated on a little Hill at the Foot of the *Bishoprick*. *Alps*. Besides its Fortifications, which are well lin'd, and in good repair, it has a Citadel with some Forts and advanc'd Works, which defend the rising Grounds that command it. It has also five Suburbs, every one of which is worth a little Town.

When Travellers visit the Cathedral, they shew *Ambrosius* 'em the Tomb of the brave *Barth. Coglione* Commander of the *Venetian* Forces against *Milan*, and *interr'd at the* *Augustine*

*He was born at Calepio, a Village near Bergamo*



\* Angli in op-  
pugnatione  
Cenomanor-  
um primum  
Æneis Tor-  
mentis utun-  
tur. & Urbe  
poriuntur. An.  
1425. Pol.  
Ving.

the first General who brought \* Cannons into the Field. They make 'em also take notice of the inlaid Work of the Benches in the Quire of the Church of the *Dominicans*. It is of the same nature, and done by the same Hand as that we observ'd in the Church of the *Dominicans* at *Bologna*.

The *Bergamese* Jargon is reckon'd so ridiculous, that all the *Italian* Buffoons affect to imitate it. But there is another thing that makes the People of this City far more unpleasant and disagreeable; one half of 'em have Wens or Lumps on their Throats, which disfigure their Countenances, and, in my Opinion, are very unseemly Blemishes. These Swellings are in a manner natural to 'em; and, if we may give credit to the common Report, they doubt whether it be a greater Imperfection to have or to want these Tumors. You know, without doubt, that the Princes of the House of *Austria* pretend to cure this Distemper, by giving a Glass of Water to drink; and to untie the Tongues of Stammerers by killing 'em.

Pliny says,  
that Pyrrhus  
cur'd Diseases  
of the Spleen  
by touching  
the great Toe  
of the Right

Foot. Henry VIII. King of England, us'd to bless Gold Rings, which, he pretended, cur'd the Cramp. But his Son Edward slighted this kind of *Talisman*. William III. now reigning, has also reject'd and abolish'd the superstitious Custom observ'd by the Kings his Predecessors since Edward the Confessor, to touch those who were troubled with *Scrophulous Tumors*, or the King's Evil.

The Territories of *Bergamo* and *Milan* are water'd throughout with Rivulets which fall from the *Alps*, and are upon occasion divided by the Inhabitants into an infinite number of Canals, which by moistning the Fields prevent the ill Consequences of Droughts, and make the Lands extremely fertile.

The Inundation of the River *Adda*, which comes from the Lake of *Cómo*, oblig'd us to leave our

our Calashes at a Village call'd *Canonica*, twelve Miles from *Bergamo*, where we pass'd over the River in a Boat, tho' not without a great deal of difficulty, by reason of its extraordinary Rapidity. We embark'd on the other side, on the Canal call'd \* *Navilio*, which begins at *Trezzo* two Miles \* *Navilio della Marthesana* above *Canonica*, and reaches in a streight Line within half a Mile of *Milan*, its whole Length amounting to 20 Miles. It is supply'd with Water from the *Adda*, the Course of which River is in many places very steep, and meets with several Falls before it reaches the Level of the flat Country, so that it is lower than the Canal by five and twenty or thirty Feet over against *Canonica*.

'Tis said, that many Engineers had in vain attempted to bring the Waters of the *Adda* to *Milan* by way of a Canal, till at last *Leonard de Vinci*, the most accomplish'd Man of his Age, undertook and finish'd the Work.

I read r'other day, with equal Admiration and Pleasure, the Account Mr. *Felibien* gives of that great Man, who, I am apt to think, had a larger Stock of Merit than ever any Man before him cou'd boast of. I cannot forbear making a short Digression on this Occasion, which, I hope, will not offend you. That illustrious *Elorentine* was a Man of great stature, of a good Meen, and sweet temper; he was prudent, courteous, full of Wit, Courage, and Generosity. He was so prodigiously strong, that he was able with one Hand to twist the Clapper of a great Bell. He was an excellent Horseman, danc'd admirably well, was brave and dexterous in managing all sorts of *Weapons*, and a perfect Master in all genteel Exercises. All the *World* knows, that he was one of the best Painters of the Age, and that he and *Michael Angelo* made *Raphael* leave his first way of Drawing. Besides all these excellent Endowments,

our

our *Leonard* was a skilful Architect, a good Sculptor, a great Master in Mechanics, a learned Mathematician, Musician, Anatomist, Philosopher, Poet, and Historian. Providence cou'd not in Justice put an end to so rare a Life without a distinguishing Event. At the age of Seventy and five Years he fell sick at *Paris*, and *Francis* the First honour'd him with a Visit; he endeavour'd to express his Acknowledgment of so great a Favour, by raising himself up, and expir'd in the King's Arms, who advanc'd to hinder him from rising.

The Merit of this great Person was the Subject of our Discourse in our Passage over his lovely *Canal*, which gave us the Prospect of a delicious Country on both sides, and is in many places border'd with pleasant Houses, Orchards, and Gardens, like that which leads from *Delft* to *Leyden*, or from *Amsterdam* to *Utrecht*.

I did not intend to have written to you before our departure from *Milan*; but I could not forbear adding this to the other Letters I am oblig'd to write on this occasion. I am,

S I R,

Milan, June 7.  
1688.

Your, &c.

LETTER

## LETTER XXXI.

S I R,

**T**H<sup>O</sup>' the City of Milan has been often wa- MILAN the  
 sted, and even \* utterly destroy'd by the Great, a Bi-  
 terrible Scourges of War and Pestilence, it is so well shoprick.  
 recover'd at present, that it may be justly rec- An. 1162.  
 kon'd among the best and finest Cities in Europe. call'd Barba-  
 Its Figure is pretty round, its Walls are ten Miles roffa, raz'd it,  
 in compass, and I'm positively assur'd, that it and sow'd it  
 contains no less than Three hundred thousand with Salt, spa-  
 Inhabitants: But I have reason to suspect the Ex- ring only some  
 actness of this Computation. There are not ma- Churches.  
 ny Instances of so great a City built in the mid-  
 dle of the Land, without the conveniency of the  
 Sea, or of a † River.

† The Country  
 abounds with

good Springs and Rivulets. Besides, the Canals brought the one from the Tesin, and the other from the Adda, fill the Ditch of the inward Inclosure of the City with running Water. The Fortifications, or outward Enclosure, were made since the Destruction of the City by Barbarossa. Galeazzo Visconti, Father of Azzo, attempted to make a navigable Canal between Milan and Pavia, but the Execution of that Design was prevented by the Death of the Undertaker. The Beginning of that Canal is still to be seen near the Gate of Pavia.

I remember a certain Latin Author informs us,  
 That *Mediolanum*, or *Mediolana*, took its Name  
 \* *à Sue dimidiâ lanatâ*, from a Sow half cover'd \* Circa an-  
 with Wooll, that was found in the Place where num Mundi  
 the City was founded. 4809. *Medio-*  
*lana Civitas*

conditur, sic dicta quod ibi apparuit Sus, quæ pro media parte portabat  
*Lanum* pro pilis. Wern. Rootwinck. Et quæ lanigera d: Sue nomen habet.  
*Sidon. Apoll.* Lassels, who is, or at least thinks himself very happy in Etymo-  
 logies, imagines that Milano may be very well deriv'd from Mirano, because  
 'tis an admirable City.

The

\* There are two Descriptions of this Cabinet, one in Latin, by Paulus Maria Tarzago; and the other in Italian, by Pi. Fran. Scaramelli.

A Silk-worm, an Ant, and several other petrefied Insects: A Coach drawn by four Horses, follow'd by Hunters on Foot and on Horse-back, Dog, &c. the whole of one piece of Ivory, which may be drawn like a Thread thro' the Eye of an ordinary Needle: A well-chosen Library, compos'd of near 10000 Volumes, &c. † Salamanders Hair.

In this Cabinet there are pieces of Crystal, in which several sorts of Substances are enclos'd; and among the rest, an Olive-leaf, and a Drop of Water, which appears to move.

The first thing that our Guide carried us to see, was the famous \* Cabinet of the late Canon Manfredi Settala, a Person equally noble and rich, and no less dexterous in working with his own Hands, than ingenious and skilful in all the various Parts of Learning. Such a Man could not but make a good Choice; neither is there any thing in this Cabinet that deserves not to be consider'd with attention.

Here we observ'd several sorts of very ingenious Machins, contriv'd for finding out the Perpetual Motion, Looking-glasses of all sorts, Dials, Musical Instruments both ancient and modern, some of which were invented by Settala himself; Books, Medals, curious Keys and Locks, Seals, Rings, Pictures, Indian Works, Mummies, Arms, Strange Habits, Lamps, Urns, Idols, with an infinite number of other sorts of Antiquities; Fruits, Stones, Minerals, Animals; a prodigious variety of Shells; Works in Steel, Wood, Amber, and Ivory; a great piece of Cloth made of the Stone † *Amiantos*; and, without engaging further in those tedious Enumerations I promis'd to avoid, all the most rare and curious Productions of Art and Nature, not forgetting Monsters.

The Dish of yellow Amber, two Foot in Diameter, is a Piece that deserves to be particularly mention'd.

There are also several rough Pieces of the same sort of Amber, enclosing Grasshoppers, Spiders, Ants, Flies, and several other sorts of Insects, which appear distinctly in the middle of 'em. This, in my opinion, is an evident Argument, tho' there are many different Opinions concerning the Nature of Amber, that it is nothing else but a kind of Gum or Bituminous Matter, harden'd in the Air or Sea, or perhaps by some other Cause, which I will not examine at present.

When

When an Ant, for example, happens to pass over a raw and clammy piece of this Bitumen, she is entangl'd by it, and the Mass of that soft and unctuous Matter growing harder and bigger by degrees, the Insect is for ever entomb'd in it. And this is exactly the Opinion of *Martial*.

*Dum Phaëton tædæ formica vagatur in umbrâ,  
Implicuit tenuem succina Gutta Feram,  
Sic modo quæ fuerat vitâ contempta manente,  
Funeribus facta est tunc pretiosa suis.*

'Tis certain that *Unicorns* are meer *Chimera's*, and that the *Horns* usually ascrib'd to 'em are the Horns, Teeth, or Pricks of a certain Fish found in the Northern Seas. Yet there are three or four of these Horns in this Cabinet, which they pretend, grew on that imaginary Animal. The *Venetians* have the same Opinion of the Horns in their Treasury; and many others are possess'd with like Prejudices. Never any Man saw an *Unicorn*, and yet the whole World is full of its Horns. I'm sure, for my part, I have seen above a hundred. 'Tis to be observ'd, that there are also *Fossil Horns* exactly like to those that grow on Fishes, tho of a different Matter.

The *Remora* that stopp'd the Galley of the Un-Montaigne fortunate *Anthony*, is another fabulous Animal, which, for all its Fame may be plac'd in the rank of *Unicorns*. Yet this also must encrease the number of the Curiosities of well-furnish'd Cabinets, lest any thing should seem to be wanting. They chuse for this purpose certain small and rarely-observ'd Fishes, about the bigness of Herrings. I have seen at least a dozen of 'em, and am sure that of the whole number there were not two of the same kind.

The

*The Foundati-  
ons of it were  
laid on the  
13th of June,  
1386. by John  
Galeas Vis-  
conti, first  
Duke of Mi-  
lan. There was  
formerly in  
the same place a Church call'd St. Mary major; it stands in the Center of  
the City.*

The Cathedral Church is a prodigious Work. 'Tis, according to my observation, less than St. Peter's at Rome by almost a sixth part, but infinitely superior to it in the laboriousness of its Structure. 'Tis lin'd all over, without and within, with Sculptures and Ornaments in Marble.

*Templi hu-  
jus fronti eri-  
gendæ, atq;  
ornandæ,  
CCXXX. Au-  
reorum mil-  
lia legavit  
Jo. Petrus  
Carcanus  
Mediol. &c.*

There are only some Parts of this Church perfectly finish'd; for 'tis the Interest, and very probably the Design of the Chapter, to leave it still imperfect. The Legacies and other Donatives that are bestow'd upon 'em for the building of the Church, bring vast Sums into their Coffers, which they apply to other Uses. Here I observ'd an Inscription in Gold Letters engrav'd on Marble, which says, That one *John Carcanus*, a *Milanese*, left at his Death the Sum of Two hundred and thirty thousand Crowns of Gold, to be employ'd in building and adorning the Front of this Church. They have perhaps receiv'd a thousand times as much for the same Use, from other Testators; nevertheless, the Front remains still almost naked: But this is a sure Device to drain the Purfes of superstitious Persons.

Besides, to speak ingenuously, I believe there was another Reason that retarded the building of this Front. If they consider'd the Rules of Uniformity, they found that it ought to be made *Gothic*, as well as the rest of the Church; but a nicer and more refin'd Judgment requir'd it to be more regularly built. I observ'd both sorts of Architecture in that part of it which is already begun; from whence 'tis plain, that the Contrivers of it were very much puzzl'd, and uncertain what Methods to follow. But their best course



course is to be still *taking*, and not trouble their Heads with other Matters.

*Martin* the Fifth having \* blest'd the Altar, before St. Charles Borromeo consecrated the Church, the † Statue of that Pope was erected in the Quire. He is represented without a Beard, and with the Face of a young Man, tho' he was Fifty Years old when he was advanc'd to the Papal Chair.

\* October 16.

1648. above

100000

Strangers came

to Milan, to

see the Cera-

mony: and

many Persons

were flisted in the Crowd. Morigi. † This Statue was made by one Jacobinus, who, in the Inscription under it, is said to exceed Praxiteles.

Præstantis Imaginis Author,

De Tradate fuit Jacobinus in arte profundus,

Non Praxitele minor sed major farier ausum.

The Last Verse limps. Near this Statue is that of Pius IV.

Behind the Quire, the Catalogue of the Relicks in this Church is engrav'd on two Tables of Marble, among which I observ'd a piece of † *Moses's Rod*. The ∴ Nail of the Crucifixion of which they say *Constantine* made a Bit for a Bridle, is the most respected Relick in Milan. 'Tis fasten'd to the Roof above the great Altar, and surrounded with five Lights, which burn night and day. In the Year 1576. Cardinal *Borromeo*, call'd St. Charles, carried it in a solemn Procession to stop the Plague; he walk'd bare-foot, with a great Rope about his Neck, tho' he was also cloath'd with the usual Ornaments of a Cardinal. ¶ This Rod or Wand is said to be entire at St. John de Lateran. Besides this Piece, there is another at Florence, as I intimate before; and *Bacconius* relates, after *Glaber*, that there was a third found at Sens, Anno 1008. Rabbi *Abarbinel*, after a long Dissertation, and many trifling Conjectures concerning this Wand, concludes, that *Moses* carried it to the Mountain where he dy'd, and that it was afterwards plac'd in his Tomb. But, after all, it was never known what became either of this, or of the Ark. ∴ 'Tis the Opinion of some Authors, That *Theodosius* the Great gave this Nail to St. *Ambrose*; others say, that Saint went to look for it in the Shop of a certain *Ironmonger* at Rome, call'd *Pao-*lino, where he was warn'd in a Dream that he should find it.

The \* Pavement of this Church is finer and more solid, than that of St. Peter's at Rome, where The Charge of it will amount to 66290 Crowns, without reckoning that of the Quire, which has already cost 5250. Morigi. the

the Floor is laid with thin Leaves of Marble, which begin already to cleave, and will in a short time be quite rais'd up, whereas here the Pieces are very thick.

There are Mafons hewing Stone, and Women spinning, sewing, and selling Fruit in the middle of the Church: Besides, 'tis dark, and many Parts of it imperfect. All which Considerations laid together, will easily convince you, that the inside of it can neither Charm nor surprize the Eye of a curious Beholder.

We went up to the Steeple, from whence we had a view not only of *Milan*, but of four or five other Cities in the vast Plain of *Lombardy*. We discover'd also the *Alps*, which are united to the *Appennine Mountains* towards *Genoua*. The great Bell bears the name of *St. Ambrose*; it contains seven Feet in diameter, and weighs 30000 Pounds.

Over against the Church there is a pretty large Place, where in the Evening, I usually observ'd about thirty Coaches, which mov'd and stopp'd from time to time, that the People within 'em might see those who pass'd along. The place for taking the Air in Coaches is a great unpav'd Street in the Suburbs, which is sprinkl'd every day with Water \*, as the *Voorhout* is at the *Hague*.

\* And therefore call'd *Strada Marina*.

Ph. Vannemachero, and Ch. Torre affirm, That this Library contains Fourteen

thousand Manuscripts; but mention not the Number of the Printed Books. It was much augmented by the addition of Vincent Pinelli's Library. R. Laffels. Rufinus's Version of Josephus is one of the oldest Manuscripts in this Library. G. Burnet. Fabio Mangoni built it. It contains several Apartments. The great Hall is 75 Feet long, and 30 broad. It cou'd not be made larger, because of the Churches and Houses that surround it. Besides the Books and Pictures, 'tis curich'd with several Collections of very fair Medals, and with rare and curious Pieces of antique Sculpture and Architecture, with others moulded on the Originals. Boschi wrote a Treatise De Origine & Statu Bibliothecæ Ambrosianæ. C. Torre.

Tortona,

*Tortona*, That it contains Twelve thousand Manuscripts, and Seventy two thousand printed Volumes; but we must not depend on that Author's Testimony, for it appears plainly to the Eye, that there are not so many: and besides, the Library-keeper told us, that there were not above Forty thousand in all. This Library is kept open two Hours every Morning and Afternoon; there is a Fire in it during the Winter, and there are also Seats and Desks, with all the other Conveniencies that are to be found in the Library of *St. Victor* at *Paris*.

They shew'd us a great Book of Mechanical Draughts, which they told us *Leonard de Vinci* drew with his own Hand. The Writing is inverted, going to the Left, as the *Hebrew*, and cannot be read without a Looking-glass. There is an Inscription on the Wall, which says, That a certain King of *England*, whose Name is not mention'd, offer'd 3000 Pistols for this Volume.

Adjoining to this Library there is an Academy for Painting, where we saw many good Pictures. Among the rest, I remember the History of *Christ* washing the Feet of his Disciples, by *Raphael*; the Four Elements, by *Brugh*; and a Picture of *Clement* the Tenth, which resembles a Print so exactly, that we were all deceiv'd by it.

The *Citadel* is a regular *Hexagon*, well lin'd, furnish'd with store of Cannon, and surrounded with a good Ditch and Counterscarp; but the old Walls shou'd be pull'd down, with all those Towers, Forts, and other antique Works which are contain'd in the *Citadel*, besides a considerable number of Houses; for, if all this uselefs Rubbish were taken away, the Place wou'd be infinitely better. After we had walk'd round the Ramparts, we enter'd into a Hall in the Governor's Lodgings, to see a Score of Soldiers who

Q.

were

\* 2 Sam. 6.  
15, &c.

were exercising their Postures, and practising *Spanish Sarabands* against the Solemnity of *Corpus-Christi* Day, when they were to \* dance before the Procession.

The principal Buildings in *Milan*, without mentioning the Churches and Convents, are the Archbishop's Palace; the Houses of the Marquess *Homodeo*, Count *Barth. Arese*, and Signior *T. Ma-*

† This Structure  
was founded  
by Charles  
Borromeo,  
and built by  
Joseph Mela.

A double Por-  
tico 176 Foot  
and 3 Inches  
long, and 16  
Foot 10 Inches  
and a half  
broad, goes  
round the great  
square Court  
on the inside.  
The first Order  
is Doric, and  
the second Io-  
nic. Over the  
great Gate

rini; the † Seminary; the Colleges of the *Switz-ers*, of *Brewa*, and of the *Jesuits*; the Town-house, and the chief Hospital: The great Court of the last-nam'd Structure is a Hundred and twenty Paces square, with two Rows or Stories of *Portico's* about the Inside, both which are supported on every side by Two and forty Pillars of a kind of Marble found in the neighbouring *Alps*, every Pillar consisting of a single Piece. The Body of the Edifice is of Brick, moulded and fashion'd into several Ornaments of Architecture. The old Hospital is join'd to this, and both together make but one. The Governor's Palace is like a great Inn, and I can hardly forbear wishing that this ugly House were burnt, that they might be forc'd to build another.

great Gate

stands Piety, having on her Breast the Sun, who is the Father of Light; and on the other side Wisdom, with swelling Breasts full of Milk for her Children. C. Torre.

† Begun 1489,  
by Duke Lewis  
Sforza, call'd  
the Moor, and  
finish'd by  
Lewis XII,  
1507. Bra-  
mante was  
the Architect  
of this Stru-  
cture.

The † Lazaret or Place appointed for the entertainment of those that are sick of Pestilential Distempers, depends on the great Hospital, and is situated about two or three hundred Paces from the City. It consists of four Galleries join'd in a Square, each containing Ninety two Chambers, and surrounded on the inside with a *Portico* supported by Marble Pillars, every Chamber being Twenty Foot broad, or somewhat less; 'tis plain, that the length of each Gallery, comprehending

. II.

Spa-  
pus-  
fore

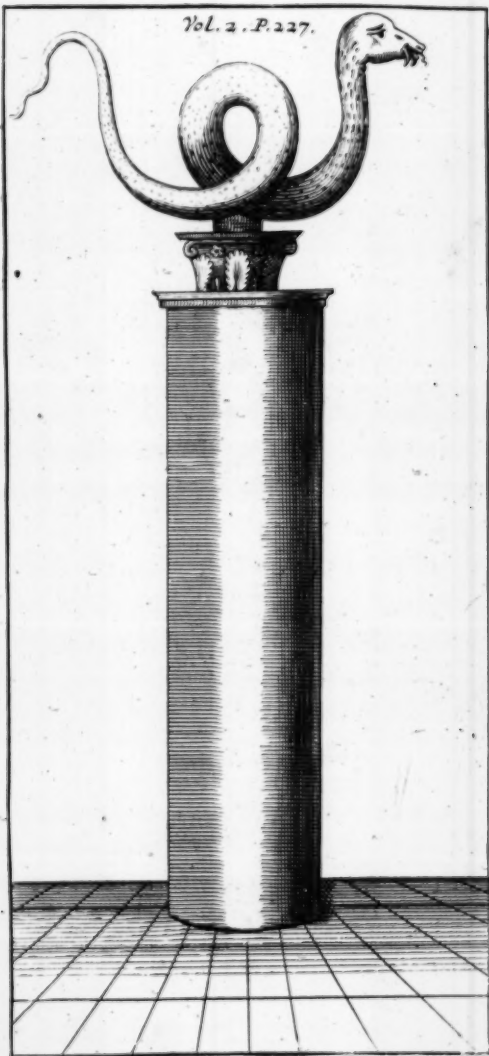
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hending the thickness of the Walls, must amount to about Eighteen hundred Feet. The great Place within is a Meadow, wash'd by several Brooks of running Water; and in the middle of the Square is an Altar under a Dome supported by Columns. The Doors of the Chambers are so contriv'd, that all the sick Persons may see Mass said from their several Beds.

The Church which at present bears the Name of St. *Ambrose*, is the same into which that ancient Doctor refus'd to admit *Theodosius*. There are Pictures and Sculptures in it, which are the Productions of the most ignorant Ages. They made us also take notice of a *Dragon* of Brass, that stands on a Marble Column. *Donato Bossi* thinks it is a Figure of *Æsculapius's* Serpent: *Merigi*, *Be-sozo*, and some others, say, That this is a Representation of the Serpent that *Moses* erected in the Wilderness, and produce some Passages of *Chronicles* that seem to favour their Opinion. Others pretend, that it was cast out of the Fragments of that Serpent: and the People are firmly persuaded that this is the Serpent of the Wilderness in proper Person, and in that belief have recourse to it on certain Occasions, as to one of the most effectual Relicks. *Bossi* and *Charles Torre* declare, That they have been several times Eye-witnesses of the Adoration paid to this Image.

In the Church of St. *Euforgia* they preserve the Tomb that contain'd the Bodies of the *Three Kings*, before they were remov'd to *Colem*. They pretend that the Odour of Sanctity which remains in this Sepulchre compleats the Cure of Diseases, tho' it never undertakes any that are difficult. But you must not imagine that they are destitute of Remedies in such cases, for they have as good *Madona's* and as powerful Relicks at *Milan* as any are in *Italy*. At St. *Alexander's*

*Tristan Calco* suspects that it is a Memorial of some extraordinary Event, like the Goose in the Capitol. See the Exercitationes Sacre of Georg. Mæbius, de Æneo Serpente. II Kings 18.



alone there are a hundred and forty four thousand Martyrs brought from the Catacombs of St. *Sebastian*.

The other Curiosities of this place are Works in Steel, and in Rock-Crystal, which is found not far off in the *Alps*; they make Looking-glasses of the largest pieces, which rarely amount to a Foot square.

The Proverb says, that *He that would do a Kindness to Italy, must destroy Milan*; which some think alludes to the Trade of *Milan*, that would be dispers'd thro' the rest of the County: but others believe this Apophthegm was occasion'd by reason that the most \* fatal Wars to *Italy* have always had their Original in this City.

\* This City has  
lost 40 times  
being taken and 22  
times taken.  
Du Val.

We had the Curiosity to go two Miles from *Milan*, to the Marquess of *Simometta's* House, to hear an *Echo* that repeats the last Syllable above a hundred times. We made the Experiment in a cover'd Gallery in one of the Wings of this Building, and the *Echo* answer'd from the other Wing. The Sound decreases gradually, like the reboundings of an Ivory Buller.

† *Lucretius*  
extols an *Echo*  
that answer'd  
seven times:

Sex etiam septem loca vidi reddere voces  
Unam cum jaceres ——— Lib 4.

In our Journey from *Milan* to *Pavia*, which is but fifteen Miles distant, we went a little out of

the way, to see the famous || Monastery founded by .: *John Galeas Visconti*, first Duke of *Milan*. The Body of the Church is of a *Gothick* Architecture, but the Chapels and Altars are not inferior to the richest and finest Pieces in the Churches of *Naples*. The Cloyster is also very fair, and the Parks, Gardens, Rivers, Avenues, and other were done by *P. Perugini*, *Raphael's* Master. In the Vestry there is a Christ crown'd with Thorns, by *Passignani*, which is much esteem'd. The Pictures in the Choir were made by *Daniel Crespi*. See the Instructions to a Traveller.

|| In the Plain  
of Barco.  
†. The same  
who founded  
the Cathedral  
of Milan. All  
the Pictures in  
the Chapel of  
St. Michael

Ornaments

Ornaments of this House, make it a very charming Solitude. There are at present Fifty eight Monks in it.

The poor City of *Pavia* has lost its ancient **P A V I A**, lustre. 'Tis impossible to guess, by what remains an University, and Bishoprick. of it at present, that it was once the Metropolis of a Kingdom, and the Residence of twenty Monarchs. The Castle is an old neglected Heap, and the Fortifications are in a very mean condition. A Traveller may satisfy his Curiosity by passing thro' the great Street, the rest of the City being almost desolate.

As far as we could judge, the University is Founded by much decay'd as well as the Town. It consists of Charlemain, Five Colleges, among which that of *Borromeo* is and re-established by chiefly remarkable for the Beauty of its Building. Charles IV. The Scholars walk thro' the City in their Gowns, Boëtius was and those of every College have different Robes. a Native of Pavia.

Over against the Cathedral, which is an old, low, and dark Structure, and built awry, there is a Figure on Horseback of Brass, which is thought to be a \*Statue of *Antoninus Pius*; 'tis commonly \* The Brasse, Peterel, Spier, and Schindler have been made since the Statue was made. call'd the *Regisöl*, tho' for what Reason I know not. I find it had the same Name in the time of *Platina*, who thinks it was brought from *Ravenna*, when that City was taken and sack'd by King *Luitprand*.

In the Time of Pope Gregory the Second. There is a kind of Mast of a Ship to be seen in the Cathedral, which is thought by the People to be Orlando Furioso's Spear.

It was the same King *Luitprand* who, according to the Tradition, brought the Body of *St. Augustin* from *Sardinia* to *Pavia*, and buried it in *St. Peter's Church*, which at present belongs to the *Augustin Friars*; but the Place where the Body lies cou'd never be discover'd, and the magnificent the infernal that they pretend to have found the Body of S. Augustin in a Silver Coffin, about the end of the Year 1694

Tomb of Marble in the Chapel, at the side of the Church, is only an honorary Monument erected by the Monks.

In a Bookseller's Shop at *Pavia* I found by chance the History of that City, written by *Bernard Saccus*, one of its Inhabitants, who, among other things, gives an account of the Translation of *St. Augustin's* Body ; the Story is thus, as I transcrib'd it out of the Author : *In Templo D. Petri à Luitprando edificato, conditum Augustini corpus fuit ; & ne facile resciri posset, ferunt Luitprandum tribus locis effossis, structisque sepulchris, alibi deinde nocte, paucis operi adhibitis, jussisse corpus cendi, omnibus sepulchris eadem nocte, oclustis, ut certâ corporis sede ignoratâ, difficilior in ævum fieret occasio, ejus perquirendi rapiendique. Constructum deinde alio seculo Sacellum Divo Augustino fuit, juxta Templum Divi Petri, in quo Sacello, Arca marmorea ac celebris, composita est, Augustini Sepulchrum representans.*

B.Sac.l.10.c.3.

The same Author says, That the Land about *Pavia* produces naturally very good *Sparagras* twice every Year ; and, that the Country People for the most part eat them raw.

I shall take this occasion to observe, That this pleasant River, as well as the Danube and the Thames, runs from West to East. There are several other Rivers that run the same way ; upon what

He relates also, That the *Po*, which at present is five or six Miles distant from *Pavia*, did formerly change its Course ; and that its ancient Channel is still to be seen about Five hundred Paces from the City. This gives light to certain Passages in old Geographers, who place *Pavia* near that River. *Padus*, adds that Author, *sæpe totus ab alveo prosiliens, alium sibi extemplo alveum sine fossoribus eruit. Si ab Apennino aquarum copia irruat, fluctus in adversam ripam torquet ; contra vero, si ab Alpium latere aquarum impetus fiat. Si ex utra-*

*Reasons some pretend, that there is no River that runs to the Eastward.*

Coming out of *Pavia*, we pass'd the *Tesin* on a cover'd Bridge. This is a very rapid River, and the greatest of all those that fall into the *Po*. Its Inundations are dreaded by the People of the Country, because its Waters are fatal to the Fields which they overflow. When these Inundations last eight Days, which happens but seldom, the Coldness of the Water kills the Herbs, and the Land hardly recovers its Fertility for some Years after. How different are the Waters of this River from those of the *Nile*?

*The Tesin is so rapid, that in less than three Hours, with one Row-er, we sail'd above thirty Miles, says D. Burnet. The Inscription over the Gate, on the side next the City, was made for the late*

*Queen-Mother of Spain, the Sister and Mother-in-Law of the present Emperor, when she pass'd thro' Pavia in her Journey to Spain. The Traveller may observe another Inscription on the same Subject at Alexandria, in the corner of the Publick Place. The Bridge of Pavia is 340 common Paces long.*

*Pavia* was formerly call'd *Ticinum*, from the Name of the River that washes its Walls. *Sacrus* relates, That its Name was chang'd when *Odoacer*, after he had destroy'd it, granted an Immunity of five Years to the Inhabitants, with permission to rebuild their City: they call'd it *Papia quasi pi ram Patria*, from the Piety of its Citizens; not, as some vainly imagine, because they receiv'd the Christian Religion at that time, for they were Christians long before, but to denote the Love, or (as the Word is sometimes us'd) Piety, which those Patriots express'd for their Country, who went to *Ravenna* to beg the King's Mercy and Pardon. *Me si audieritis*, said one of those Deputies after their return, *nomen invenimus quod nostræ pietatis officia in Patriam restituendam, paucis Syllabis posteritati attestabitur; & Ticini nomen aquis restituetur. Papia piorum Patria, &c.*

I shall add only one Observation concerning this City; That two Kings had the Misfortune to be taken Prisoners here: *Desiderius* by *Charlemagne*, and *Francis* the First by *Charles* the Fifth. I am, SIR,  
*Pavia, June 12. 1688.*

*Tour, &c.*

## LETTER XXXII.

S I R,

Voghera.  
Novi.

Fifteen Miles from *Pavia* we din'd at the Town of *Voghera*, and the same day arriv'd at the little City of *Novi*, which is seated at the Foot of the *Appennine*, thirty Miles from *Genoa*, and under the Dominion of that Republick.

Tortona.  
Bishopricks.

Between *Voghera* and *Novi*, you pass thro' *Tortona*, a little, ruinous, and ill-fortified City. The Citadel, tho' regular, and not kept in very good order, is pretty strong by its natural Situation. Some time ago there was a large *Sarcophagus* dug up in this Place, which at present is to be seen in the Church at the Entry. 'Tis adorn'd with several *Basso Relievo's*, among which I observ'd the History of *Phaeton's* Fall, however a Priest that hapned to come out of the Church with me, assur'd me, that he had reason to doubt whether this was the Sepulchre of a *Pagan*. I was hinder'd from examining this Monument by the extream haste which oblig'd me to depart suddenly from thence. *Tortona* and *Milan* were both demolish'd at the same time by *Frederic Barbaossa*. The ancient *Dertona* was seated on the Eminency where the Citadel stands at present.

There are several ancient Inscriptions in the Court of the Bishop's Palace.

The Augustinian Nuns make curious Works in Straw; which you may buy if you please.

The Way between *Novi* and *Genoa* is very mountainous, and we met with nothing worth our Observation on all this Road.

GENOA  
the Proud, and  
Archbishop-  
rick.

You know the City of *Genoa* is situated at the end of a Gulph, partly on the Brow of a Hill which forms a Crescent round the Gulph, and partly on a little Plain between the Foot of the Hill

Hill and the Sea-shore. The Streets in general are extremely narrow, and the Houses consist of six or seven Stories in the lower part of the Town; but by degrees, as the Ascent rises, the Houses are lower, and built at a greater distance. This Situation is certainly very pleasant to the Eye, but in other respects very troublesome and inconvenient, especially for *Coaches*, which are not much us'd here: The Ladies are carried in Litters, and the Men of Quality have either *Chairs*, or *Calashes* which they guide themselves.

*From the Year 1494 to 1528, the State of Genoa was subject to above twelve kinds of Government.*

The Town is surrounded with a double Fortification, which covers it behind, and reaches on both sides to the Shore. The nearest and best of these Fortifications properly encompasses the City, and the second encloses all the rising Grounds that command it.

My Eyes have often convinc'd me of the Falseness of what I had formerly heard, but I never observ'd a wider or more remarkable difference between the Accounts I receiv'd from others, and my own Observation, than with respect to this City. 'Tis confidently reported, and generally believ'd, that *Genoa* is built of Marble. They who live at a distance from it, scarce ever mention it without adding this Observation concerning it, which is grown so common, that 'tis almost turn'd to a Proverb. But, which is still more surprizing, several Persons that have seen it are so accusom'd to that way of speaking, that they cannot forbear relating the same Story, either because they have seen it without considering it attentively, or because they chuse rather to leave the World in an Error, than to disturb so pleasant a Dream. And perhaps some are willing to take advantage of this general Prejudice, which gives 'em so fair an Opportunity to embellish that Part of the History of their Voyages.

*Rubens compos'd a Treatise of the Palaces of Genoa.*

But,

But, after all, I can assure you 'tis absolutely false, that *Genoa* is built of Marble; Brick and Stone, or both mix'd together, are the ordinary Materials of its Houses, and the Walls are generally cover'd with Plaister.

'Tis true, there are some Houses in the *Strada nuova* that are richly adorn'd with Marble, and even the Fronts of four or five of 'em are almost wholly built of it, but these are all the Marble Houses in *Genoa*; and I leave you to judge whether this be a sufficient Reason to pretend that the whole City is built of Marble, or whether it might not be affirm'd on better Grounds, That *London* is wholly built of Stone, or *Paris* of Brick.

But tho' *Genoa* is not wholly built of Marble, it may justly boast of some very beautiful Structures; for the Houses are extreamly large and fair in the five or six Streets that are of a considerable breadth, and in the magnificent Suburb of *S. Pietro d' Arena*. And besides, Slate and Glafs are as common here, as they are rare in most other Parts of *Italy*.

I have heard so often of the *Gardens in the Air*, that are to be seen in this City, that I think myself oblig'd to give you some Account of 'em. If the Relations of Travellers were exactly true, and Things were call'd by their own proper Names, those who never saw *Genoa* wou'd not form such lofty Ideas of these pretended Gardens in the Air, as if they were Machins of an *Opera*, or Imitations of the famous Gardens of *Semiramis*. There is so little even Ground in this City, that, as I intimated before, they are oblig'd to make the Streets narrow, and the Houses very high; from whence you may reasonably conclude, that there is not much spare room for Gardens. To supply that Defect, several Persons adorn the Balconies of their Houses with Flower-pots,



pots, and some perhaps cover 'em with Earth, when the Buildings are able to bear the weight of it: These are the *Gardens in the Air* that make so great a noise in the World, tho' there are many other things that are not so much as heeded, which in this sense may be said to be *in the Air*.

The most beautiful Edifices receiv'd no hurt by the *French Bombs*, which were levell'd directly at the Heart of the City, where the Houses were thickest; and 'tis but too apparent they were not thrown there in vain; for notwithstanding all the Reparations that have been made since, there are at present above Five hundred ruinous Houses in one part of the City: And most of the private Sufferers in that general Calamity had the double Misfortune to lose all that they had, by losing their Habitations; so that they were not only incapacitated to rebuild 'em, but even were not able to pay the Charge of removing the Rubbish. 'Tis plain then, that they who have a mind to see *Genoa the Proud*, must not look for it here.

In the Church of *Our Lady of the Vineyards* they shew'd us a Bomb which fell there without doing the least Execution, and I believe wou'd gladly have told us, that this was an Effect of its Reverence to so sacred a Place, if some less respectful Bombs had not thrown down four or five other Churches, and as many Convents.

During that fatal Showre of Fire and Brimstone, the Doge, with thirty Persons more, took shelter in the great Hospital call'd the *Albergo*, which being very high and large, not only afforded a safe Retreat to a great number of the Inhabitants, but preserv'd a considerable part of their Goods; for they brought thither all that cou'd be carried. They are at present working on a Third Mole, which will stretch further into the Sea than the other two, and (they hope) secure

secure 'em against the Danger of a second Assault.

The Haven of *Genoa* is large, and of a convenient depth, but it lies open to the *Lubeccio* or *African* Wind which is almost South-west, and is the most dangerous Wind that reigns in this part of the *Mediterranean*. So that they were forc'd to make a little safe Harbour within the Port for their Gallies, of which at present they have only Six; to so small a Number are the once formidable Navies of *Genoa* now reduc'd.

\* Built by  
Lewis XII.  
King of  
France.

\* The *Pharos* or Watch-Tower is very high, which here, as at *Rochel*, is call'd the *Lanthorn Tower*. To see the whole City distinctly, it must be view'd from three several Places; from the top of this Tower, from the Sea about the distance of a Mile, and from the top of its Hill. These three different Prospects are sufficient to give a compleat Idea of the Town.

The Palace of the Republick, or the Publick Palace, call'd *Palazzo Reale*, is extremely large. Here the *Doge* and *Doge's* lodge, and two or three Senators, with their Families, besides some inferior Officers of the State. We visited the little Arsenal in this Palace, where we saw a *Rostrum* of the old *Roman* Ships, which is made of Iron, and ends in a Boar's Head: There is an Inscription at the side of it, which says, That it was found in the Harbour of *Genoa*, by some that were employ'd to cleanse it. They also made us take notice of some *Cuirasses*, which they told us were worn by certain *Genoese* Ladies in a *Crusado* against the *Turks*; and really it appears from the Figure of the Breast-pieces that they were made for Women.

The Ladies usually appear in Gowns, after the *French* manner; and the ordinary Women wear little Fardingales.

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*The Doge of Genoa*



The *Noblemen* never wear Swords. They are not ty'd to any particular sort of Habit, but they are usually cloath'd in Black, and in Cloaks. They stile themselves Dukes, Marqueses, Counts, &c. whereas the Noble *Venetians*, as I told you before, assume none of these Titles.

We saw all the Members of the *Senate* assembled in a Body, and in their Formalities, at the Procession on *Corpus-Christi* Day. The *Doge* was in a Crimson Gown, with a sort of square Bonnet. Two Battel-axes and a Sword in the Scabbard were carried before him, and a Senator march'd on each side of him, in black Gowns of the same Fashion with his own.

The *Doge* is stil'd, *His Serenity*; the Senators, *The Doge Their Excellencies*; and the Noblemen, *Most Illustrious*. 'Tis true, this last Title is not very honourable in *Italy*, where 'tis usually given to any Man that wears a Ribbon in his Cravat; yet the *Genoese* Noblemen, as well as those of *Venice*, compose the \* Great and Sovereign Council, both these States being purely *Aristocratical*. The Number of the Nobles, as they are register'd in the *Golden Book*, amounts (as our Consul assures me) to about 700. The Old and the New Nobles enjoy the same Privileges, and the *Doge* is chosen by turns out of each of these Bodies. But you may reasonably suppose, that here, as well as in all other Places, those who are descended from a long Series of illustrious Ancestors, pretend to some Honours above those who were lately Ennobl'd. The *Fiesque*, *Grimaldi*, *Spinola*, and *Doria* are the Four principal Families of the Ancient Nobility; and the *Fustini*, *Savii*, *Franchi*, and *Fornari* are the Heads of the New.

The *Doge* of *Genoa* has no more Authority than the *Doge* of *Venice*; yet the first is crown'd with a Royal Crown of Gold, and a Scepter is put into his

*The Doge ought to be fifty Years old compleat. After the time of his Government is expir'd, he remains perpetual Procurator of the Republick. \* They are admitted into the Council when they are full twenty two Years old.*

his Hand, because of the Kingdom of *Corfica*, which is actually under the Dominion of that Republick.

† The Doge cannot be continu'd longer; but he may be chosen again Five Years after the end of his Government.

When the two Years of the \* Doge's Administration are come to an end, Deputies are sent to the Palace to tell him, that *His Serenity's* Time is expir'd, and that *His Excellency* may retire to his own House.

None of his Relations can be elected immediately after him.

To return to our Procession; the Streets were hung with Tapestry, and spread with green Herbs; all the Windows were full of Ladies dress'd to the best advantage, and deck'd with the richest Ornaments they could procure; they had Baskets full of Flowers, which they strew'd on the Procession, according to the different Inclinations of their Hearts, sometimes out of Devotion to † the *Most Holy*, and sometimes out of Civility or Affection to the young Gentlemen of their acquaintance, who follow'd the Procession: All their Peruques were powder'd with 'em, and for every Handful of Favours they receiv'd, they made low Reverences to their fair Benefactresses.

† So they call the Sacrament.

The Church of the *Annunciata* is the finest in *Genoa*; but notwithstanding all its Beauty and Magnificency, 'tis far inferior to many that I have already describ'd; and therefore I will not trouble you with a particular Account of it, I shall only observe, that it was built at the Charge of one || Citizen of *Genoa*, which is the most remarkable thing that can be said of it.

|| Of the Family Lomellino.

I will not lose time in relating the Story of the Crucifix at St. *Jerom's*, which spoke to St. *Bridget*; tho' the rare Discourse that pass'd between 'em might perhaps divert you for some Moments.

At St. Mary's of the Castle there is another, *In the Cathedral there is a great Dish made of one single Emerald, in which, if you will believe the common Tradition, the Paschal Lamb was serv'd up when Christ eat the Passover with his Disciples.* which is particularly honour'd by Maids, for the following Reason. A Gentleman who had for a long time courted a young Lady with a design to deceive her, resolv'd at last to have recourse to the usual Stratagem of gaining his Mistress by a Promise of Marriage, which he did, says the Story, in a Place of the City where this Crucifix stood at that time: I will not undertake to describe all that pass'd between 'em on this occasion; but the Gentleman refus'd to fulfil his Promise. The abus'd Lady enter'd an Action against him, but cou'd produce no Witnesses to prove her Accusation. The Cause was just going to be decided against her, when she remember'd that the Promise was made in the presence of a Crucifix, to which she appeal'd, and begg'd the Judge with Cries and Tears to go to receive the Testimony of her new Witness. Her Request was granted, and some Persons were deputed to interrogate the Crucifix, which answer'd only with a Nod; but considering the manner in which the Questions were propos'd, that Sign cou'd not be otherwise interpreted than as a Confirmation of the poor afflicted Ladies Pretensions; and therefore the Court ordain'd, that the Marriage shou'd be solemniz'd the same Day. Thus the injur'd Lady obtain'd her Desire, and to crown her good Fortune, the Gentleman's Heart was touch'd, he obey'd the Sentence with Joy, and the happy Couple became a memorable Instance of Conjugal Affection.

\* St. John Baptise and the Emperor are the two Protectors of this Republick. The Image of the former is stamp'd on its Coin, which is the fairest in Italy, and besides, of the richest Alloy.

*The Ashes of this Saint are kept in the Cathedral, in a Shrine supported by four fine Columns of Porphyry, which were brought from Smyrna.*  
An. 1098. Gal. Guald. Prior.

The



The Trade of *Genoa* is very much decay'd; it consists particularly in Velvet, Point, Gloves, dry Confections, Anchoveys, and several sorts of Fruits. There are some private Persons very rich, but the Republick is poor. Neither Corn nor Wine are sold in the Markets, for the Government reserves that Trade for its self: There is not a Pint of Wine sold by the Inn-keepers, but what is brought from the Cellar of the State; and since they gain nothing by the Sale of Liquors, they make the most of their other Commodities. The Bakers are also oblig'd to fetch their Corn from the publick Granaries.

These are the most material Observations I have made during my short stay in this City. The Canon *Ferro* has a Cabinet of Curiosities. I am,

S I R,

*Genoa, June 20.*  
1688.

Yours, &amp;c.

## LETTER XXXIII.

S I R,

IN our Journey from *Genoa* to *Cazal* we were oblig'd to return by the Way we came, to *Novi*, where we hir'd a Coach to *Turin*, and the next day din'd at the little City of *Alexandria*.

ALEXAN-  
DRIA, the  
Seat of a Bi-  
shop.

The Art of Besieging Towns was very little known when *Frederic Barbarossa's* Army lay six Months before *Alexandria*, without being able to take it. The present Fortifications are but indifferent.

That

That Emperor call'd it *Cæsarea*, but Pope *Alexander III.* wou'd have it nam'd *Alexandria*. 'Tis false that ever any Emperors were crown'd in this City with a Crown of *Straw*; and I believe 'tis hard to prove the Truth of another Story, which says, that *Frederic* in derision call'd it *Alexandria of Straw*. However, it retains that Name to this very day.

*Cazal* is a well-fortified City, seated on the right Bank of the *Po*. The old Castle is not useless, but the new Citadel is a very important Place. It has six great Royal Bastions, Half-Moons before the Curtains, a broad and deep Ditch full of Water, and an Arsenal furnish'd with Arms for Ten thousand Men. There were formerly some Irregularities in the Fortifications, but the *French* have put all things in order. I must not forget to tell you, that they have doubl'd all the Bastions; for the old Bastions were so large, that there was room enough within 'em to make a second Rampart, which without the least confusion forms a new Bastion in the middle of the former. The Town belongs still to the Duke of *Mantua*, who receives some inconsiderable Duties from it, and the *French* Garrison keeps it for him.

*CAZAL, the Seat of a Bishop.*

*This Place was demolish'd by the French, in pursuance of the Articles of Capitulation with the Duke of Savoy, who besieg'd it with the Confederate Army, 1695.*

Leaving *Cazal*, we pass'd a fourth time over the famous \* *Eridanus*, and our Coach for a long \* time after follow'd the Banks of that River. We pass'd by the Gate of *Trin*, a little fortified Town, in that part of *Montferrat* which belongs to the Duke of *Savoy*. *Verrua* is a much stronger Place, on a rising Ground, which you see by the way on the right side of the *Po*.

Eight Miles from *Cazal* we enter'd into *Piedmont*, the Land being still level. As we advanc'd further, we found our selves engag'd among the

R

Moun-

Mountains, in a large and flat Valley, almost entirely surrounded with the highest *Alps*. Where this Plain is good, nothing can be better; but there are some places in it that do not at all merit that Character.

Hail is the Scourge of *Piedmont*. As we pass'd along we took notice of two or three large Spots of Ground, where but two days before it had made a prodigious havock on the finest Corn-fields in the World. The Straw was chopp'd and driven into the Ground; and even the Walnut-trees, Vines, and other Trees were half broken.

They reckon but Five and forty Miles from *Cazal* to *Turin*; but the Miles in *Piedmont* and *Montferrat* are much larger than the common Miles of *Lombardy*.

**TURIN,** *Turin* is situated in a Plain, on the River *Doire*, an Archbishop- Three hundred Paces from the *Po*. 'Tis a very vrick, and Uni- pleasant Town, all its Avenues are chearful and versity. delicious; and that which makes us more sensibly charm'd with the free and agreeable Humour of the Inhabitants, is our Abhorrence and late Experience of that intolerable Sowness and Unso-ciableness that reigns over all the rest of *Italy*, where we convers'd more with Statues than Men. With respect to the manner of living, *Turin* is not inferior to the politest Cities in *France*: The Language of that Kingdom is as commonly spoken here as the *Italian*; the People are generally well bred and handfom, and there is not a Court in *Europe* more gallant and gay than that of the Duke of *Savoy*.

The old part of *Turin* cannot boast of much Beauty, but the new half is built after a quite different manner. The Streets are broad, and straight as a Line; the Houses large, high, and almost all uniform. There cannot be a finer Street

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Street than that which passes thro' the two open Places, and reaches from the Castle to the new Gate. Both these Places are large, and of a regular Figure; but the new one is encompass'd with Houses in exact Symmetry, and a large Portico runs all about it.

The Duke's Palace makes not so fine an appearance on the out-side, as the Apartments within it are beautiful. The Palace of the Jesuits, and that of the Prince of Carignan, are but just finish'd, and seem to be very magnificent: I name that of the Jesuits first, because it excels the other.

*There is the old and new Palace.*

Tho' this City was almost by one half enlarg'd under the late Duke, 'tis still of a very indifferent \* bigness: the same Prince enclos'd it with a regular \* If you would and well-lin'd Fortification. The Citadel is very have a full strong and handsom, tho' not yet quite finish'd; Prospect of the 'tis countermin'd throughout, and has the conveni- City, you must go up to the niency of a good Well, where Horses go down Convent of the Capuchins, on the little Hill, and come up without meeting, by a sort of double Stairs without Steps, which wind about so often, that the Descent is very easie. on the other side of the Po.

The Rows of Oaks on the Ramparts of the Town make a very pleasant Walk, which has also It appears small from this Place.

the advantage of a very fine Prospect, especially towards the Rivers; but the greatest Concourse of People is usually about *Valentin*, a † House of † The other Houses of Pleasure are *Montcallier*, *Millefleurs*, *Rivoli*, and the *Venerie*.

One may go from *Turin* to the *Venerie* in two Hours. This is a very agreeable Place.

I must not forget to give you some Account of the † Chapel that is almost finish'd at the Ca- † Of Guarini's thedral, to the Honour of the Holy ∴ *Sudarium*. Architecture.

'Tis certainly very magnificent; but, instead of ∴ The Linnen wherein Christ telling was wrapp'd.

telling you, as some have done, that it excels the Chapel of St. *Laurence* at *Florence*, I can assure you 'tis not at all comparable to that noble Structure. If you have not forgot the Description of that *Florentine* Chapel in one of my former Letters, you may easily make the Parallel between that and this of *Turin*, after I have told you, that they are both of almost the same Figure, but that the last is less than the former, and will be only embellish'd with \* Black Marble.

\* This Marble is neither of a fine Black Colour, nor finely polish'd. They purposely chose a Black Colour, in memory of Christ's Death.

† Mr-Reiskius has written a Dissertation de Imaginibus Christi, where you may find many curious Remarks on this Relick: He demonstrates, that neither this, nor several others, were ever heard of, till Venerable Bede publish'd his vain Imaginations in his Treatise de locis Sanctis. This Reverend English Priest died about the middle of the Eighth Age.

Several Observations concerning Italy

Since we are just going to take leave of *Italy*, I shall take this Occasion to entertain you with some Observations which I either forgot or had not Opportunity to insert in my former Letters. Our short stay in the Places thro' which we pass'd wou'd not suffer us to spend much time in making

king acquaintance with the People of the Country, and consequently we cou'd not be very particularly inform'd of their Customs; neither do I intend to enter on that Subject, but only to communicate some Remarks to you, without any other Order, than as they shall offer themselves to my Memory.

I said nothing of the Princes or Courts either in *Germany* or *Italy*, because I thought it not convenient to describe 'em with all that Sincerity and Freedom which I must necessarily have us'd to acquaint you with their true Characters. When a Prince is the Subject of a Discourse, 'tis almost impossible to avoid Flattery and Lies; and therefore I chose rather to be silent, than to hazard the being guilty of either. I shall only tell you, that my Lord was every where receiv'd with all the Honour and Respect that are due to his Personal Merit and High Birth; and these Civilities were sometimes redoubl'd, by reason of the Acquaintance and Friendship between some of those Sovereigns and his Grandfather the Duke of *Ormond*, and the Knowledge they had of his Father the late Earl of *Ossory*, and several other Persons of that illustrious Family.

The Duke of *Modena* is of great stature, handsom, and resembles the Queen his Sister, tho' he is of a brown Complexion. He is Master of several Qualifications that are able at once to inspire both Love and Respect. He discours'd with me almost an Hour concerning some particular Observations we had made in our Travels, and especially concerning *England*.

I cou'd not give you an Account of those Academies of the Curious, that are establish'd in almost all the Towns of *Italy*, because I had not time to enquire particularly about 'em; but, if I may give Credit to the Information I receiv'd

from several Persons, they are certainly very inconsiderable Societies. The affected oddness of their Titles is very singular, for they are not much unlike to the Names which the Grooms in France give to their Horses; I shall only mention a dozen of 'em: Thus the *Academists* of *Genoa* call themselves (a) *Drowsie*; those of *Naples*, (b) *Burning*; those of *Alexandria*, (c) *Immovable*; those of *Rome*, (d) *Fantastical* or *Un-mozous*; those of *Viterbo*, (e) *Obstinate*; those of *Siena*, (f) *Benumb'd* or *Sottish*. At *Perusa* they stile themselves (g) *Mad*; at *Parma*, (h) *Namesless*; at *Bologna*, (i) *Idle*; at *Milan*, (k) *Conceal'd*; at *Ancona*, (l) *Obicure* or *Confus'd*; at *Mantua*, (m) *Amorous*; at *Rimini*, (n) *Casie* or *Pliable*; and at *Macerata* (o) *Chain'd*. I perceive I have skipp'd from Place to Place, without observing any Order; but that is not material.

- (a) Addormentati.
- (b) Ardent.
- (c) Immobili.
- (d) Fantastici & Humoristi.
- (e) Ostinati.
- (f) Intronati.
- (g) Insensati.
- (h) Innominati.
- (i) Otiosi.
- (k) Nascosti.
- (l) Caliginati.
- (m) Invaghiati.
- (n) Adagiati.
- (o) Catenati.

We were treated with a great deal of Civility and Kindness by the *Italians*, as far as we cou'd judge by outward Appearances; but, to deal plainly, their Complaisance is a Mixture of Flattery and Design. We found also by experience, that the People of this Nation are very sober. The Inns in the little Towns, especially on certain Roads, are very ill furnish'd with Provisions. The first Course, which by way of excellence they call the *Antipasto*, is a Dish of Giblets boil'd with Salt and Pepper, and mix'd with Whites of Eggs; after which Course, come two or three small Dishes one after another of different Ragou's.

Some Historians relate, that the first Buffalo's that were seen in Italy, were brought thither An. 595.

Between *Rome* and *Naples* the Traveller is sometimes regal'd with *Buffalo's* and *Crows*, and he's a happy Man that can meet with such Dainties: The *Buffalo's* Flesh is black, stinking, and hard; there are none but the most beggarly Jews at *Rome* who eat it, and the Beast must be hunted, otherwise 'tis impossible to chew its Flesh.

They



They have all the various kinds of *Wine* in *Italy*, but the best Sorts are least abundant. About *Rome* there is the *Wine* of *Gensana*, *Albano*, and *Castel Gandolfo*, in all which Places the Soil is the same. The *Greco* of *Naples*, and the \* *Lacryma Christi* are strong; but the small *Asprino bianco*, and the *Chiarello piccante* seem'd more agreeable to our taste, tho' they are much less esteem'd. At *Florence* and *Montefiascone* the richest Wines are pleasant, and have no more Fire than what is convenient for ordinary Drink; but there is no great quantity of 'em. The Great Duke's delicate *Moscadello* grows in a little Vineyard, and is consecrated to his own Use, or to be sent as Presents, but never dispers'd thro' the Country. There are also some good sorts of *Wine* near *Verona*, and in the State of *Genoa*.

About *Loretto* the *Casks* are made short and broad, like a *Dutch Cheese*; but towards *Parvia* their Length amounts to seven times their Diameter.

Towards *Parma* and *Placenza*, where there are excellent Pastures, they make *Cheese* of all their Milk. Butter is scarce in *Italy*, instead of which they use Oil in all their Ragous and Fricasies; but tho' they draw it from their own Olive-trees, 'tis oftentimes worse than in those Countries where none of these Trees grow; for what will yield the best Price, and keep longest, is always transported.

We have not seen the chief Season for Fruit in this Country. At *Venice*, where we staid two Months in the Winter, we had white Grapes of *Bologna* very firm, and of a most delicious taste. At *Naples* we eat Winter-Melons; and at *Genoa* we were entertain'd with all sorts of small†red Fruits, and I never saw so good and large Cherries as there. The Country about the *Riviera di Genoa* is peculiarly excellent for Fruit.

\* *Lacryma* de Galliti of Mount Vesuvius; *Lacryma* Leggiero, of Graiano; The *Lacryma* of Pausilypus is not so strong and heady as that of Vesuvius. And besides, there are two other sorts of excellent Wine at Naples, the *Greco* of Resina and the *Vernatico bianco*.

Leand. Alberti says, he saw at Parma four Cheeses which weigh'd Five hundred pounds each.

† Currants, Strawberries, Raspberries, &c.

\* *The Riviera di Genoa, towards the Sea-coast, is an excellent and delicious Country: But when you advance within Land, you meet with barren Mountains.*

It may be truly said of *Genoa*, That its \* Hills are *without Wood*; but all the rest of the Proverb is false, *Men without Faith, Ladies without Shame, and a Sea without Fishes*. There are both Rogues and honest Men every where, and we found by Experience, that there are very good Fishes in the Sea of *Genoa*. I took pleasure two or three times to go in the Morning to see the Fish-market at *Naples*, where I observ'd several sorts of Fishes that I had never seen in other Places. The Gulf of *Cajeta* abounds with Sturgeon, some of which are also found in the *Tiber*.

In all our Travels thro' *Italy* we never saw either a *Hare* or *Partridge* in the Fields; and I might also add, that we saw as few in the Inns. 'Tis very strange, in my Opinion, that these Animals are not more plentiful, since the Country is not wholly destitute of 'em. My Reasons are these: In the first place, there are large Extents of Ground in *Italy*, which are almost uninhabited, and consequently ought to abound with Game, proportionably to the like Places in the New World. And, secondly, it might be reasonably suppos'd, that the Game shou'd be more plentiful here than in other Places, because the Lords of those Grounds are never wont to reside on 'em, and yet are no less jealous of their Rights than the Gentlemen of other Countries.

In *England* and *France* there are many Persons of Quality who pass their time in the Country; but that is not the Custom in *Italy*, where all Persons of Note live in the Cities, out of which there are neither Castles nor great Houses to be seen, which belong to private Persons; or at least they are very rare, especially if we compare this Country with *France*, for I am not so well acquainted with *England*.

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To return to our Game; it must be acknowledged, that *Quails* are not so great Rarities here as *Partridges*; for when the Spring approaches, they come in Flocks from *Africk*, and cover the whole Country. These poor little Creatures are so tir'd with their long Voyage, that they throw themselves into Ships, and wheresoever they can find a place to repose themselves. They may be caught in Heaps without the least trouble; but since they are extreamly lean, those who take 'em usually feed 'em for some time before they eat 'em. I believe 'tis uncertain whether these Birds fly over the Sea, or whether they do not sometimes swim to take Breath: 'Tis indeed hard to conceive, that the *Quail*, which has not a strong Wing, and flies heavily, shou'd be able to continue its Flight so long. But, on the other side, I'm inclin'd to believe, that the Water wou'd so moisten and drench its Feathers, that it cou'd never spread its Wings again. And, besides its leanness and weariness, the Dangers to which it exposes its self, and its eagerness to find a Resting-place, are, in my opinion, convincing Arguments that it flies all the way without intermission.

I saw but one *Scorpion* in *Italy*, and I cou'd not learn that these Animals are very mischievous in this Country. There are several ways to guard against 'em; but I never saw any of those hanging Beds that are usually talk'd of. The People about *Verona* make use of Iron Bedsteads, which they place at some distance from the Walls, that those Insects may neither breed in 'em, nor be able to come up on the Beds; and the Feet of the Bedsteads are fil'd and polish'd, partly for the same Reason. If the Animal it self can be caught, and bruised on the Part which it stung, 'tis a certain Remedy; and there are also Salts and Oils extracted out of it, which produce the same

same Effect. But after all, the stinging of Scorpions is not mortal in *Italy*; and besides, such Instances happen so very rarely, that they who are desirous to travel into *Italy* ought not to be discourag'd by 'em.

*The Tarantula had its Name from the Territory of Tarentum, where there is abundance of those Animals. See the Treatise which Sanguerdus wrote concerning 'em.*

Alex. ab Alexandr. assures us, that he was an Eyewitness of the same; and relates several curious Instances on this occasion. Dier. Geneal. l. 2. c. 17.

I Sam. 16. 23.

There are two sorts of Animals to whom the *Italians* give the Name of *Tarantula*; one is a sort of *Lizard*, whose Biting is reputed mortal; 'tis found especially about *Fondi*, *Cajeta*, and *Capoa*; but this is not that which other Nations call the *Tarantula*: The true *Tarantula* is a Spider, and lives in the Fields. 'Tis said, there are many of 'em in *Abruzzo* and *Calabria*, and they are also found in some Parts of *Tuscany*. They that are stung by this Creature make a thousand different Gestures in a Moment; they weep, dance, vomit, tremble, laugh, grow pale, cry, swoon away, and after few days of torment, expire, if they be not assisted in time: They find some Relief from Sweating and Antidotes, but Musick is the great and only Remedy. A Learned Gentleman of unquestion'd Credit told me at *Rome*, that he had been twice a Witness both of the Disease and of the Cure: They are both attended with Circumstances that seem very strange, but the Matter of Fact is well attested and undeniable. I think I cou'd produce natural and easie Reasons to explain this Effect of Musick; but, without engaging my self in a Dissertation that wou'd carry me too far, I shall content my self with relating some other Instances of the same kind, which may satisfy any ingenious Person. Every one knows the infallible Efficacy of *David's Harp* to restore *Saul* to the use of his Reason. I remember *Lewis Goyon*, in his Lessons, has a Story of a Lady of his acquaintance who liv'd a hundred and six Years without ever using any other Remedy than Musick, for which purpose she allow'd

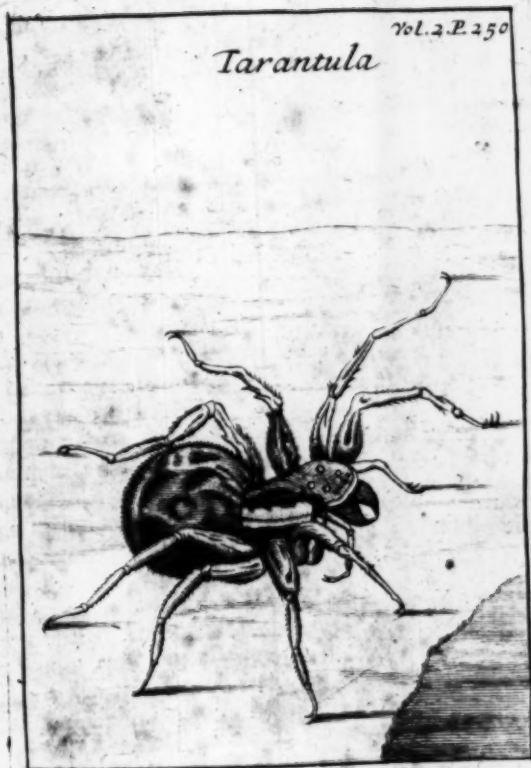
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*Tarantula*



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low'd a Salary to a certain Player on Instruments, whom she call'd her Physician. And I might add, that I was particularly acquainted with a Gentleman very much subject to the Gout, who infallibly receiv'd Ease, and even sometimes was wholly freed from his Pains, by a loud Noise. He us'd to make all his Servants come into his Chamber, and beat with all their force upon the Table and Floor, and the Noise they made, in conjunction with the Sound of a *Vielle* was his sovereign Remedy.

Albert. Krantz writes, that Henry IV. King of Denmark hearing that a certain Musician boasted that he cou'd either vex or please those who heard his Musick, and even lay 'em asleep, or put 'em

into a Fury, was desirous to try the Experiment in his own Person; which succeeded so effectually, that the King in the height of his Fury kill'd several of his Courtiers with his Fists. Theophrastus and A. Gellius affirm, That Musick charms and asswages the Pains of the Gout.

High-way Robbers are no more dangerous in this Country, than *Scorpions* or *Tarantula's*; for there have not been any *Banditi* at Rome since the Pontificate of *Sixtus V*; and I think I told you, that the *Marquess del Carpio* has extirpated 'em out of *Naples*. I do not remember that ever any Person was put to death in all the Places thro' which we travell'd, during the time we staid in 'em. There is not a City perhaps in the whole World where Executions are so rare as at *Venice*; the Hangman has a very poor Trade on't. They who are under the Patronage of a Nobleman, which is a thing very easily obtain'd, may rob and cut Throats as often as they pleas'd, only they must take care never to commit a Villany in a Publick Place, or that may make too great a noise.

At our entry into most Cities our *Pistols* were taken from us, but we always found 'em at the other Gate at our departure. This is a troublesome Thing; for at the end of the Voyage the Charge amounts to as much as the *Pistols*

are



are worth. 'Tis not lawful to wear *Swords* either at *Genoa* or *Lucca*; but that Privilege is readily granted to Strangers when they desire it. The *Bayonet* is prohibited in Cities; but in the Country every one may wear what Arms he pleases, and even they who travel on Horseback oftentimes carry *Fusees*. The *Stiletto's* of *Milan* are famous for the genteel Stab, and they do their Work effectually.

*Love* and *Jealousie* are the two Furies that shed most Blood in *Italy*. The *Italians* are said to be jealous without any Reason, and the least Suspicion puts 'em into a Fit of Rage.

Not only at *Venice*, as I intimated before but every where else, the Girls are sent to Nunneries in their Infancy, and they are usually married without seeing their future Husbands; only the Girls of the lowest Rank are suffer'd to remain with their Parents; and 'tis not without much difficulty that they are able to find Yoke-fellows. I am not so well acquainted with the Customs of other Places; but at *Rome* there are several Funds establish'd, either to marry poor Maids, or to confine 'em for ever to a Convent. These Charities are distributed with almost the same Ceremonies that are observ'd in the *Minerva*, which I describ'd in one of my former Letters.

I observ'd in the Churches at *Rome*, that in *Lent* the Women are shut up in a Place under the Pulpit, enclos'd with Rails six Foot high.

The greatest  
Palm-tree in  
Rome is in  
the Cloister of  
St. Peter ad  
Vincula.

There are several Trees and Plants in *Italy*, which grow neither in *England* nor (for the most part) in *France*, unless perhaps in the Southern Parts of it. The Palm-tree is a Stranger in *Italy*, and rarely bears Fruit there. In the Garden of Simples at *Pisa* there is a Male and Female Palm-tree planted together, agreeably to the ancient Error of those who thought such a Marriage was necessary

necessary to make those Trees fruitful. But this is a meer Fable; for I observ'd a *Palm-tree* alone full of *Dates*, at the *Villa Mellena*, on *Monte-Mario* near *Rome*.

We went to the Pope's Chapel on *Palm-Sunday*, where all the Cardinals were assembl'd, and he who officiated for the Pope presented a *Palm-branch* to every one of the rest; these Branches were almost five Foot long, and the Leaves were woven together into Knots of several Figures. We saw that which was sent to the Pope: All the Prelates and other Ecclesiasticks had also Branches, which were either greater or smaller, according to the Dignity of those who bore 'em. The Laicks use only *Olive-branches*.

I have already told you, that we saw several Trees planted in the Ground without Pots, which I had not observ'd so commonly any where else; I shall now proceed to name some of 'em besides the *Palm-tree* such as the great *Plane-tree*, the *Cork-tree*, the *Fujub-tree*, the *Crook-tree*, *Olive-tree*, *Myrtle*, *Pomegranate-tree*, the *Caper-shrub*, *Scarlet-Oak*, *Cypress*, the *Sena*, *Lentisk* or *Mastick-tree*, the great *Indian Fig-tree*, the *Oak* that bears *Galls*, the *Shrubs* that bear *Cotton* and *Fistick-nuts*, and several sorts of *Orange* and *Citron-trees*. The Ways are almost every where border'd with *White Mulberry-trees*, for the nourishment of *Silk-worms*.

Those who love *Simples* will find enough to gratify their Curiosity on the *Appennine Mountains*, between *Loretto* and *Rome*, and every where in the *Alps*; but they must have more leisure than we had.

I gather'd some *Sponges* on the Sea-side towards *Terracina*, of which two were in a manner rooted on very hard *Flints*, the rest lay loose on the Shore.

These *Sponges* put me in mind of *Pumice-Stones*; and I must not forget to tell you, that I spent some

*In M. Badoueri's Garden as Verona there are Cypress-trees a hundred Foot high, and two hundred Years old. The Citrons of Florence, called Cedratti, are the most excellent of all these kinds of fruits. Silk-worms were brought to Europe from Japan and China.*

some time to no purpose in searching for these Stones on Mount *Vesuvius*, tho' 'tis generally said to be full of 'em. This must certainly be a Mistake: There are indeed many porous and calcin'd Stones on that Mountain, which resemble *Pumice-stones*; but after I had consider'd 'em attentively, I soon perceiv'd the difference. The *Pumice-stone* is a Production of Nature: And 'tis so far from being true that they are produc'd by the Fire of *Vesuvius*, that such a Fire wou'd certainly destroy 'em, as it destroys all other Substances that are within its reach. Over against the Cape of *Mytæna*, there is a little Island where these Stones grow. When the Sea is agitated by a Storm, it loosens and carries away some of 'em, and the Wind drives ashore a great quantity of small Pieces betwixt *Puzzoli* and *Cumæ*, especially towards *Bajæ*, where I have gather'd some that were very fine.

The Mountains of *Italy*, and particularly the *Appennine Hills*, are well stor'd with *Metals*, *Mineral waters*, *Crystal*, *Alabaster*, a kind of *Agat*, and several sorts of *Marble*; but the *Marble* of the *Archipelago* has brighter Colours. The *White Marble* of *Carrara* is one of the finest sorts in *Italy*, and a great deal of it is transported to *France*.

The Winter has been very sharp and long, almost all the *Oranges* and *Citrons* were frozen, and the Ground under the Trees was cover'd with 'em in the above-mention'd Places, where those Fruits are most common.

I observ'd that they take a great deal of care at *Rome* to preserve themselves from the Inconveniences occasion'd by the Heats, which are usually very troublesom in that Place. The great Lords have low Apartments, where the Sun never appears, which are pav'd with *Marble*, and furnish'd

furnish'd with Fountains and Water-spouts; and besides, the Doors and Windows are so contriv'd, that they are never without a kind of cool Breeze. The Beds are encompass'd at some distance with a Curtain of Gawze or Tiffany, which is join'd close to the Boards of the Floor and Cieling above and below, and hinders 'em from being torment-ed with Gnats.

'Tis also the Custom to sleep two Hours immediately after Dinner; but they never lie down, for they have a sort of folding Chairs which are usually garnish'd with Leather, and have Backs that rise and fall with a Spring.

The use of *Umbrello's* is common every where.

The *Serain* or Evening Dew in *Campagna di Roma* is esteem'd mortal during three or four Months in the Summer, and great care is taken to avoid it. Travellers double their Pace to arrive at *Rome* in time, or stay at the distance of eighteen or twenty Miles from it.

I found the following Verses over the Gate of a House at *Rome*; they contain the Rules that ought to be observ'd for the Preservation of Health in that City.

*Enecat insolitos residentes pessimus Aer*

*Romannus; solitos non bene gratus habet.*

*Sopos ut hic vivas, lux septima det \* Medicinam; \* Mark 2. 17.*

*Abst odor fœdus; sit modicusq; labor.*

*Pelle Famem & Frigus; Fructus Femurq; relinque;*

*Nec placeat gelido fonte levare sitim.*

That is, *The Roman Air is fatal to Strangers, and troublesom even to the Natives. If you wou'd live securely here, observe the following Rules: Take Physick every seventh Day, avoid stinking Smells, use moderate Exercise, fence your self against Cold and Heat, abstain from Fruits and Women, and quench not your Thirst with cold Water.*

You

You may observe by the bye, that the Author chose rather to run the hazard of a false Quantity, than to lose the Jingle of his four F's. He might have said *Venerem* instead of *Femur*, the first Syllable of which is short, *Et corpus querens femurum, &c.* Mart.

I have not given you an Account of the Antiquity of several Cities. I confess, Enquiries of that nature are very curious; but besides that they require a great deal of Time and Labour, and have been prosecuted already by very able Pens, I find that these Controversies are usually meer Questions concerning Names of Places; for in many of these Cities there are not the least Remainers or visible Marks of their ancient Foundations; and they have been subject to the same Alterations which the Vessel of the *Argonauts* underwent of old. To conclude, the Sight of the Places might perhaps raise a Traveller's Curiosity; but wears off by degrees, when they are the only Objects of his Imagination.

I must tell you, now I think on't, that in all *Italy* we observ'd but one Wind-mill, or rather the Ruins of one at *Leghorn*.

They use no Tin Vessels in this Country, and likely because of the scarcity of that Metal. All their Vessels are made of Earth leaded, or of Earthen Ware. We have seen it made in several Places; but there is none that resembles *Porcelain* so exactly as that of *Delft*.

Whereas we place the Beginning of the Natural Day immediately after *Midnight*, the *Italians* make it begin after *Sun-setting*, and their Clocks strike always Four and twenty Hours from one at *Sun-rising*, and the *Jews* at *Sun-setting*, as the *Italians* do at present. The Inhabitants of the Province of *Umbria*, with *Ptolemy*, and some others in former times, reckon'd the Beginning of the Day at Noon, and the *Egyptians* at Midnight, as we do. The ancient *Romans* did also begin the Day at Midnight, but their Hours were unequal.

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*Sun-setting* to another. You may easily perceive that according to this Computation, the Hour of Noon varies daily; for when the sun sets at Four a-clock according to our calculation, they reckon One when we count Five, and consequently the next day 'tis Noon at Twenty hours. And in like manner, when the Sun sets at Eight on our Dials, 'tis One a-clock with them, when we reckon Nine, and 'tis just Noon at sixteen hours. Nevertheless, with respect to the Artificial Day between Sun-rising and Sun-setting, they use the words *Yesterday* and *To morrow*, as we do.

I cannot forbear acquainting you that we left *Rome* without having seen the *Pope*; there were doubtless some Reasons that would not permit him to appear in public; and there were others that hinder'd us from paying him a Visit.

I shall conclude this Letter with telling you, that we bought some modern Medals at *Rome*, from the famous *Hameranus*, who is reputed to excel in that sort of Workmanship. Of all the Medals we saw of Queen *Christina*, this, in my opinion, is one of the most \* Heroical and most worthy of that great Princess: Her Dominions are on the Reverse with the whole Hemisphere, and this Motto, *Ne mi bisogna, ne mi basta*; I want nothing, and yet I have not enough. *Alexander the Great* could use the last part of this Motto, but instead of reigning over himself, his Ambition made him desire more Worlds.

\*Supposing that what she did was perfectly voluntary.

I shall only add an Inscription, which one of my Friends transcrib'd just now from the Pedestal of a Statue of Justice in the Convent of the *Jesuits*.

*Quæ Dea? Sacra Themis. Quæ Patria? Regna Tonantis.*

*Qualis Origo? Fuit Sanctus uterque Parens.*

*Cur Frontem Facies aperit formosa severam ;*  
*Nescio corrumpi, non amo Blanditias.*  
*Aurium aperta tibi cur altera, & altera clausa est ;*  
*Una patet justis, altera furda malis.*  
*Cur Gladium tua Dextra gerit? cur læva Bilancem?*  
*Ponderat hæc Causas, percutit illa Reos.*  
*Cur sola incedis? Quia copia rara Bonorum:*  
*Hæc referunt paucos sæcula Fabricios.*  
*Paupere cur cultus? Semper Justissimus esse*  
*Qui cupit, hic magnas vix cumulabit opes.*

*What Goddess art thou? I am Sacred Justice.*  
*What happy Region boasts thy presence? Heaven.*  
*Whose Offspring art thou? I'm of holy Race.*  
*What sullen Glooms hang o'er thy lovely Face?*  
*I cannot fawn nor bribe, nor will be brib'd.*  
*Why hast thou one Ear shut, and t' other open?*  
*This to the Good, that to th' Unjust I turn.*  
*What mean thy brandish'd Sword and well-poiz'd Bal-*  
*lance?*

That strikes the Guilty, this gives Righteous Judgment.

*Why standst thou thus alone? All Men avoid me.*  
*Why in so poor a Garb? Few Just are Rich.*

Just as I was going to seal my Letter, I heard a great Noise in the House, occasion'd by the Rejoicing of the People upon the Advice of the Birth of a Prince of Wales. There is a Courier come to this Court with the happy News, and there is nothing to be heard but Acclamations of Joy. That precious Infant being a Present from Heaven, and a free Gift of the Holy Virgin of Loretto, from whom the King and the Queen had begg'd a Son with great Zeal and Devotion, there was no great reason to fear that she wou'd put 'em off with a Girl, especially since the Jesuits, who are the principal Favourites of that Queen



Queen of Paradise, had very earnestly interceded in their behalf. The important Blessing was expected with so much Confidence here, that several Persons, during the Queens Bigness, offer'd to lay Ten, Twenty, and Thirty to One, that Her Majesty wou'd be brought to Bed of a Son; and there were some whose Faith was so weak, as to doubt of it: So that many Wagers were actually laid. You may easily imagine, that the Courier was very welcome to the Winners. I am,

S I R,

Turin, June 29.  
1688.

Your, &c.

## LETTER XXXIV.

S I R,

WE lay at *Veillana* the first Night after our departure from *Turin*, next Morning we *Veillana*. pass'd by the Gate of *Susa*, a little City, seated among the Mountains, by which 'tis commanded almost on every side, and din'd at *N. valesa*, at the Foot of *Mount Cenis*. S U S A.

This is the highest Mountain of the *Alps*, over which there is a Passage; but you must not conclude from thence, that it is another *Caucasus* or *Tenerif*; neither must you fanse it to be a single Hill, or that the Way lies over the top of it. For when a Traveller comes to the highest part of the Passage, he finds himself in a Plain, or a new Valley, with respect to the lofty mountains that surround it.

*Novalesa.*  
*Mount Cenis.*

S 2

At

*N. in this Place  
You leave, on  
the Right-  
hand, the high  
Mountain of  
Rochemelon.  
Villamont  
writes in his  
Travels, that  
he ascended it;  
and the De-  
scription he  
gives of it is  
at once terri-  
ble and plea-*

*ant.* He says, there are some Places where they were forc'd to tie a sort of Iron Hooks to their Feet and Hands, that they might be able to climb with less trouble. There is a Chapel on the top, from whence one may discover a vast Extent of the Alps.

At *Novalesa* we took Mules to ascend the Hill. The Way is pretty broad, and free from Precipices, but uneven and full of Stones. On the highest accessible part of it there is a Cross that divides *Piedmont* from *Savoy*, and consequently is one of the Boundaries of *Italy*. In the middle of the Plain there is a Lake of so great a depth, that, if we may believe the common Report, its Bottom cou'd never be reach'd by sounding; it is a large Mile in compass, and sends forth a great Brook, which falls into the little *Doire* near *Susa*.

The Snow was almost all melted on the Hill; 'tis true, the highest Tops of the Mountain on both sides were cover'd with it, but there were only some Heaps left here and there in the Passage. The tumbling of the Snow makes the Passage dangerous in some places, and in some Seasons of the Year, otherwise there is no danger at all in it.

*In Winter they  
cause them-  
selves to be  
drawn in a  
sort of Sleds.  
Those who draw  
em are call'd  
Marians.*

The side of the Hill towards *Savoy* is much rougher than the other, and Travellers are usually carried this part of the Way by Men, tho' they might pass it on Horseback, as *Charlemain's* Army did heretofore. They made us sit down in ordinary Chairs, to which they had fastned Arms like the Shafts of a Litter. We were each of us attended by four Men, two who bore the Chair, and two more to relieve their Fellows.

At the Foot of the Hill we pass'd the little River *Arche*, on a Bridge of Wood, to the Village of *Lafneburg*.

I have almost nothing to relate concerning *Savoy*. The Country is generally mountainous, and

and we found hardly any thing remarkable in that part of it thro' which we pass'd.

*Chambery*, the Metropolis of the Dutchy, formerly the Residence of the Dukes, and now the Seat of a Parliament, is a very small and unfortified City, seated at the Foot of the Mountains, where the *Lessa* and *Orbana* meet, neither of which are navigable. We were told, that its Inhabitants are very civil, and the Ladies handsom.

St. *John de Maurienne* is situated in a pleasant Valley of the same Name. We pass'd by within two hundred Paces of the City, without entering into it, being credibly inform'd that it was not worth the while to go out of our Way to see it.

Neither did we stop at *Montmelian*, which is a little City on the right Bank of the *Isera*, defended by a Citadel, whose principal Strength consists in its Situation.

*Aix* is much frequented by reason of its Baths. I know not whether you have observ'd that the French Name of those Towns that are call'd *Aix* is deriv'd sometimes from *Aqua*, and sometimes from *Augusta*: *Aqua Sextia*, *Aix* in Provence; *Aquisgranum*, *Aix la Chapelle*; *Augusta Alorum*, *Ais* or *Auchs* in *Armagnac*.

About *Annecy* we found the whole Country in a general Consternation for fear of the *Vaudois*; there was a Report, That above Two thousand of these poor Exiles were enter'd into *Savoy*, towards *Evian*, and had already burnt five or six Villages: but there was not the least Ground for such an Alarm.

The Dutchy of *Savoy* is separated from the Territory of *Geneva* by the River *Arve*, over which there is a Bridge of Wood that leads almost to the Gates of *Geneva*. The *Arve* is a

great Torrent, which falls from the Mountains, and always brings some, Gold-dust along with it, but it happens very rarely that a Man is able to refine so much of it in a day, as he might earn at some other Work; and therefore this Gold is almost wholly neglected.

GENEVA,  
*an ancient  
Imperial City.*

I will not undertake to give you an account of the Antiquity, Government, or History of Geneva, of which we have had so many Descriptions. I shall content my self with giving you a general Idea of this City, to which (since I had occasion formerly to be pretty well acquainted with it) I shall add some particular Observations.

The Rhone, at its coming out of the Lake, forms a little Island, On the right Bank of the River, or rather toward its right Channel, the Land is low and even, but on the other side there is a Hillock that rises insensibly. The principal part of the City is seated on this Hillock, the rest of it is in the Island, and beyond the Rhone; and the whole is encompass'd with a Fortification.

The Republick of Geneva is in League with the *Switzers*, particularly with the Cantons of *Zurick* and *Bern*, and in this their great Strength consists.

*The Republick of Geneva enter'd into a perpetual League with that of Bern, An. 1536. which has been frequently renew'd since. J. Simler.*

They have pretty good store of Cannon, and a well-furnish'd Arsenal, where they preserve the famous Ladders that were made use of by the *Savoyards* \* in the *Scalade* of which you have doubtless read an account. In the same place they keep the *Petard* that was design'd to burst open the new Gate. These are two lasting Monuments of their Deliverance, in memory of which they still continue to solemnize \* a Festival,

\* *14th Year*  
1602.

\* *Decem. 11.*

flival, with Thanksgiving, and extraordinary Sermons suitable to the occasion, and also with little Feasts, or rather with joining the Meals of several Families, according to the various Tyes of Relation and Friendship, by which they are united: They never part without singing a Song that was made about the time of that Action, which comprehends the principal Circumstances, and is now become an essential part of the publick rejoicing.

The Republick keeps some Gallies on its Lake, and there are also others belonging to the Duke of Savoy and the Switzers. I say its Lake, for the Lake was given to the City by its Masters when it was a Roman Colony, and the common way of Expression at present seems to confirm that Donation. The ancient Inscription that proves it, according to Mr. Spon and some other Antiquaries, is to be seen upon a Wall, in the Court of a House in the Street of the Canons.

L. IUL. P. F. VOL. BROCCUS VAL.  
BASSUS PRÆF. FABR. BIS. TRIB.  
MIL. LEG. VIII. AUG. II. VIR. IUR. D.  
III. VIR. LOC. P. P. AUGUR. PONTIF. II. VIR.  
ET FLAMEN IN COL. EQUESTRI VIANIS  
GENAVENSIBUS LACUS DAT.

I cou'd perhaps entertain you with some Critical Reflections on this Subject, if I did not think it more convenient to refer such Disquisitions as these till we have an Opportunity to meet and converse together.

The Opinion of some ancient Authors, that the Rhone passes thro' the Lake without mingling with its Water, is not only fabulous, but absurd and impossible, considering the length

\* After Polybius. Tarcag- and crooked figure of the Lake. C. Frey \* main-  
no is guilty of tains the same Error in his *Admiranda Galliarum*.  
the same Mis- Rhodanus in Lacum Lemanium influit, & impermix-  
take; and a tis aquis & aquarum colore, ex eo effluit. But my  
thousand other Eyes have often convinc'd me of the Falshood  
Authors be- of this Assertion.

sider, who bor- The Water of this Lake is extreamly pure  
ron'd it from and limpid; it affords several kinds of excellent  
that ancient Filhes, but its *Trouts* are most famous: I have  
Historian. seen several of 'em that weigh'd Fifty pounds  
each, and I know there have been some found  
The Pound of bigger than these by a third part. These Fishes  
Geneva con- are seldom found so big in other places; but  
tains eighteen this is not a thing without Example, as some  
Ounces. imagine. In one of the Halls of the Arsenal at  
Munick I saw a Figure of a Trout that was  
taken out of a little Lake in that Country and  
weigh'd Seventy-three pounds. The other good  
Fishes that are found in the Lake of Geneva, are  
the Perch, † Carp, Tench; Pike, the Ombre,  
Onible, Chevalier, Dornielle, Gravanche, Charvonne,  
and Montelle. It may be look'd upon as a  
kind of singularity, that it produces no Eels.  
They say, that 'tis but a little while since the  
Montelle appear'd in the Lake and 'tis thought  
they came thither by some subterraneous Canal  
from the † Lake of Yverdun, where there is a  
considerable number of 'em. The Addition of  
this new Species of Fish is rather a Misfortune  
than an Advantage; for 'tis more ravenous than  
the Pike. There are prodigious Fries of young  
Fish, call'd † Mille-Canton, which swim about in  
innumerable Multitudes, and usually serve to fur-  
nish the Table at a Feast with one of the most  
esteem'd Dishes; but there ought to be great  
care taken to prohibit the Consumption of 'em,  
that the Breed may not be too much diminish'd.  
'Tis remarkable, that the several Kinds of Fish

† The Carps  
are taken at  
the other end  
of the Lake;  
for there are  
none towards  
the City.

‡ There are  
none in the  
other Lakes of  
Switzerland.

... They are  
known by that  
Name, when  
they are about  
the length of  
a Pin.

do not mingle together, but the Shoals that appear are perpetually of one Sort.

Perhaps an account of the usual way of catching Trouts at *Geneva* will not be unpleasant to you. You must know, that at a certain time of the Year that Fish descends from the Lake to the *Rhone*, and at other times returns back to the Lake: Now, to take advantage of these Comings and Goings, which constantly happen at the usual times, they have planted Piles cross the River, where it comes out of the Lake, at such a distance, that the great Fishes, whether ascending or descending, cannot pass thro' 'em, unless at certain open Places which are the Mouths of great Wheels of Wire, where they remain till they are taken out. This Fishery is let out to Farmers by the State, and makes a Part of its Revenue. The Piles are thus dispos'd :



They kill great store of Fowls on the Lake in the Winter. It was frozen in the Year 1572. and sometimes it rages like a little Sea.

*Geneva* is neither large nor very fine; yet it may be justly call'd a very lovely Town. 'Tis impossible for a Stranger that has staid some time in it, to leave it without reluctance. It has the advantage of pleasant \* Walks; and the Conversation of the Inhabitants is very familiar and easie. The Common People are clownish, but honest; and the Persons of Note are extremely

\* The Treille,  
Plain Palais,  
the Corratte-  
rie, the Ram-  
parts, &c.

kind, civil, and ingenious.  
The greatest part of their Houses, especially such as have been built within these Twenty or  
Thirty



Thirty Years, are of Free-stone. They have two sorts of Stone, one hard and white, which they call *Reche*, and which is hardly ever us'd but in Foundations; the other pretty-soft, and of a greyish Colour, which is call'd *Molasse*. The latter sort is taken out of the Quarries that appear in the

\* *The Water of the Lake rises only in the Summer, when the Snow melts upon the neighbouring Mountains.*

Lake, when the Waters are low in the \* Winter. The Inscription engrav'd in Brass upon the Front of the Town-house, is one of the most remarkable Things of *Geneva*; and therefore I will take this Occasion to send you the Copy I took of it, without staying to examine whether it has been publish'd by others.

QUUM ANNO M D. XXXV.  
PROFLIGATA  
ROMANI ANTICHRISTI  
TYRANNIDE,  
ABROGATISQUE EJUS SUPERSTITIONIBUS  
SACROSANCTA CHRISTI RELIGIO  
HIC IN SUAM PURITATEM,  
ECCLESIA  
IN MELIOREM ORDINEM  
SINGULARI DEI BENEFICIO REPOSITA;  
ET SIMUL  
PULSIS FUGATISQUE HOSTIBUS  
URBS IPSA IN SUAM LIBERTATEM  
NON SINE INSIGNI MIRACULO  
RESTITUTA FUERIT;  
SENATUS POPULUSQUE GENEVENSIS  
MONUMENTUM HOC  
PERPETUÆ MEMORIÆ, FIERI,  
ATQUE HOC LOCO ERIGI  
CURAVIT,  
QUO SUAM ERGA DEUM GRATITUDINEM  
AD POSTEROS TESTATAM FACERET.

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ther

The Academy is furnish'd with able Professors, and they have also several Learned Ministers. I know not whether you have heard that Mr. *Chouët* is advanc'd from his Profession of Philosophy to the Office of a Counsellor and Secretary of State: I would say, that the Loss which some have sustain'd on this Occasion, is the Advantage of others, if I were not of opinion, that the loss of that pedantical Gibberish of the Schools, which has usurp'd the venerable Name of *Philosophy*, is a thing that ought rather to be wish'd for than fear'd.

I cannot forbear finding fault with the People of *Geneva*, for allowing their Ministers inconsiderable Pensions, and yet making 'em work too hard. There are in each Church two Ministers call'd *Semainiers*, who both preach six or seven times following, from week to week, relieving one another. Suppose a preacher to be one of the ablest and most diligent men in the World, yet it must be acknowledg'd, that Leisure is always a great Help for making a good Sermon.

The late Revolution in *France* has lessen'd the number of Students of Divinity; but to make amends, since all those Exercises are taught here that young Gentlemen are wont to learn, there are many Protestants in *Germany* and elsewhere, who, for the sake of Religion, chuse rather to go to *Geneva* than *France*.

The poor *Vaudois*, who were brought hither in a manner half dead, were receiv'd by the Inhabitants with all imaginable marks of Compassion and Charity; and the French *Refugees* were also very kindly treated by 'em.

'Tis remarkable, that before the Reformation the Citizens of *Geneva*, as if they had foreseen the day of Grace that was reserv'd for 'em, accompanied their Arms with this Device,

*Post*

US  
IO

Ephes. 5. 8.  
Rom. 11. 13.

*Post tenebras spero lucem*; I expect or hope for Light after Darkneſs. But after the pure Light of the Goſpel ſhone upon 'em with unclouded luſtre they made ſome alteration in their Motto, inſtead of *Post tenebras spero lucem* ſubſtituting *Post tenebras Lux*, Light ſucceeded Darkneſs,

Tho' the purity of their Manners is not perhaps perfectly agreeable to that of their Doctrine, yet if we compare *Geneva*, not to ſome abominable Towns in *Italy*, but to many others that are not reputed worſe than the reſt of the World, this City will appear to be the Seat of Sobriety and Moderation. There are vicious Perſons here as well as in other Places; but Debauchery is not upon the Throne. The Paſtors and Conſiſtories labour earneſtly to ſuppreſs it, and the Magiſtrates aſſiſt their Pious Endeavours, by publiſhing Laws againſt Luxury in Clothes, and ſevere Orders againſt Licentiousneſs. Formerly they puniſh'd Adultery with Hanging and Drowning, as they ſtill do in ſome parts of *Switzerland*.

The Publick Library is at the College: It conſiſts of about Three thouſand Volumes. There is no eſtabliſh'd Fund either for augmenting the Number of the Books, or maintaining a Library-keeper: And this, doubtleſs, is the Reaſon why the Library is not kept in very good Order, nor open'd at appointed times, as it ought to be, that it may be really what 'tis call'd, a *Publick Library*. They made me take notice of a *Manuſcript Bible*, of *S. Jerom's* Tranſlation, which is reputed to be Eight hundred Years old. After *Pope Gregory the Great* had approv'd this *Verſion*, and preferr'd it before the old *Vulgate Italic*; and eſpecially, after it was revis'd by *Charles the Great*, Two hundred Years after, there were many Copies of it taken in all Places. There is a conſiderable Number  
ſtill

*Anagram.*  
Reſpublica  
Genevenſis.  
Gens ſub Cœ-  
lis vere pia.

still remaining of those that were written in the Ninth Age, and I have seen several Copies that are reckon'd to be of that Date. But neither my Skill nor Experience in these Criticisms is sufficient to enable me to discourse boldly and pertinently concerning 'em. The Rules and Instructions which *Cassiodorus* propos'd for distinguishing the best *Manuscript* Copies of this *Version* of the *Holy Scriptures*, are not unknown; but how useful soever these Rules may be suppos'd to be, I find that it requires a great deal of Experience, grounded upon the examining and comparing of several *Manuscripts*, to distinguish Truth from Falshood, and to form a right Judgment concerning the various *Articles*, *Sections*, or *Divisions*, which we call *Chapters*, concerning the *Prefaces*, *Summaries* or *Arguments*, the *Pointing* and *Ornaments*, and even the *Order* and *Disposition* of the *Books*. For 'tis certain, that *S. Jerom's* Work has been much alter'd, that several Additions have been made to it, and that it has been in some measure disfigur'd by those who pretended to embellish or enrich it. And therefore, without venturing to give a positive Sentence concerning this *Manuscript*, or pretending to decide the Controversie any otherwise than by assuring you, that I find several Things in it which agree perfectly with those Copies that were written soon after *Charles the Great*, I shall content my self with informing you of one Passage that seems to be very singular: The Title of the first Epistle of *S. John* runs thus, *Joannis Epistola ad Spartos*. If I had known this at the beginning of my Travels, 'tis probable that the other *Manuscripts* I have seen without taking particular notice of this Place, might have furnish'd me with some Light for explaining this Passage. But since I have lost these Opportunities, I must give you my Thoughts of that

that *Spartos* rather as a Historian than a Critick. 'Tis known that S. *John* govern'd the Church of *Ephesus* for some time; and consequently, 'tis more than probable that he was acquainted with the State of the other Churches of *Greece*. Now supposing that in those Days there was a Church at

\**Lacedæmon*. \* *Sparta*, which, in my opinion, can neither be positively affirm'd nor deny'd, 'tis plain, that he might have written to that Church, as S. *Paul* wrote to the Churches of *Corinth*, *Ephesus*, *Philippi*, &c. But the Probability of this Conjecture seems to vanish, when we consider, that 'twou'd imply a Contradiction to call this Epistle of S. *John*, *Catholick* or *General*, as 'tis always stil'd in the Title, if it was only directed to a particular Church. For the Epistles to the *Romans*, *Corinthians*, *Timothy*, *Titus*, &c. neither are nor can be call'd *Catholick*, since they were directed to particular Persons or Churches. If it be objected, That this Epistle might be term'd *Catholick*, tho' it was directed to a particular Church, because it was perhaps sent about as a *Circular Letter*, and read in several other Churches, like the Epistle of S. *Paul* to the *Colossians*, and his First Epistle to the *Thessalonians*; I answer, first, That we do not find that S. *John* gave any Order to read his Epistle in the Churches near that to which he wrote; whereas there is an exprefs Order for that purpose at the end of the above-mention'd Epistles. And, in the second place, tho', according to this Supposition, S. *John*'s Epistle shou'd be look'd upon as a *Circular Letter*, it wou'd by no means follow, that it cou'd be properly call'd *Catholick*, since the Epistles of S. *Paul* were never call'd by that Name. Mr. C. *Patin* (of whom I have already given you an Account) makes mention of this *Manuscript*, in the short Account he has publish'd of his Travels: But he speaks very slightly of it; and,

and, as \* Mr. Sartoris inform'd me by the bye. \* A learned Minister, who was at that time Library-keeper.

'Tis presum'd, continues he, that the Transcriber might write Spartos for Sparfos; as S. Peter directed his First Epistle to those who were dispers'd in Pontus, Galatia, Cappadocia, &c. or for Parthos, because S. Augustin mentions an Epistle of S. John to the Parthians. I can perceive nothing but what is very natural in Mr. Sartoris's first Conjecture; for not only the First Epistle of S. Peter, but that of S. James, is directed to the Jews that were dispers'd thro' several Parts of the World. And this Epistle of S. John being of the Number of those that were call'd Catholick or General, 'tis not unreasonable to suppose, that the Translators and Commentators who have frequently assum'd a Liberty to alter the Titles of the Sacred Books, wrote *Epistola ad Sparfos*, instead of *Epistola Catholica*. But notwithstanding the Probability of this Opinion, I shou'd rather chuse to embrace the second Conjecture: For S. John preach'd the Gospel in the East, before his Banishment to the Isle of *Pathmos*, and his second Journey to *Ephesus*. And besides what S. Augustine says of the Epistle which that Apostle wrote to the † *Parthians*, † *Possidius*, † ----- etiam qui was S. Augustine's Disciple, and wrote his illud dictum Life, in the Index he compos'd of that ancient est à Joanne Doctor's genuine Works, mentions the Ten Sermons on the First Epistle of S. John, among the in Epistolâ ad Parthos; Dis- Works that compose the Ninth Tome, and has cussimus nunc Filii Dei sumus, & nondum apparuit quid erimus, &c. Quest. the First Epistle; which, by the way, might serve Evangel. l. 2. to confirm the Doubts of those who are not convinc'd that the two following Epistles were written by the same S. John, the Apostle and Evangelist: But 'tis plain that they speak of this First Epistle, because S. Augustine cites several Passages

out

out of it, and, among the rest, that in the Margin, which is the Second Verse of the Third Chapter.

'Tis to be wish'd that, both for the adorning and enriching of the Library, they wou'd unanimously agree, according to the commendable Custom of other Places, to carry thither all the Medals, Urns, Lamps, Statues, *Basso-relievo's*, ancient Inscriptions, and other Monuments that have been discover'd in and about the Town. 'Tis certain, that in this City they might make a considerable Collection of such Curiosities; and 'tis no less certain, that such a Collection wou'd be an Honour and an Ornament to the City, and particularly to the Library.

In *St. Peter's Church* they show the Tomb of *Henry II. Duke of Rohan*. I observ'd also the Sepulchre of the Great *d' Aubigne*, Grandfather of the Marchioness of *Maintenon*, in the Cloister at the side of the Church. *Calvin* was buried in the Church-yard of *Plainpalais*, without either Tomb or Epitaph.

I must not forget to tell you, that there is a Church for *Germans*, and another for *Italians* in this City; and there was also an *English Church* formerly. The most considerable *Italian Families* I know, besides those mention'd in my Letter from *Lucca*, are those call'd *Gallatin, Sartoris, Puerari, Leger, Minutoli, Stoppa, Diodati, Offredi, Cerduini*, and \* I think there are eight or ten more.

\* *Rubbati, Franconi, Malcontent, Butini, Bartolone, Carnelli, Cervini, Mirollio, Lambercier, Pelissari, Martini, &c.*

† If there be any credit to be given to the little Book call'd *Scaligerana*, the *Savoyard Tongue* was us'd in the Council in *Jos. Scaliger's* time; and all Men were prohibited, under pain of being fin'd, to speak any other.



of the People speak also *French*. 'Tis true, their Dialect is none of the purest, but 'tis at the least as good as any that are us'd in most Provinces of *France*.

About four small leagues from *Geneva*, between the Fort of *Chiusa* or *la Cluse*, and *Mount Credo*, the *Rhone* tumbles down a Precipice among the Rocks, and disappears entirely for some space: and therefore they who intend to go from *Geneva*, to *Lyons* by Water, are forc'd to embark at *Seissel*, below the Fall and Rising again of the River. I am,

S I R,

Geneva, July 12.  
1688.

Your, &c.

## LETTER XXXV.

S I R,

THERE cannot be a more pleasant way than the \* Road between *Geneva* and *Lausanne*; \* *you pass thro'* for, the whole way is one continued Hillock, Copet, Nyon, very populous, and well till'd. We rarely Rolle, Morges, &c. lost sight of the Lake; and some-times on the other side we saw Piles of lofty and forked Mountains glittering with Snow.

The first night after our departure from *Geneva* *Morges*. we lay at the little Town of *Morges*, on the Bank of the Lake; from thence we discover'd the Smoke of a Fire that did a great deal of mischief at *Veray*, towards the end of the Lake, as we were inform'd next morning.

T

The

LAUSAN-  
NE.

The situation of *Lausanne* is extremely rough and uneven; and there is a certain Wildness that appears about it at the first View. Nevertheless, I have observ'd, that this City is lov'd by all those who know it. There are several pleasant Walks about it, especially towards the Lake; and the Civility of the Inhabitants is extremely commended. You must not expect a particular Account of it, because I only pass'd thro' it without stopping. The Cathedral Church is pretty large, and even pretty fine; but neither very large, nor very fine, as the People of the Country imagine. Some Years ago, the Wall, as strong as it is, was \* cleft by an Earthquake from top to bottom, and the Opening was so wide, that the Children who play'd in the place before it us'd to put their Mantles in it. Some time after, a new Earthquake shook the Wall, and brought the Sides of the Opening so near together, that they were almost join'd. This is one of the principal Curiosities at *Lausanne*. At the Town-house they preserve some Monuments that were brought from the ancient City of *Arpentras*, on the Ruins of which the Village of *Vidy* is now seated.

\* On the South  
side of the  
Quire.

MORAT. On the Bank of the Lake *Morat* we took notice of a kind of Chapel, which is quite fill'd with the Bones of those *Burgundians* that were defeated in that place, to the number of Eighteen Thousand, by the joint Forces of *Lorrain* and *Switzerland*.

*We pass' thro' of July, 1476.*  
\* On the 20th of July, 1476. *We observ'd the following*  
*Inscription:* D. O. M. Caroli inclyti & fortissimi Ducis Burgundiae Exercitus muratrum obfidens ab Helvetiis caesus hoc sui monumentum reliquit. A. 1476. 'Tis related by all Historians, that after the Battel, the Conquerors were so ignorant and silly, that they sold all the Duke of Burgundy's Plate as Tin, and all his Jewels as Glass Daublers.

BERN. *Bern* is not a large City, tho' 'tis the Metropolis of the most potent Canton in *Switzerland*. 'Tis situated in a Peninsula form'd by the *Aar*, and almost

almost wholly built of hewn Stone, but the Buildings are more solid than beautiful; the Streets are clean, parted by a Rivulet that runs in the middle, on each side of which there are cover'd Walks under *Portico's*, but they are too narrow. This City was built in the year \* 1175, by *Berthold IV*, the last Duke of *Zeringhen*; and the common Opinion is, that it had its name from a bear that was taken there, when its Foundations were laid, the word *Bern* signifying a Bear in the German Language, for which reason also it bears that Animal in its Coat of Arms; and there are Bears kept and fed here, as those of *Geneva* breed *Eagles*.

Only married Persons are admitted into the Council.  
G. Burnet.

\* Others say, 1191.  
On the 6th of March, 1352. this City enter'd into the Swiss Confederacy.

J. Simler.

In this City we only visited the Arsenal and the great Church, the first of which is very well furnished, and in good condition. In one of the Halls there is a Statue of that † Citizen of *Switz*, who with an Arrow shot down an Apple that was plac'd on the Head of his own Child, fifty paces from him; and they are both represented in that posture. You know that that cruel and extravagant Humour of the Governor *Grifler*, join'd to several other Grievances of the same nature, † gave birth to the *Swiss* Republic. *Childrey* relates, among other *English* Prodigies, That one *Robert Bone* of *Cornwall* shot a little Bird on the Back of a Cow: but this last Archer did not run so great a hazard as the other.

\* They boast much, but without any reason, of the Ornamental Sculptures on the Portal of this Church.  
† William Tell.  
‡ An. 1307. under the Empire of Albert I.

The following Inscription was lately plac'd over the Gate of the House appointed for Manufactories.

\* *Tempore quo crassa Clericorum Ignorantia, cum gratia & Privilegio Regis, in verum Dei cultum fureret; hanc Inscriptionem was remov'd in October, 1692. at the desire of the French Ambassador.*  
aque DRACONUM operâ eos quos Huguenotes vocant, ferro, flammâ, & omnis generis cruce, à Regno pelleret: Supremus Magistratus è ruderibus Cœnobii olim Prædicatorum has Aedes extruxit, ut Pietatem simul & Artem Gallia exulantes, hospitalibus tectis exciperet.

*Faxit Deus T. O M. ut Charitatis hoc opificium, sit incremento Patriæ.* When the blind Ignorance of the Clergy, supported by the \* King's Favour and Authority, rag'd against the true Whippers of GOD, and by a Pillion of Dragoons with Fire and Sword, and all manner of Torments, drove those whom they call Huguenots out of the Kingdom: This House was erected by Order of the Supream Magistracy, out of the Ruins of an old Monastery of Prædicant Fryars; that Religion and Art, banish'd together out of France, might here find a hospitable Entertainment. May it please the most Great and Good GOD, that this Work of Charity may turn to the Advantage of our Country.

\* John Vetter, Stephen Boltzhorst, Francis Uchi, and Hen. Steniker.

† John Jetzer.

In the Church that belong'd to the *Dominicans* they preserve some Monuments of that memorable piece of Roguery acted by the *Jacobin Fryars*, of which you may have read an account in *Lavater's Treatise of Specters*. *Henry Stephen* relates it at length; and *Nicholas Manuel*, who translated it into the *German Tongue*, says, That it has been Publish'd in all Languages. The Story, in short, is thus: After several violent Debates between the *Jacobins* and *Cordeliers* concerning the Conception of the *Virgin*, whom these last maintain'd to be exempted from Original Sin; \* four *Jacobins* of *Bern*, at the earnest solicitation of several others of the same Order, undertook to prove their Assertion by a Miracle; to carry on which design, they resolv'd to counterfeit Apparitions, and under borrow'd shapes to speak in the night to a simple † Novice; and after many subtle Contrivances, they proceeded to make the *Virgin* her self tell him, that she was conceiv'd in Sin, hoping to persuade the People by the noise of these Apparitions. The Plot succeeded for some time according to their desire, the Novice was deceiv'd, he related his Visions, the

the People repair'd to him as to a Saint or Prophet, and the Opinion of the *Virgin's* immaculate Conception began to be publickly discredited. The Monks push'd the matter too far, *Jetzer* at last perceiv'd the Cheat, and they finding themselves discover'd, at the first endeavour'd to gain him by Promises and Prayers : But afterwards proceeded to Threatnings, and attempted several times to poyson him ; which he observing, made his escape out of the Convent, and declar'd the whole matter to the Magistrate, who ask'd and obtain'd || Two Bishops and the Provincial of the Jacobins. extraordinary Judges of the *Pope* to decide so intricate a Case. The four Monks, whom the management of their Intrigue had engag'd in a complication of the most enormous Crimes, were put to the Torture, and confess'd all the Villany ; after which they were deliver'd over to the Secular Power, degraded and \* burn't in the public place. An. 1509. The Novice also underwent the Torture, but was at last acquitted.

*Solothurn* is seated in a fertile Valley on the River *Aar*, which Passes also by *Bern* ; it † boasts much of its Antiquity, and in that respect assumes the Title of the *Sister of Triers*. Its Latin Name is written several ways by modern Authors, but in the *Itinerary* of *Antonin*'tis call'd *Solothurum*, from a Tower, as some think, that was erected here in honour to the *Sun*. This is the Opinion of *Carolus Stephanus* ; but I cannot comprehend the Reason why *Antoninus* shou'd write *Solothurum* with a *Th*, if he thought the Word was compos'd of *Sol* and *Turris*. 'Tis encompass'd with regular Fortifications, which are lin'd with great Pieces of a sort of white Marble. The *French* Ambassador al-

**S O L O -  
T H U R N.**  
*The People of Solothurn are very superstitious. They had formerly an Image of Christ on the Cross, habited like a Switzer.*

† In Celtis nihil est Soloduro antiquius, unis Exceptis Treviris, quarum Ego dicta foror. *Glarean* is. Simler pretends, that *Solothurn* was built by *Ninus*.

*Faxit Deus T. O M. ut Charitatis hoc opificium, sit incremento Patriæ.* When the blind Ignorance of the Clergy, supported by the \* King's Favour and Authority, rag'd against the true *Whippers* of *God*, and by a Pillion of Dragoons with Fire and Sword, and all manner of Torments, drove those whom they call Huguenots out of the Kingdom: This House was erected by Order of the Supream Magistracy, out of the Ruins of an old Monastery of Prædicant Fryars; that Religion and Art, banish'd together out of France, might here find a hospitable Entertainment. May it please the most Great and Good *God*, that this *Work* of Charity may turn to the Advantage of our Country.

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† Dr. Burnet assures us, that in Sept. 1685. the Fortifications of this Place had already cost the Inhabitants above Two millions.

BASIL, an University. This City was united to the Canton 1327. J. Simler.

ways resides here, and 'tis the Opinion of the People that he fortified the Town.

The People of *Guaftalla* in the Dutchy of *Milan* are of the same Opinion concerning their † Fortifications, on which Five hundred Men are constantly at work. 'Tis impossible to perswade 'em that the Fund of that Expençe is in their Duke's Coffers.

*Basil* is the largest, fairest, and richest City in *Switzerland*, tho' 'tis surrounded only with a Wall defended by some Towers; and 'tis also famous for its University. The *Rbine* is already very broad and rapid at this Place; it runs thro' the City, dividing it into two parts, which are join'd by a lovely Stone Bridge. That part of it next *Germany* is much less than the other, which is seated on a rising Ground.

The Bishop that takes his Title from this City has his Residence at *Poirentu*, as the titular Bishop of *Geneva* resides at *Annecy*, and the Bishop of *Lausanne* at *Friburg* in *Switzerland*; but neither of those Prelates have any Power or Jurisdiction over these Cities. The Bishop of *Basil's* Chapter resides at *Friburg* in *Brissgaw*.

There are several considerable Libraries in this City, with some \* Cabinets of Curiosities. The

\* in that which belongs to Mr.

*Sebastian Fesch* there are many rare Pictures, and several very singular Medals, that are not to be met with any where else. *Ch. Patin*. The Cabinet of *Erasmus* and *Amersback* belongs to the University, where there are also Twenty Original Pieces by *Holben*, among which the dead *Christ* is particularly esteem'd, and might have been sold for a Thousand Ducats. There are four excellent Collections of *Mant*, *Greek*, *Consulary*, and *Gold and Brass Imperials*; the *Gold Medal* of *Plotina Trajan's Wife*, is one of the most rare. The following Epigram is under a Picture of *Erasmus*, that represents half the Body:

Ingens ingentem quem personat Orbis *Erasmum*,  
Hic tibi dimidium picta Tabella refert.  
At cur non totum? Mirari desine Lector;  
Integra nam totum Terra nec ipsa capit.

Among the Manuscripts in the Library there is a very fair *Virgil*, and an *Alcotau* written on China Paper. *Ch. Patin*.

Body

Body of the Senators assembled in Council with their venerable Beards and Accoutrements, is look'd upon as one of the most remarkable Rarities in this City, by those who are not accusom'd to such Sights.

Those who love Painting usually go to see the fine Pictures at the Town-house, and especially the *Dance of Death*, by the famous *Holben*, who was born in this City, and learn'd his Art without the help of an Instructor: and 'tis observ'd, that there is a certain peculiar Turn in his Works. He was call'd to *England* by *Henry VIII*, and 'tis said he embrac'd that Occasion with Joy, to get rid of his peevish Wife at home. His *Dance* is to be seen in a publick Place, on the Wall of the *French Church-yard*; it represents a Train of all sorts of Persons, holding one another by the Hand, and carried to the Grave by Death, who leads the Dance: 'Tis a Medley of Persons of both Sexes, and all Ages and Conditions.

The Cathedral Church is a considerable Edifice. I transcrib'd the \* Epitaph of *Erasmus* with a great deal of Care and Exactness.

\* Upon a Pillar near the Quire.

## CHRISTO SERVATORI S.

DES. ERASMO ROTERADAMO VIRO OMNIBUS MODIS MAXIMO CUFUS INCOMPARABILEM IN OMNI DISCIPLINARUM GENERE ERUDITIONEM PARI CONJUNCTAM PRUDENTIÆ POSTERI ET ADMIRABUNTUR ET PRÆDICABUNT BONIFACIUS AMERBACHIUS HIER. FROBENIUS NIC. EPISCOPUS HÆRE: ET NUNCUPATI SUPREMÆ SUÆ VOLUNTATIS VINDICES PATRONO OPTIMO NON MEMORIÆ QUAM IMMORTALEM SIBI EDITIS LUCUBRATIONIBUS COMPARAVIT IIS TANTIS ER DUM ORBIS TERRARUM STABIL SUPERFUTURO AC

ERUDITIS UBIQUE GENTIUM COLLOQU-  
TURO SED CORPORIS MORTALIS QUO RE-  
CONDITUM SIT ERGO HOC SAXUM POSU-  
ERE MORTUUS EST III. EID. JUL. JAM  
SEPTUAGENARIUS AN. A CHRISTO NATO  
M. D. XXXVI.

Behind the Church there is a *Linden*-tree that makes a pleasant Shade : Its Trunk is at least six Foot in diameter. To preserve it,\* they have taken care to encompass it with a Terrace supported by Boards, on which one may sit ; and the following Verses are written round it.

*Julius Ecclesie dum præsuit ecce secundus ;  
Dum Sceptra Imperii Maximilianus habet.  
Hoc opus excisum, quo Rhenum \* cernere amicum,  
Quo nemora & pontes monticulosque potes.  
Quo geminas turres, & mœnia conspicis Urbis  
Concentus audis, dulcisonosque modos.*  
An. D. † 1512.

\* There is a  
fine Prospect  
from this  
Place.

† 'Tis probable  
the Tree was  
grown up at  
that time.

The Clocks at *Basil* go always an Hour too fast : At Noon , for Example, they strike and point to One, and so of the rest. Some say this Custom was first introduc'd when the General Council was held in this City, in 1431. on purpose to deceive the Members, that they might separate early. Others say, that the Magistrates having receiv'd Information that certain Conspirators were to execute their Design at an appointed Hour, order'd the Clocks to be put forwards, that they might strike the Hour sooner than they ought to have done, to break the Measures of the Conspirators : And that to preserve the Memory of that Stratagem, this Custom has been retain'd ever since.

'Tis

'Tis a general Custom over all *Switzerland*, and even in the little Towns, to send a Present of Wine to Travellers of great Quality. They who bring it have a set Form of Speech which serves indifferently for all sorts of Persons, only they must take care to insert the Word *Excellency*, and other Titles of Honour, in their proper places, according to the Dignity of their Guest, which is sometimes as difficult a Task for 'em to perform, as for the Person to whom their Complement is address'd to forbear laughing at their fine Harangue. But, after all, they expect to be answer'd in Money.

An easie Descent leads from *Basil* to *Hunningben*, along the left Bank of the *Rhine*. The Cavalier erected in this place, on the Bastion that looks towards *Basil*, with the Battery of great Guns level'd against that City, are sufficient Indications, that 'tis not far from the Village of *Hunningben* to the City of *Basil*. HUNNINGBEN.

I will not undertake a particular Description of the Fortifications of *Hunningben*, but content my self with telling you in the general, that no Cost was spar'd to make 'em very good: The *Rhine* fills the Ditches, and forms a little Island over against the Place, so that they were oblig'd to build a double Bridge over the two Arms of the River; and these Bridges are admirably well fortified, both in the Island and on the side next *Germany*.

From *Hunningben* we came to *Fr burg*, another important place four leagues from the *Rhine*; 'tis seated in a Plain at the Foot of the Hills, and tho' it encloses a large extent of Ground, the Fortifications that surround it are very good and regular. The *Mareschal de Crequi* took this place, after a Siege of nine days, in the year 1677. It has oftentimes chang'd its Lords, but never chang'd FRIBURG in Brisgaw.

chang'd its condition so much as since the last Conquest. Its present Masters have in a manner fill'd the neighbouring Hill with heaps of Forts and Trenches pil'd upon each other, and by so doing have not only possess'd themselves of the high Grounds that command the City, but cover'd it with the Cannon of Forts.

They make several little Knacks in this City of a sort of Agat found in the Neighbourhood.

## BRISACK.

\* *Was also nam'd the Citadel of Alsatia, and the Key of Germany.*

'Tis four hours Journey from *Friburg* to *Brisack*. I am not at all surpriz'd that this City was formerly call'd the \* *Pillow of the Empire*, for both its Figure and Strength deserve that Title. Imagine you see a Hillock, which seems to have been artificially rais'd of Beds of Earth laid on purpose, in the middle of a Country smooth as Ice. On one end of this little Hill or *Pillow* stands the Town; the Citadel is on the other; and both are encompass'd with an excellent Fortification at the Foot of the Hillock. There is a Stone Bridge over the *Rhine*, extremely well fortified on the side next *France*.

SCHELESTAT, formerly an Imperial City.

*Schelestat* is in the lower *Alsatia*, four leagues from *Brisack*, and three from the *Rhine*. It is situated in a flat Country, not commanded by any Enemy, and enclos'd with Fortifications that are of the same nature with those of the last mention'd Cities. These places cannot be describ'd without repeating the word *Fortification* a hundred times in a quarter of an hour. *Strasburg* is a Prodigy which in that respect surpasses all the other fortified places on the *Rhine*. The Platform I have sent you will give you a clearer Idea of it than the exactest description I could make. It was formerly an Imperial City, and follow'd the Doctrin of *Luther*.

STRASBURG, formerly an Imperial City,

You may remember that this Great, Fair and Potent City fell into the French King's Hands Sept. 30. 1682.

The

The \* Steeple of the Cathedral is the highest \* *Erkwin of Stembach* Pyramid in *Europe*, and the Church is at present in the possession of the *Roman Catholics*. The Bishop said Mass there and harangu'd the King, a few days after the Conquest of the City. *was the Architect of this famous Tower. Its Height amounts to Five*

*hundred seventy and four Feet. It was finish'd in the Year 1449. Mirabile opus caput inter nubila condit. Aen. Sylv. The Basso-relievo's on the tops of the great Pillars of the Church are not so visible, but they are surprising; for this being a Fabrick of Three or Four hundred Years old, it is very strange to see such Representations as are there. There is a Procession represented, in which a Hog carrieth the Pot with the Holy Water, and Asses and Hogs in Priestly Vestments follow to make up the Procession; there is also an Ass standing before an Altar, as if he were going to consecrate, and one carrieth a Case with Relicks, in which one seeth a Fox; and the Trains of all that go in this Procession are carried up by Monkeys. Dr. Burnet, from Mr. Ablancourt.*

I can assure you (as one that has seen 'em both) that the great Clock of *Strasburg* does much exceed that of *St. John's* at *Lyons*, both in the variety and curiosity of its motions. They say at *Strasburg*, that the last-nam'd Clock is the best in *France*, but that theirs cannot be parallell'd in the whole World. There is a printed Description of it, with a very exact Figure.

The little River *Ill* runs thro' this City, and afterwards is branch'd out into several Channels. The *Rhine* is about a mile distant, towards the right hand.

The *Arsenal*, which not long ago was celebrated over all *Europe*, is now almost quite dis-furnish'd.

The Womens Habits are very odd and fantastical.

I must tell you, before I conclude my Letter, that all the Towns and Villages we have hitherto seen in *Alsatia* are either wholly ruin'd, or half burnt, this lovely and unfortunate Country having been several times laid waste during the Wars. I am,

*Strasburg, July 22, 1688.*

S I R,

Your, &c.

LET.

## LETTER XXXVI.

S I R,

SOME particular Reasons having oblig'd us to leave *Strasburg*, and make all the haste we could to *Brussels*, we resolv'd to embark on the *Rhine*, tho' not without some reluctancy, because we had already travel'd the same way between *Mentz* and *Colen*.

Between *Strasburg* and the little City of *Germanheim* we stop'd at *Fort-Lewis*, which is another French Fort, and not inferiour to the rest in Strength. Here the *Rhine* makes an Island which is cover'd with a Fort of four Bastions, and the two Bridges are fortified on each side, on the Banks of the two Arms of the River.

Night coming on somewhat sooner than our Boat-men expected, we were oblig'd to land at a miserable Village, where we could neither find Beds nor Victuals: but that was not our greatest Misfortune, for an innumerable multitude of Gnats tormented us the whole night on our Straw in a Barn, and would not suffer us to rest a moment.

PHILIPS-  
BURG.

\* Call'd Uden-  
heim.

We went ashore afterwards to see *Philipsburg*, which is a small Cannon-shot distant from the *Rhine*, on the German side. It was formerly a Village, fortified by *Christopher Sotteren* Elector of *Triers*, by reason of the conveniency of its situation, being naturally of difficult access, in the middle of a Marsh, and not commanded by any rising Ground. 'Tis a regular *Heptagon* with *Half-Moons* before each *Curtain*. This Town 's a Fief, and under the jurisdiction of the



the Bishoprick of *Spire*; \* it was taken from the *French* after a long Siege, in the year 1676, by the *Germans*, who relying on the Faith of the Truce, have not a very strong Garrison in it.

\* Since the first Edition of this Book, this place is fall'n again into the Hands of the French.  
SPIRE, an Imperial City.

*Spire* is a pretty little City, weak and without Trade, tho' it was famous heretofore: that which makes it considerable at present is the *Imperial Chamber*, which, after it had mov'd from place to place for above Two hundred years, was fix'd here by *Charles V.* This *Chamber* is a Sovereign Court, where all the Affairs of the *Empire* that are brought before it, are judg'd without appeal, unless in some few Cases. The Chief † Judge represents the *Emperor's* Person, and has the *Imperial Scepter* laid before him as a mark of the Dignity with which he is cloth'd.

† This Judge must always be a Roman Catholicick, and has 4000

*Crowns Salary.* Of the two Presidents, one is a Roman Catholicick, and the other a Protestant; and of the Fifteen Assistants, there are only Seven Protestants, the rest being Roman-Catholicicks. The Presidents have 2000 *Crowns* each, and every Assistant 1000. The *Chamber* never meddles with the Business of the War. 'Tis remarkable, that the contending Parties can never discover the Names of those who state the Case, either before or after it is decided: They who appeal to the *Emperor* are oblig'd to consign a certain Sum, which, if they receive a favourable Sentence, is restor'd to em; if otherwise, they lose it. Heiss.

There is also another great Tribunal in *Germany* call'd *The Council of the Court*, because 'tis held at *Vienna*, or follows the *Imperial Court*. This

|| Council is not perpetual, nor, in all respects, of equal Dignity with the *Imperial Chamber*; yet Cases of the same nature are also debated, and sovereignly determin'd here. No Suits can be remov'd from one of these *Chambers* to the other; only in some cases a review of the judgment may be obtain'd before the *Emperor* himself.

|| This Council is also compos'd of Members of both Religions.

The express Orders which the *Mareschal de Turenne* receiv'd during the last Wars, not to disturb or interrupt the ordinary course of Justice in the *Chamber of Spire*, makes the Members of that Court

Court believe that they shall be still treated with the same Respect. And they are so firmly persuaded of the \* *French Civility*, that tho' they lie open to an Invasion, in case of a Rupture, they never think of removing either the Court or Original Records.

\* *A little after the first Edition of this Book, Spire and Worms*

*were plunder'd by the French Troops, without the least regard to the Imperial Chamber.*

I shall pass from *Spire* to *Colen*, having nothing to add to the account I have already given you of the Cities that lie between 'em.

At our departure from *Colen* we took the Road to *Juliers*, the *Metropolis* of the Dutchy of the same Name. As far as we could judge by the slight view we had of it, 'tis pretty well fortified. Here the *Protestants* enjoy the free exercise of their Religion, by virtue of the Treaty which I mention'd before.

Leaving *Juliers*, we pass'd thro' a good and pleasant Country, and in four or five hours came to *Aix la Chapelle*. That famous City is still large and beautiful, tho' it has lost much of its ancient lustre. It has also preserv'd its Liberty entire; only the Duke of *Neuburg*, as Duke of *Juliers*, within whose Lands it lies, has a Right to name the *Burgo-master*. 'Tis under the Protection of the King of Spain, as Duke of *Brabant*.

AIX LA CHAPELLE, *an Imperial City; 'tis also call'd Royal, being perhaps honour'd with that Title, because according to the Tenor of the Golden Bull, the King of the Romans ought to receive his first Crown here. Heiss'*

\* *This City is double: The inward City, call'd Carolina, is enclos'd with its ancient Walls.*

Blond.

This \* City was almost wholly rebuilt by *Charles the Great*, having lain desolate for almost four Ages, after it was sack'd by *Attila*. The same Emperor endow'd it with several Privileges, made it the capital City of *Gaul beyond the Alps*, and honour'd it with his usual Residence. He built also the great Church, from which the Town took the Name of *Aix la Chapelle*, where

as before it was call'd *Aquisgranum*, from a \* Roman Prince nam'd *Granus*, a Brother or Kinsman of *Nero*, who having discover'd Mineral Waters in this Place, built a Castle, and laid the first Foundations of the City.

\* The old Tower join'd to the Town-house on the East-side, does still retain the Name of *Granus* or *Granius*.

Idem.

The following Inscription is on a Brazen Basen of a publick Fountain, over against the Town-house.

*Hic aquis per Granum Principem quendam Romanum Neronis & Agrippæ Fratrem inventis, calidorum fontium Thermae à principio constructæ. Postea verò per Dominum Carolum Magnum Imp. constituto ut locus hic sit caput & Regni Sedes trans Alpes, renovatæ sunt; quibus Thermis hic gelidus fons influxit olim, quem nunc demum hoc æneo vaso illustravit S. P. Q. Aquisgranensis, Anno Domini 1620.*

Charles the Great † died here, and his ‖ Tomb † At the age of Seventy two Years, in the

Fourteenth Year of his Empire, the Forty eighth of his Reign, and of Christ 814. † The great Crown that is hung up, signifies, that Charlemaign was enterr'd beneath it. This Crown was plac'd there by Frederick. 'Tis part of Silver, and part of Copper gilt.

For the space of above Five hundred Years, several Emperors that succeeded *Charles the Great* were desirous to be Crown'd at *Aix*; and I think I told you, that *Charles IV.* made a positive Regulation of this Ceremony, by one of the Constitutions of the *Golden Bull*, which ordain'd, that the Emperors shou'd afterwards receive their first Crown here: But that Custom has been laid aside for some time, and there remain only two Marks of the ancient Privileges of this City. First, there are Deputies sent both to *Aix* and *Nuremberg*, to acquaint 'em with the Election of a new Emperor, that they may send the Imperial ∴ Ornaments ∴ *Aix sends*

*some Relicks,* a Book of the Gospels written in Letters of Gold, and one of *Charles the Great's* Swords, with the Belt. I have already given an Account of the Ornaments that are kept at *Nuremberg*.

and

and other things necessary for the Solemnity of the Inauguration, that are deposited in their Hands. And secondly, Wheresoever the Ceremony is perform'd, the *Emperor* declares solemnly, That tho' for some particular Reasons he could not receive his first Crown at *Aix*, that Omission shall not be interpreted to the prejudice or diminution of the Privileges of that City. The *Emperor* is always a Canon of *Aix*, and takes an Oath for that purpose on the Day of his Coronation.

Some Persons here assure me, that both Religions enjoy equal Privileges at *Aix*; but I must confess I forgot to enquire, when I pass'd by that City, and therefore I will affirm nothing positively.

I read to'other day, in a short Description of the Country of *Juliers*, that two Canoniz'd Prelates gave themselves the trouble of rising from the Dead on purpose to be present at the Dedication of the Chapel of *Aix*, after which they march'd back to their Tombs. Does not this Story put you in mind of *L. Q. Cincinnatus*, who after he had been Dictator, and gain'd a Battel, return'd peaceably to his Plough?

MASTREICHT. We staid but two or three Hours at *Mastreicht*, a City of an indifferent largeness, pretty well built, and strongly fortified; the Garrison consists of between Nine and Ten thousand Men, and we saw the \* *Prince of Orange* take a Review of 'em. Some Battalions perform'd several Martial Exercises, and they are all extreamly well disciplin'd. The little part of the City on the right Bank of the *Meuse* is call'd *Wyck*. I know not whether you have observ'd, that the Names of *Mastreicht* and *Utrecht* are both deriv'd from the Word *Trajectum*, which is their common Name in *Latin*. *Utrecht* was call'd *inferius* or *ulterius Trajectum*, and was the Passage of the *Rhine*. And

*Mastreicht*

*St. Monulfus  
and St. Godulfus Bishops  
of Liege.*

\* *The present  
King of Eng-  
land.*

*Mastrecht* was nam'd *Mosæ Trajectum*, the Passage of the *Meuse*, and *Trajectum superius*, or the Upper Passage.

*Servafius* Bishop of *Tongres*, who liv'd in the Fourth Age, is the great Saint of *Mastrecht*. His Body is kept in the Cathedral, where there are several other Relicks that were heretofore famous, and drew Pilgrims thither from the remotest Countries. But the Face of Affairs is very much alter'd since that time.

Those kinds of Shells, of which we formerly discours'd, are found about the Town, especially towards the Village of *Zichen* or *Tichen*, and the little Hill call'd the Hill of the *Huns*.

About Three a-clock in the Afternoon we left *LIEGE*, an *Mastrecht*, and arriv'd the same Evening at *Liège*, which we found so full of People, by reason of the Ceremony of the Bishop's Election, that we could not be accommodated with Beds.

*Liège* is a pretty large City, populous, and adorn'd with some fine Structures, of which the Cathedral Church and the Bishop's † Palace are the two principal. Formerly there was not a Chapter in the whole Empire so honourable as that of *Liège*. The Annals of this City relate, that in the year 1131, when the Emperor *Lotharius II.* was crown'd in this place by Pope *Innocent II.*, the Chapter that assisted at the Ceremony was compos'd of nine Sons of Kings, fourteen Sons of Dukes who were Sovereign Princes, nine and twenty Counts of the Sacred Empire, and eight Barons. But now any Licentiate Doctor in the University of *Lovain* may be a Canon of *Liège*.

This City is divided by the *Meuse* into two parts, of which that on the left side of the River is the principal. They are join'd by a fair Stone-bridge, which gives a passage under its

*Imperial City.*  
The Bishop's  
Seat was formerly at *Tongres*, from whence it was transferr'd to *Mastrecht*, and from thence to *Liège*. Heiss.  
† Built by Cardinal de la Marche.

Arches to great Barks, which bring all sorts of Merchandise, and are very convenient for Trade.

Coal is also found in France, in some Parts of Auvergne, in Forests, and near Calais.

\* Others write, that a Man in a Pilgrims Habit discover'd the Coal-mine to a Burgher of the City, and afterwards disappear'd.

† In the same place they also find a sort of Alabaster. Tilmont, or Tirlmont.

There are many Armorers in this place, who are drawn hither, without doubt, for the conveniency of Coal, which is found here, and burnt as commonly as at London. 'Tis call'd Houille, \* from a certain Smith nam'd Good-man le Houilloux, by whom, they pretend, it was first discover'd. They add, that a Ghost, under the shape of an old Man cloth'd in white, shew'd him the Mine.

The Vineyards with which the little Hills of Liege are almost wholly cover'd, deserve to be taken notice of, because of the Climate, tho' the Wine is not strong. The same Hills contain Quarries of very fine black † Marble.

Departing from Liege we pass'd in sight of Tongres and Saintron, and lay at the little City of Tilmont. The next day we din'd at Lovain, and arriv'd in the Evening at Brussels, where we still remain.

LOVAIN, Lovain, the second City of Brabant, is very large, and pleasantly built; 'tis said there are some Monuments in it of the age of Caesar. We visited several fair Churches, the Town house, the School of Medicine, and some other considerable Structures; but, in my Opinion, the University is its greatest Ornament, which was founded by John IV. Duke of Brabant, in the

weeden Saw. & Pimps built'd. It was formerly the Privilege of the Dean of the Canons to receive the Oath from the Duke of Brabant, at his Accession to the Sovereignty. The Well in the Castle is remarkable for its depth, and an Echo that resounds in it. There is a tower in the City call'd Verloren Koft, or Charge Lost, because the People of Lovain intended to have built Seven other Towers like to this, but were prevented by some Accidents, so that they erected only one. Voyage to Flanders by a nameless Author. There are some Vineyards about Lovain. || The Cathedral is much extoll'd.

year 1425. It contains many endow'd Colleges, with Schools of Divinity, Law and Physick.

An Inhabitant of *Louvain*, who happen'd to be in an Inn where we were, offer'd to carry us to a Convent a quarter of a league from the City, where he promis'd to procure us a sight of several Curiosities, but we had not time to accept of his Kindness. He told us, that among other things there was in that Monastery a Genealogical Stem of the House of *Croÿ*, by which it appear'd, that the Head of that Family now living was descended in a right line from *Adam*. An *English* Gentleman, to whom I related the Story t'other day, assur'd me, that he knew several Families in *Wales*, who produce l'ke Catalogues of their Ancestors. But don't ye think they might content themselves with deriving their Pedigree from *Noah*? If these Gentlemen had read \* *Le Feron's* \* See E. Pas-  
Heraldry, who informs us, that *Adam* bore *Three* quier, Part 2.  
*Fig-leaves* in his Coat of Arms, 'tis probable they Book 19. Last  
would not make use of any other Scutcheon. I ter 6.  
hope we shall meet with some noble *Precadamites* some time or other.

At Mr. *Gutschoven's* House, who is a Physician and great Anatomist, we saw several embalm'd Bodies, dissected after divers methods, and very well preserv'd, in which the Veins, Arteries, Muscles, Nerves, &c. are separated and distinguish'd from each other, so that almost the entire Contexture of the Parts of a Human Body may be perfectly discern'd. The Veins, Arteries, and even the least Fibres, are fill'd with a certain red matter, which makes 'em appear like so many Branches of Coral. This is esteem'd a rare Curiosity.

I must not forget to mention another Rarity which we saw at *Louvain*. Some *Dutch* Mariners shew'd



Pinnis quibus in mari utuntur, huius quoque vice pedum ferunt.

Plin.

shew'd for Two-pence a Sea-Calf, which they had taken on the Coast of *Greenland*, and was grown so tame, that he who had the chief care of it could make it play a hundred apish Tricks. 'Tis about the bigness of a Lamb fifteen days old; its Hair is smooth, soft, and almost of an Olive-colour; it has a short Head, with two Whiskers like a Cat, and its four Feet end in Toes or Claws join'd like those of a Goose; it walks and stands on its fore-feet, and draws the other two after it, which are always stretch'd backwards. This *Amphibious Creature* is at present nourish'd with Milk. I remember, as we pass'd by the *Hague*, almost a year ago, a Lady of *Zealand* told me she had seen a tame Sea Dog at *Tergoutz*, who eat all sorts of Victuals, and bark'd like other Dogs but made a duller noise.

I have been long expecting, with impatience, to hear from you; I entreat you to do me the favour to write to me as soon as you can, I am very sincerely,

Brussels, Aug.  
12. 1688.

S I R,

Your, &c.

## LETTER XXXVII.

S I R,

**Y**OUR Reflections on my last Letters, and several other Passages in that which I receiv'd from you, might furnish me with sufficient matter for a very long Answer; but since I hope to have the honour to see you very speedily, I shall defer the further consideration of these

these points till our meeting, and at present only communicate to you some of those Observations I have made during our stay at *Brussels*.

I need not tell you, that this is the capital **BRUSSELS**. City of the Dutchy of *Brabant*, and the ordinary Residence of the Governors of the *Spanish Netherlands*.

This City is of an oval Figure, large, populous enclos'd \* only with a Wall and Ditches, and \* *On one side there are some neglected Fortifications, which were never lin'd.* situated partly in a Plain, and partly on the Brow of a little Hill. The low Town is divided by great Canals, which are fill'd by the little River *Senne*, which communicates with that of the *Scheld*. These Canals are navigable for Barks of a considerable burthen, and are very convenient for Trade. The Air of *Brussels* is very good; the Publick Places are adorn'd with Fountains, the Streets are of a convenient breadth and well pav'd, the Houses large and commodious, and the whole neighbouring Country is extremely fertile.

*ded to 'em. The City suffer'd very much by the French Bombs.*

The People of *Brussels*, and generally of all *Brabant*, are free, kind, civil. and perhaps a little too easie; but notwithstanding all their Simplicity, they change their Humour when they are provok'd, and have on some Occasions given sufficient Proofs of their Bravery.

The Palace, usually call'd the *Court*, where the † Governor resides, is neither regular nor magnificent, and at most can be call'd moderately beautiful; but the Prospect of the Park from its principal Apartments is extremely pleasant.

Descending from the Palace to the Park, on the end of a Wall near the little Garden, I observ'd a great Gun, the Story of which deserves to be related; but that I may not detain you too long,

long, I shall only subjoin the Inscription which is engrav'd on a piece of Marble beneath the Cannon:

*Dedit ne viam Castisve Deisve ?*

*Mirabili certe casu*

*Hostilis navis tormentis Regis perforata*

*Cum accenso pulvere crepuisset ;*

*Hoc tormentum, & una Furunculam*  
*Alte sublatam in Regis Prætoria deposuit.*

*Adeo tutum in Rege non solum Innocentia*

*Sed etiam supplex hostilitas perfugium habet*

ISABELLA CLARA EUGENIA

BELGII PRINCEPS

*In rei monumentum*

*Tormentum hic deponi, Furunculam ali jussit.*

From the Garden or Flower-plot you ascend to the Park, which is planted with Oaks, Beech-trees, and Walnut-trees, and contains a great number of Deer. Its lovely Alleys make one of the pleasantest Walks about the City ; and you may also walk quite round the Ramparts, almost always between two rows of Trees.

On the other side of the Park there is a little House of Pleasure, which was || built by Charles the Fifth, and where among other things the Cradle of that Emperor is still preserv'd. In the great Hall of the other Palace he resign'd the Kingdom of Spain to his Son Philip.

|| After he had resign'd his Power he retir'd to this House, and staid there five or six Months.

Not, far from thence they shew'd us a large Gallery full of several sorts of Arms and Furniture for Turnaments, besides ancient Suits of Harness or Armour of several Emperors, Kings, Archdukes, and other Princes or great Captains.

In the same place they have also taken care to preserve the Memory of Three Illustrious Horses, whose Skins are glew'd on artificial Horses the

the same stature with the Originals. They told us, That one of these Horses was sold for 12000 Crowns to Philip II. who made a Present of him to Lewis de Requesens, Great Commander of Castile. and \* Governor of the Netherlands. The second had the Honour to carry the Infanta Isabella, when she made her Entry into Brussels. And the third sav'd the Life of Archduke Albert at the Siege of Ostend. \* After the Duke of Aiva.

One of my Friends gave me the Epitaph of the last of these Animals, whose Name was Noble; you will find in it a Reflection worthy of a Horse of Merit.

*Siste gradum, Spectator ; ego de nomine dicor  
Nobilis ; at Virtus nomine major erat.  
Archiduci Alberto prostravi terga, tenacem  
Cum circa Ostendam Martia Erinnyes erat.  
Hunc ipsum eripui pugnantem hostilibus armis,  
Cum Mors sanguineum falce parabat opus.  
Me magis ardebat Miles, quia Virginis instar,  
Cernebat niveâ crescere fronte jubam.  
Hinc, ut me raperet, crebrò sua spicula & enses  
In caput ignoti strinxerat Archiducis.  
Evassi, eduxique Virum, meque ipse reduxi  
Incolumem. Nostræ non erat hora necis,  
Ast anno vertente, die quo evasimus ambo,  
Nobilis interii. Cernito qualis eram.*

There is a very odd Custom in this City, that Carts are drawn by Dogs as usually as by Horses. These Dogs are They Harness three or four Mastiffs, whom they place at one another's Side, and make 'em draw prodigious Weights. I am certainly inform'd, that, on a Wager, two of those Animals drew five Men in a sort of Cart from one end of the City to the other. Besides, which is the main Conveniency in this way of Carriage, Dogs may

be kept at a much easier rate than Horses; and here there are Eating-houses or Half-penny Ordinaries for 'em, where they may fill their Bellies with Flesh taken from the Dunghills, and such other Victuals.

Since it has been observ'd by some Authors, that the *Roman* Censors caus'd the \* Filth that was taken *ex Latrinis*, or out of the Common-shores, to be † fold, and that the Price of it in one Year amounted to Six hundred thousand Crowns, I may venture to acquaint you, that they drive the same Trade at *Brussels*. They gather all the Filth of the City very carefully into one Place, and after it is duly fermented, it is bought and sold like other Commodities. I had the fortune one day to pass by that Place just as three or four *Dutch* Barques were taking in their sweet Lading; this put me in mind of *Juvenal's* Reflection, which I think cou'd never be more fitly apply'd;

————— *lucri bonus odor ex re*  
*Qualibet.* —————

\* *Mihi sane tria magnificentissima videntur, ex quibus maxime apparet magnitudo Romani Imperii; Aqueductus, viae Stratae & Cloacae, reputant non solum utilitatem operum, verum etiam impensarum magnitudinem, quam vel hinc licet conjicere, quod ut affirmat C. Aquilius neglectas aliquando Cloacas, & non transmittentes aquas, Censores mille talentis (a-*  
*bent 600000*

*Crown)* purgandas locaverint. Several Antiquaries have cited this Passage of *Dionys. Halicarn.* when they speak of the Sale which the Censors made of the Filth that was taken out of the Common-shores: But I think this Author speaks only of the Charge of Cleansing the Common-shores. † *M.* confines the meaning of the Phrase to *hominum stercora*, or *Humane Excrements*; but this is an Error, for the *Cloaca maxima* was the Common-shore or Sink of all manner of Filth and Nastiness, according to *Livy*, *Receptaculum omnium purgamentorum Urbis*.

To change the Subject of our Discourse, I can assure you, that there are few Cities in this Country so well furnish'd with good Company as *Brussels*. Almost all the Inhabitants speak *French*; there is a great number of Persons of Quality; the Ladies are handsome, and a Stranger may be easily introduc'd into the best Company.

Four or five great Streets of the low Town form an Island, and at the same time a kind of Circle, where they usually take the Air in Coaches every Evening, and even in Winter as well as in Summer; for they chuse rather to take their Pleasure in *Coaches* than to walk a-foot; whereas at *Paris* the *Tuilleries* are more frequented than the Walks for *Coaches*.

I told you before, that at *Rome*, and in some other Towns of *Italy*, the Men never enter into the same Coach with Women; and the same Custom is also generally observ'd here when they go to take the Air. But whereas at *Rome* they are possess'd with an Opinion, that Decency will not admit the Women to be seen in company with Men, here they separate out of pure *Gallantry*. Perhaps you will imagine this to be a Paradox; but you must consider, that the Men go on one side, and the Women on the other, and that they meet, and talk, and ogle as they please. Thus their Division occasions a more general Society, which wou'd be very diverting, if every one were not oblig'd to salute all that pass by, and to repeat his Salutations as often as he meets another *C. ach*.

There is a pleasant Ceremony observ'd by the Citizens on the 19th of *January*. The Women undress their Husbands and carry 'em to Bed, and on the Morrow the Husbands treat their Friends. I cannot give you a positive Account of the Original of this Custom, but I had the Fortune to be

in

in a Company where there were two different Reasons given for it, and both the opposite Parties persisted obstinately in their several Opinions.

Some alledg'd, that on a certain time (which they did not think fit to mention more particularly) the City being reduc'd to Extremity after along Siege, at last surrender'd on Condition, that the Women should be suffer'd to depart unmolested with their little Children, and all that they could carry with 'em besides; and that instead of packing up their Toilettes, every one march'd out with her *Best-beloved* between her Shoulders, and so cheated their Enemies.

Others, who laugh'd at this Story and call'd it a Fable, assur'd us that a considerable number of the Inhabitants of *Brussels* follow'd St. *Lewis* in his first *Croisade*, and had the good fortune to suffer less than most other Troops which compos'd that numerous Army when it was totally routed: for, continu'd our Informers, the greatest part of 'em either escap'd or were redeem'd, and afterwards they join'd in a Body to return home. Now their Wives hearing of their approach, ran to meet 'em, and in a Transport of Joy caught 'em up, and carried 'em home in their Arms. But, if I durst presume to mend the Story, instead of overloading the Women with so unreasonable a Burden, I would content my self with making 'em undress their Husbands the first night after their return by reason of the good Humour of the former, and the Weariness of the latter.

These Warriours put me in mind of a sort of Monument that is to be seen over the Gate of *Flanders*, where there are Figures of Men arm'd with Spits. An honest old Man, who made me take notice of 'em, told me, that they were plac'd there for a Memorial of the Valour of his



his Countrymen, on the following occasion. When the People of *Ghent* revolted under the Government of the Queen Dowager of *Hungary*, *Charles* the Fifth's Sister, and came to surprize and plunder this City, the Rabble of the Town sallied out of the above-mention'd Gate, arm'd with Spits and Pitchforks, and bravely repuls'd the Enemy.

The finest Churches in *Brussels* are those of *St. Gudula* and of the *Jesuits*. These Fathers have great Bells, such as are us'd in Parish Churches, contrary to the usual Custom. They made use of the Pretence of certain extraordinary Catechizings, to obtain leave to ring a small Bell; but by degrees they left off that troublesom Exercise, and in the mean time augmented their \* Bell. This piece of boldness stirs up the Jealousie of the other Monks, who were not over-fond of the *Jesuits* before.

\* This Bell was made of the Metal of certain Statues that stood before the Palace.

The Chapel of the *Holy Sacrament of Miracles* is particularly taken notice of at *St. Gudula's*, because of the Relicks that are kept in it. There is a Tradition, that certain *Jews* having bought several consecrated Hosts of a Priest, stab'd em with a Knife, and that a great \*deal of Blood flow'd out of the Wounds. The *Jews* were burnt on the highest Tower of the City-walls, so that the Fire was seen at the distance of Ten miles, and the Hosts were found and plac'd on the Altar of the Chapel, in a Shrine of Gold. This Story is painted on the Wall near the Quire, with these Verses.

*Quisquis agit summi quem tangit cura Tonantis  
Dum prosperas captum siste Viator iter.  
Hæc tibi vera caro Christi.  
Sapientia Patris Christus adest.  
Vivus Panis, & una Salus.*

*Invidia*

\* Carnem.

*Invida Judæum \* quam dum laniare laborat  
Impietas, meritis ignibus ecce ruit.*

† Carni

*Quare, age, divinos † huic funde Viator honores.  
Funde Deo dignas supplice mente preces.*

The Church of the *Capuchins* is one of the finest Temples that those Fryars have in any part of the World.

There are several Rarities in the Library of the *Jesuits*, and among other things the Chair of Leather gilt, in which *Charles V.* perform'd the Ceremony of his Resignation.

|| 'Tis built of  
very fine black  
Marble.

The || Chapel of the Family of *Tassis*, in the Church *Des Sablons*, deserves to be particularly consider'd.

I'm inform'd, that of Five and thirty thousand Acres which the Province of *Brabant* contains, Nine and twenty thousand are possess'd by Ecclesiastical Societies.

There are some few *Protestants* at *Brussels*, but they are not allow'd the least degrees of Liberty, neither do they own their Religion openly; yet this Country is not under the Power of the Inquisition, for the States would never suffer that Tyrannical Court to be establish'd among 'em. Not but that they are as superstitious here, as they can be in other Places. Their Devotion to the Virgin is the Soul of their Religion. In almost every House both of Merchants and Tradesmen there is a little Image of our Lady, surrounded with Flowers, Tapers, and other Ornaments. These Images supply the place of the *Penates* of the ancient Heathens.

I design'd to have given you some Account of the Academy, the Theater, the Publick Place, the Town-house, with its Pictures and fine Tower, the Duke de *Bourbonville's* Gardens, the Count of *Egmont's* Hall, the *Capucines* Garden, and the  
Glass-

Glass-house; but I am forc'd to conclude my Letter. You know that Lace and Tapestry make a part of the Trade of this City.

We are just going to take a Turn to *Antwerp*, from whence we design to return hither, and after two or three days to proceed on our Journey homeward, by way of *Ghent*, *Bruges*, *Ostend*, and *Newport*, where we expect to find a Yacht to carry us over. I am,

S I R,

*Brussels*, Sept. 23.  
1688.

Your, &c.

## LETTER XXXVI.

S I R,

FROM *Brussels* we made use of the ordinary Passage by the Canal, and in five Hours came to the Village call'd *Little Villebroeck*, where we embark'd on the *Ruppel*, and by the help of a favourable Wind and Tide, in less than two Hours, arriv'd at *Antwerp*.

At our departure from *Antwerp* we hir'd a Coach, which carried us by the way of *Mechlin* to the little City of *Vilvorden*, where we took Boat for *Brussels*, which is but two Leagues distant.

*Mechlin* is famous for its Neatness, in which nevertheless, if I may judge by what appear'd to us, it exceeds not other Places. There is a great deal of Lace made here, and the River *Dyle*, on which the Town is situated, fills the Canals, which open a Communication between this and most of the neighbouring Cities. The Women of the Signi-

MECHLIN,  
an Archbishop-  
rick, and the  
Seat of the  
Parliament of  
Brabant 'Tis  
a very ancient  
City.

ory

ory of *Mechlin* go frequently to *Brabant* to be brought to Bed, that their Children may enjoy the Privileges of the Natives of that Province. I have subjoin'd an Abstract of these so much talk'd of Privileges.

I. The Duke (who at present is the King of Spain) shall not call a Meeting of the Prelates or inferior Clergie, without the Knowledge, Consent, and particular Approbation of the two other States, the Nobility and Common People.

II. The Duke shall not prosecute any of his Subjects, or Inhabitants of the Country, but by the usual Methods of Justice, that the accus'd Person may defend himself by his Counsel, and plead his own Cause publicly.

III. The Duke shall not be empower'd to impose Taxes, or any other Exactions, on his Subjects, without the Consent of the States of the Country.

IV. No honourable Office shall be bestow'd on Foreigners, excepting only some inconsiderable Employments.

V. When the Duke shall call a Meeting of the States-General, to require any thing to be granted to him, those of *Brabant* shall not be oblig'd to go out of their own Province, or to come to any Conclusion, but in the same.

VI. If the Duke shall by Force, Fraud, or any other way, infringe or violate any of the said Privileges, the People of *Brabant*, after they have duly and civilly protested against him, shall be he'd to be absolv'd from their Oath of Fidelity, and may freely do as they shall think fit.

The Substance of the last Article ought to be written in Letters of Gold, and engrav'd on Columns of Brass, on the Frontispieces of the Palaces of Princes, and in the midst of all the principal Cities in their Dominions.

The Province of *Brabant* and Signiory of *Mechlin*, by an ancient Custom, never receive any particular Governor. The great Council Royal, which

which was instituted by *Charles Duke of Burgundy*, in the Year 1473. and formerly follow'd the Court, was fix'd at *Mechlin An. 1503.* It judges Sovereignly, and without Appeal, the Knights of the *Golden Fleece*, nor can its Judgments be review'd. I cou'd not hear of any Rarities worth Observation in this City.

The famous City of *Antwerp* deserves to be ANTWERP more particularly describ'd. 'Tis seated on a <sup>a Bishoprick,</sup> smooth and level spot of Ground, on the right <sup>formerly a</sup> Bank of the *Scheld*; its Figure approaches to a <sup>Haut Town.</sup> Semicircle, the diameter of which is wash'd by <sup>This City was</sup> the River, and I'm credibly inform'd that it <sup>first enclos'd</sup> contains Five thousand six hundred and thirty <sup>with Walls</sup> five Geometrical paces in compass. The Houses <sup>An. 1201. by</sup> are built partly of Wood, and partly of Brick, <sup>Henry II.</sup> after an unusual manner, with Battlements on the Pinacles on the tops of 'em, and very high Roofs, according to the common Fashion of the Country, yet they are generally handfom. The Streets, for the most part, are large, streight, and well pav'd. <sup>Duke of Bra-</sup>

The Fortifications are indifferent; the Ramparts are adorn'd almost throughout with double Alleys border'd with great Trees, which make very pleasant Walks; the Citadel is strong, but somewhat neglected; 'tis a regular \* Penta-<sup>\* The five Ba-</sup> gon. <sup>stions were na-</sup>

It was built in the year 1567, and I'm told it cost Five hundred thousand Ducats: the Duke of *Alva's* Statue in Brass was erected in the middle of the Place of Arms; he was represented in compleat Armour, but without a Head-piece, his right Arm was extended toward the City, and his Hand open. Under his Feet was a monstrous Figure with two Heads and six Arms; it had two Dishes hanging at its Ears, and at its Neck a Waller or Satchel, out of which issu'd

issu'd two Serpents. The six Hands held a Torch, a Leaf of Paper, a Purse, a torn Cloak, a Club, and an Ax, and at the Feet of the Monster there was a Visor: On the Face of the Pedestal that

\* Ferdinando look'd towards the City were these Letters: \* T. A. A. T. A. D. P. S. H. R. A. B. P. Q. E. S. R. P. R. P. I. C. P. P. F. R. O. M. F. P. This Statue was not long after broken by the People.

Alvarez a Toledo, Albx Duci, Phil. II. Hisp. Regis apud Belgas præfecto, quod extincta seditione, Rebellibus pulsis, Religione procurata, Justitia culta, Provinciis Pacem firmaverit. Regis Optimi Ministro fidelissimo positum.

I find a pleasant Story in *Chappuy's*, which I cannot forbear relating to you. When the *Spaniards* made the Duke of *Archeat* Governour of this Citadel, the Duke putting his Hands between the Person's Hands who was to receive his Oath, pronounced these words; *I swear by the Name of God and of the Holy Mary, that I will faithfully keep and preserve this Citadel, &c.* After which the following Answer was return'd to him as part of the Ceremony: *If you do so, God assist you; if not, the Devil take you Soul and Body: And the whole Assembly answer'd Amen.*

† The same Annals relate, that the Loss which the City of Antwerp sustain'd when it was pillag'd by the Spaniards, Ann. 1578. was valued at above Threescore Millions of Florins.

The *Scheld*, is large and deep over against Antwerp, and two leagues on each side of it; this was formerly the richest and most frequented Port in Europe. I read not long ago in some † Fragments of the Annals of this City, that the Trade of it, in the year 1550, amounted to a hundred and thirty three millions of Gold, without reckoning the Bank. In the same Memoirs I found the following Story, which may serve for a Specimen of the ancient Riches of Antwerp.

---

Omnimodæ Merces, Artes præcæque novæque.  
Et quæ sunt aliis singula cuncta mihi. Scal.

One *John Daens*, a Merchant, lent a million of Gold to *Charles V*, (I think) towards the prosecution of the War in *Hungary*; the Emperor, at his return from that Expedition, came to *Antwerp*, and was invited to Dinner by his Creditor; he accepted the Invitation, and was splendidly entertain'd; and the Merchant, after he had burnt a Fire of Cinnamon all the while, at last, to crown the Treat, threw the Emperor's Obligation into the midst of it.

I need not tell you, that there have happen'd great Alterations since that time. The Port of *Antwerp* is destitute of Ships; the Exchange is desolate and unfrequented, and the City, tho' still beautiful enjoys a sad Tranquillity, yet there are many rich Families in it.

*London* and *Antwerp* were the two principal Cities of the *German Hanse* or League. That great Society had a \* large and fair public House \* *Tis call'd the* in the last of those Cities, which is still to be *Osterlings* seen: the *Bourse* or Exchange is Ninety Foot *House.* long, and Seventy broad, comprehending the wideness of the *Portico's* that surround it on the inside. It was built in the year 1531, and took its Name from a House that stood formerly in the same place, on which there was a Scutcheon charg'd with three † *Purser*, and from † *Bourses in* that time the public places appointed for the *French.* meeting of Merchants have almost every where retain'd the Name of *Bourse*. The *Town bouse* is also a very fine Structure.

The first time I saw the Churches of *Antwerp* I confess I was surpriz'd with their Magnificence, and especially I admir'd that which belong'd to the *Jesuits*, where there is nothing to be seen but Marble and rare Pictures; but since that time I have seen a hundred Churches in *Italy* which surpass those of this City. Nevertheless that

X Country



Country cannot boast of such a Pyramid as the Steeple of the Cathedral of *Antwerp*, which is almost as \* high as that of *Strasburg*, and more finely wrought. 'Tis true, the *Italians* have Domes and Towers separated from the Body of the Church, but they are perfect Strangers to such Steeples as that of this Cathedral.

\* Four hundred  
and twenty  
Foot high.  
There are three  
and thirty Bells  
in the Tower.

Thirty paces from the same Church there is a Well, where we observ'd that the Iron branches on which the Pully hangs are adorn'd with Foliages, and were told that they were wrought by a famous Smith call'd *Quintin Mathys*. This Anvil-beater became enamour'd of a Painter's Daughter, and had the good Fortune to touch her Heart; he was handsome, witty, and ingenious, and besides was Master of a considerable Fortune for a man of his Profession; but the Painter would by no means be perswaded to give his Daughter to a Black-smith. The old man's Obstinacy did not dishearten *Quintin*; his Love animated him, and taught him to overcome that difficulty: he exchange'd his Hammer for a Pencil, and in a little time equall'd and even surpass'd the best Painters in *Antwerp*; after which he receiv'd the dear Reward of his Labours. This generous Lover dy'd *Anno 1529*, and was buried at the Foot of the Cathedral, near the great Gate; the following Verse is engrav'd on the Wall over his Tomb.

† *Connubialis*  
*Amor* is the  
Love of a Hus-  
band to his  
Wife, or of a

Wife to her Husband (which may be look'd upon as a Rarity). And therefore since *Quintin* was in Love with a Maid that was not his Wife, his Love cannot properly be call'd *Connubialis Amor*.

† *CONNUBIALIS AMOR DE MULCIBRE  
FECIT APELLEM;*  
Love metamorphos'd Vulcan to Apelles.

*Plantin's* Printing-house remains in some measure to this very day; 'tis now in the possession of *Moretus*, who is also a very skilful Printer.

The Water of the *Scheld* being always brackish before *Antwerp*, and the Fountains of the City not sufficient to serve the Brew-houses, they were forc'd to be at the charge of bringing a new supply of Water by a Canal, which empties its self into a great Cistern, out of which the Water is rais'd by Engines to a large Bafon, from whence 'tis distributed by forty Pipes to as many Brew-houses. The Brewers are fix'd to that number by reason of the great scarcity of Water, which they have only at certain Hours, and every one knows when to open the Cock of his Pipe.

Some Authors relate, That *Charles* the Fifth passing thro' *Paris*, to show his contempt of that City, said he would put it in his \* *Glove*, meaning, That it might be contain'd in *Ghent*. The Jest of great Princes are commonly receiv'd as Oracles; and this little Story, whether true or false, has doubtless occasion'd the ridiculous mistake of several Authors, who speak of *Ghent* as of the greatest City in *Europe*. I know not whether it might not be contain'd in the Suburb of *St. Germans*; but I'm sure it will appear very inconsiderable if it be compar'd to *Paris*. 'Tis true, *Ghent* is a City, but *Paris* is a little World.

\* In French  
Gand signifies  
a Glove, and  
Ghent is also  
called Gand.  
In the Year  
1427. the  
Count of Nassau  
Baron de  
Diefstein, the  
Marquess of  
Bergopzom,  
and the Baron  
of Wesemale,

caus'd the Circuit of several great Cities to be measur'd for a Wager; and they found (as it appears by an authentick Record still extant) that the Circumference of *Lowain* exceeds that of *Ghent* by three Rods, or sixty Feet. Voyage to *Flanders*.

After all, it must be acknowledg'd, that *Ghent* is a very pleasant Place; 'tis a fine City, neat, prettily built, in a good Air, and convenient Situation; whereas at *Paris* the Houses hide the Beauties of the City; here they are not so thick, but that the Town

may be easily view'd. The *French King* took it in six Days, notwithstanding the Inundations of its Sluces, *Ann.* 1678.

It receives great Advantages from the neighbourhood of the *Scheld* and *Lys*; there is a Bridge over the latter, on which there are two Statues of Brass representing one Man ready to cut off another's Head. The same Figures are to be seen in a large Picture in the Town-house, with this Inscription written below;

*Ae Gandt le en Fandt fraepe sae Pere se taete desun  
maeis se heppe rompe si grace de Dieu, 1371.*

I know not whether you can understand this *Gau'sh* or rather old *Walloon* Tongue, without the help of an Interpreter. *A Gand*, says the Inscription, *l'Enfant frappe son Pere dessus la teste, mais son pée romp, par la grace de Dieu.* To explain the meaning of it, they told us the following Story: A Father and his Son being convicted of a certain Crime, receiv'd Sentence of Death; but afterwards a Pardon was offer'd to either of 'em that wou'd be the other's Executioner. This rigorous Mercy inspir'd both the unhappy Wretches with a desire of dying, and they contended obstinately for that which they esteem'd the more advantageous part of so cruel a Choice; but at last the Father prevail'd, he had a great Strength of Mind, and the length of his Life had weaken'd the desire of it. After the Son had resolv'd to take away the Life of him to whom he ow'd his own, and had already put himself in a posture to give the fatal Blow, the Sword either broke in the Air, or the Blade flew out of the Handle; which Accident being interpreted as a particular Effect of Providence, both the Malefactors were set at liberty.

The

The ancient Building, call'd the *Prince's Court*, was heretofore the Palace of the Counts of *Flanders*. We went thither to see the Chamber where *Charles* the Fifth was \* born, which is so little a \* *The Pretence of Ghent presented him with a Bible as soon as he was born, with these Words written on it, Study this Book &c. H. de Ch. V. In the Church of the Nuns, call'd Beguines, there is* Room, that 'tis impossible there cou'd ever be a Bed in it; and yet there is an ancient Inscription which proves evidently, that this is the Place where that Prince came into the World. However, *Ghent* has no reason to boast of giving Birth to so great a Prince, for he us'd it so roughly afterwards, that it had been better for that City he had never been born. 'Tis observ'd, that his Birth happen'd on *St. Matthias's* Day, and that afterwards on the same Day he was proclaim'd *Emperor*, and took King *Francis I.* Prisoner.

\* The Prelate  
of Ghent pre-  
sented him  
with a Bible  
as soon as he  
was born, with  
these Words  
written on it,  
Study this  
Book Aet.  
Her.de Ch.V.  
In the Church  
of the Nuns,  
call'd Begui-  
nes, there is a  
miraculous

*Crucifix, with an open Mouth.* It hapned one day, during the time of the Carnival, that all the Sisterhood went abroad to take their Pleasure, leaving only one of their Companions at home, who was perhaps as great a Lover of the Sports as any of the rest, and unable to bear so great an Absent, went to make her Complaint to the Crucifix, from which she receiv'd the following Answer:— Grieve not, my Daughter, to morrow thou shalt rejoice with me at my eternal Wedding. This Prophecy was entirely accomplish'd; for the Beguine dy'd the next day, and the Crucifix remain'd ever afterwards with its Mouth open.

The Cathedral is a vast Structure, dedicated to St. *Baron*. Here I observ'd an Epitaph on a certain Prelate, which (tho' plain and short) is perhaps more expressive than the most studied Elogies.

*Ecclesia Antistitem amisit,  
Respublica Virum.*

*The Church has lost a Bishop,  
And the Commonwealth a Man.*

From *Ghent* we embark'd on the Canal that leads to *Bruges*, which, without controversie, is a very large and fair City. It does not comprehend

BRUGES  
*formerly a Hans Town.*

X 3

In this City a hend so large an Extent of Ground as Ghent, but Traveller ought to visit the tis much better inhabited, and its Buildings are more uniform. Ships of Five hundred Tuns may come up to it by the great Canal, but Holland has drawn the Trade from hence as well as from Antwerp.

Marker-place, the Colleges of the Four Nations of Flanders, the Church of the Jesuits, and several magnificent Tombs in the Collegiate Church of Our Lady. In the Cathedral, at the side of the Quire, they shew the Place where Charles the Good, Count of Flanders, was assassinated by some Persons, whom he had compell'd to open their Magazines in a time of Famine. Voyage to Flanders.

You know that the Order of the Golden Fleece

\* The 10th or was \* instituted at Bruges, by † Philip the Good, Duke of Burgundy: But perhaps you are not so well acquainted with the Occasion of its Institution.

† Philip III. At least, 'tis certain, that the Story is related by several Authors in a very different manner. Some say, that esteeming the extraordinary Plenty and Abundance of the Year of his || Marriage with Elizabeth or Isabel of Portugal, to be a Pre- sage of future Happiness; and observing, that the

Initial Letters of the Five Months of Autumn, July, August, September, October, and November, make the Word *F A S O N*, he instituted this Order with allusion to the celebrated Fleece of Colchos. Several Authors write, that this Institution was occasion'd by that Prince's falling in love with a Maid of mean Parentage, whose Gown was furr'd with Lambs-skin. Some affirm, that the Girl was red-hair'd, and that when the Duke went to see her, he found a certain Lock of her Hair on her Toilette, which he gather'd up very carefully, and preserv'd as a precious Treasure.

VI secondly They add, that his Courtiers having taken the Liberty to break some Jest on this occasion, the Prince took a Resolution to institute an Order of Knighthood, by the Title of the *Golden Fleece*, in Honour to the Lock of Red Hair. Davity says, that

1429, or 1430.

At first he created only 25

Knights, three

Years after he

added 6 more;

augmented the

number to 51;

but Philip II.

and III. created

as many as

they pleas'd,

without observing

any certain

number.

|| He was thrice

married, first

with Michelle

of France,

fifth Daughter

of Charles

VI secondly

with Bonne of

Artois, Sister

of the Count

d Eu, and

thirdly with

Isabel of Portugal.

that several Authors are of opinion, that this Order took its Original from the Religious Society call'd the *Theban Order*, and others relate, that the great Encrease of his Revenue by the Importation of *English Wooll*, gave Occasion to this Institution. ∴ *Oliver de la Marche*, *George Castellanus*, and after them *J. F. Chiflet*, say, that the Duke had the Fleece of *Colchos* first in his view, that in allusion to that the Order was instituted, and receiv'd the Name of the *Golden Fleece*; and that *John Germain* Archbishop of \* *Chaalons* having represented to that Prince, that so Noble an Institution ought rather to be founded on some Passage in the Holy Scriptures, than upon a fabulous Adventure, the Allusion was turn'd to *Gideon's Fleece* (*Judges 6. 37, &c.*) But these Authors do not sufficiently explain the Story: For 'tis plain, that Posterity can never fully comprehend the Occasion and Circumstances of this Institution, by so general an Account of it. 'Tis true, they tell us, that the Duke had the *Golden Fleece* first in his Eye, and was afterwards put in mind of that of *Gideon*; but 'tis of much greater importance to know the Accidents or Reasons that gave Occasion to the Institution. *Chiflet* and some others take a great deal of pains to prove that 'twas a Motive of Piety which prompted the Duke to establish this Order; but their Arguments are not convincing: For tho' the two Verses which they cite, and which they pretend are to be seen on that Prince's Sepulchre, seem to decide the Controversie in their favour, they prove nothing at all, in my opinion. The Verses are these:

*Pour maintenir l'Eglise qui est de Dieu Maison  
J'ay mis sus le Noble Ordre qu'on nomme la Toison.*

'Tis more probable that this Inscription was the

\*. *Olivarius Marcanus* was one of Duke Philip's Servants, and for 50 Years together had several considerable Employments in the House of Burgundy. \* *Chaalons* upon the Saone (*Cabilonensis Episcopus*.)

Effect of the Bishop of *Chaalons* Charity, who was desirous to substitute a Sacred History in the room of a Fable, rather than a sincere Account of the Duke's first Design. I cannot conceive how that Prince cou'd find any thing in the Fleece of *Colchos*, that cou'd have any relation to the Defence and Preservation of the Church of God: And, I must confess, I shou'd rather chuse to believe the Story of the Lock of Red Hair. I need not tell you, the King of *Spain*, as Duke of *Burgundy*, is Sovereign of the Order.

## OSTEND.

Departing from *Bruges*, we embarqu'd again on the Canal, and in three Hours arriv'd at the little City of *Ostend*. The Fortifications are prettily contriv'd; but the great Sluces by which it receives Water from the Sea, and communicates the same to *Bruges*, is the most remarkable thing about it.

\* The Siege was begun by Archduke Albert, July 5. 1601. and Ambrose Spinola entered the Place Sept. 20. 1604.

† Seventy thousand one hundred and twenty four.

|| Seventy two thousand and nine hundred.

'Tis almost impossible to speak of *Ostend* without calling to mind the most famous \* Siege that the World perhaps ever saw. This little Fishertown, meanly fortified, sustain'd the Shock of a potent Enemy for almost three Years and three Months, during which time it receiv'd above Three hundred thousand Cannon-shot, oftentimes under the covert of Heaps of dead Bodies, with which the Besieg'd repair'd the Breaches, lost above † Seventy thousand Men, and kill'd a || greater number of its Enemies; and after all, this little Mass of Ruins, overpower'd by the numbers of the Besiegers, and unable to hold out longer against so unequal a Force, extorted Articles of Capitulation from its Enemies.

There is a Canal between *Ostend* and *Newport*, but for the conveniency of a quicker Passage, we chose rather to hire a Coach.



\* *Newport* is indifferently fortified, and may, as *NEWPORT* well as *Offend*, hinder the Approach of its Enemies, by opening its Sluces. I was extremely desirous to satisfy my Curiosity with a View of *Castl'd Zan* *Distroue be-* *fore it was re-* *built Ann.* *Dunkirk*, which is so famous for several Reasons; 1442. but durst not expose my self to the danger of meeting with some of the Dragooning Apostles. However, since my Lord cou'd not run so much hazard, I advis'd him not to lose such an inviting Opportunity; and I shall now proceed to communicate to you the Account he gave me of it last night at his Return.

Since this Place † fell into the Hands of the † *Lewis XIV.* *French*, they have made very considerable Additions to the Fortifications both of the Town and Citadel, and have left no Means unattempted to render it as strong as Art can make it. But notwithstanding the Care they have taken, to line all the Works, the Earth, consisting of a very thin kind of Sand, which is very apt to give way, 'tis plain, that if there were a Breach once begun, the Rampart wou'd quickly tumble down. The two Peer-heads advance a large quarter of a League into the Sea, parallel to one another, and form a Canal, thro' which the Vessels enter.

At the end of each Peer-head there are two || Plat-forms founded on Piles, which are rais'd || *One is call'd the Green Castle, (Chateau Verd), and the other the Castle of Good Hope, (Chateau de bonne Esperance).* Twenty five or Thirty Foot above the Water, at the ordinary Ebb; and each Plat-form is a Battery mounted with about Thirty Pieces of Cannon. At a very small distance from the Peer-head on the Left-hand, or that which is next *Graveline*, there are two Works, call'd by the People of the Country *Risbank*, which are at some distance, the one towards the Citadel on the side next the Sea, and the other farther advanc'd in the Sea, near the Plat-form on the Peer-head. These two Forts (if I may give 'em that Name)

Name) cover the Place on the Side next the Sea, together with the Plat-forms on the Peer-heads. And besides, the Cannon of the Citadel reach pretty far into the Sea, and command the Entry of the Channel. The smallest, next the Town is like the Work call'd *Fer à Cheval*, and the other is a sort of a *Triangle* rounded at the *Angles*. 'Tis admirably well founded, very solidly built, and furnish'd with a great number of Cannons. By what has been said, you may perceive, that 'tis extremely difficult to approach the Place on this side; and 'tis render'd yet more inaccessible by the Banks of Sand that are scatter'd up and down about the Port, which cannot be well avoided without an expert Pilot, and are extremely dangerous when a Ship is heedlessly engag'd among 'em. You may easily imagine, that they have not forgotten to fix Chains and other Machines that may serve to barricado the Channel. 'Tis plain then, *Dunkirk* being so strongly defended towards the Sea, so well fortified on the side next the Land, furnish'd with Sluces to drown the neighbouring Country, and not being commanded by any Eminency or rising Ground, it may be justly said, that it has no other Defect but that which I intimated before. All their Wells are brackish; but, besides their Cisterns, they have the Conveniency of a little River. The Harbor resembles a broad lin'd Ditch, betwixt the Town and the Citadel. Above the Harbor they have made a large Haven for Men of War; and not far from thence there are very fine Magazines. The Town is not beautiful in any respect: All the Houses are built of a greyish sort of Bricks, which makes 'em seem dirty and melancholy. An *English* Gentleman, who lives there, and knows *Canterbury*, reckons that and *Dunkirk* to be of equal bigness: Yet there are Sixteen Parishes in the

Fort Lion is upon the Sea-side, about a League from the City towards the Fort of Mardick.

The usual Walk is on the Peer-heads.

the one, and but One in the other ; which may serve to inform us, that we ought never to judge of the Largeness of a Town by the Number of its Parishes.

I have nothing to add concerning the little City of *Newport*, but that it puts an end to our Peregrination on this side of your *British* Seas.

By the good Providence of God, our Voyage has been in all respects happy, and the Pleasure that attended it was never interrupted by Sickness or any Accident. And in particular, I must own my self extreamly oblig'd to our common Friend *M. S. Waring*, whose good Company we enjoy'd all the way. He is Master of many excellent Qualifications, which charm all those that converse with him.

To conclude, Whatever Satisfaction may be found in Travelling, I can assure you, that 'tis always a very sensible Pleasure to return home. You must not be surpriz'd to hear me speak thus, when I am going to turn my Back upon *France* : For I have learn'd to look upon *France* as a strange and barbarous Place, and *England* is become my dear Country. I am,

S I R,

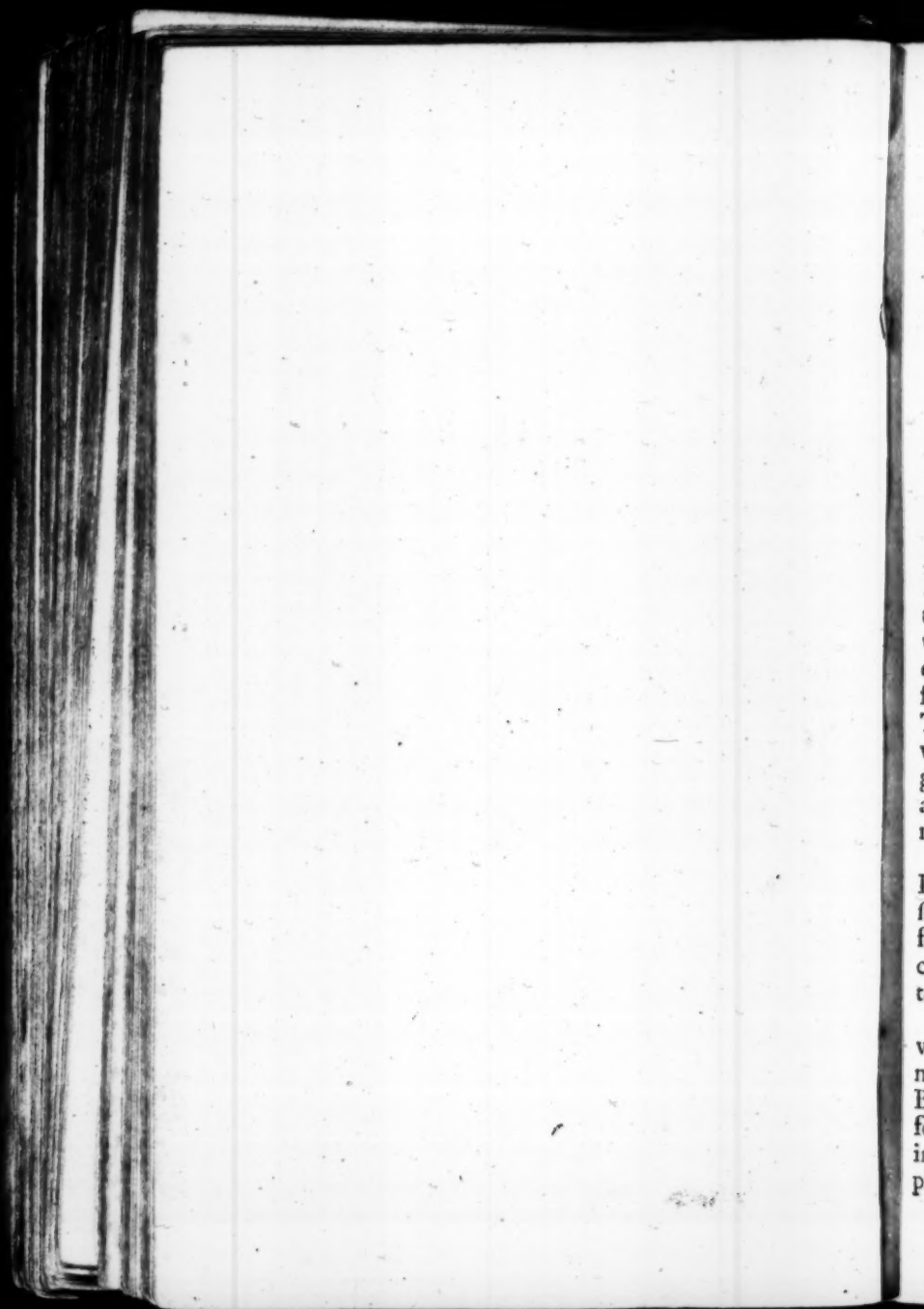
Newport, Octob. 3.  
1688.

Your, &c.

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*The End of the Second Volume.*

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# INSTRUCTIONS

TO A

# Traveller.

**I**T must be acknowledg'd, that *Travelling* is *See Letter* attended with *Pleasure* and *Profit*; but 'tis no *XXXIII.* less certain, that these Advantages cannot be obtain'd without *Pain*. The Design of these Memoirs is, to instruct those who shall afterwards undertake the Voyage describ'd in the preceding Letters, to improve the two first, and lessen the other. I do not intend to discourse of Travels in general, but only to run over the several Steps that we made in our Voyage, and to give those who shall follow the same Road, or any part of it, such Instructions as I know to be most useful for 'em.

The Rate of Places in the Stage-Coaches and Boats in *Holland* is fix'd, so that there is no occasion for contending about the Price; and therefore it would be needless to give a particular Account of the Rates, which are various, according to the difference of Places and Distances.

The Carriage of Baggage must be paid apart when a Passenger has more than a single Portmanteau. 'Tis in vain to contend with the *Dutch* Boat-men, and you must either agree on a Price for the Carriage of your Goods before you put 'em in the Boat, or resolve to give 'em whatever they please to ask.

In

In some Places, as at *Rotterdam*, *Delft*, and the *Hague*, the Boats go off every half Hour; in other Parts they observe different Times of setting out; but none of them ever stay a moment after the Clock strikes the appointed time of their departure. Those whose Affairs require greater haste, may gain a Day by travelling in the Night; and they who embarque in the Evening at the *Hague*, arrive next Morning at *Amsterdam*.

However, 'tis my opinion, that a Man shou'd never travel in the Night without an absolute necessity. 'Tis true, there is no other Danger in *Holland*, but that of passing some Hours very unpleasantly, whatever Conveniencies you may meet with in the Boat: But, in the general, 'tis certain, that disastrous Accidents happen more frequently, and consequently are more to be fear'd in the Night, than in the Day. A Man usually travels for his Pleasure; and in the Night every thing appears dismal, melancholy, and disagreeable. Besides, one is depriv'd of the Satisfaction of seeing the Country thro' which he passes. And therefore I am so far from thinking it convenient to travel in the Night, that I advise you to take such Measures that you may always arrive early at the Place where you intend to lodge. The Waggon in *Germany* that are call'd *Post-Waggons*, are a miserable sort of Carts: They go very slowly, but, to make some amends, they jog on Night and Day. This is, in my opinion, the most troublesome and inconvenient Way of Travelling in the World, as I found to my cost, and therefore shall never advise any of my Friends to try the Experiment. Those who travel in *Germany* ought either to take Post, or provide their own Equipage.

At the usual Places of changing the Boats, you always find Men with Wheel-barrows to carry your

your Baggage; their Rates are so small, that they deserve not to be mention'd.

Our first Design being to visit *Germany* in our Return, and afterwards to re-pass thro' *Holland*, we resolv'd at the same time to see *North-Holland*; but we came another way, and had not time to put that Design in execution. While one is at *Amsterdam*, he ought by no means to neglect that little Voyage; 'tis but a Walk of four Days, and the Habits, extraordinary Neatness, and other Customs of the Inhabitants of that Province, are very singular.

That I may not be accus'd of forgetting my Promise, these Instructions shall be accompanied with several Hints and Observations, which an inquisitive Traveller will find to be not unworthy of his Curiosity. They were purposely omitted in the Body of my Relation, either to avoid Prolixity, or because the Information I receiv'd of 'em was not exact enough to enable me to speak of 'em any otherwise than by inserting 'em among these Advices. I said, that I \* wou'd trace the Road I follow'd in my Travels; and therefore I shall begin with *Roterdam*.

There you may see the College that bears the Name of *Erasmus*, and the Inscription on its Frontispiece. 'Tis scarce above Four hundred Years since this City was surrounded with Walls.

*However I will omit all those Places concerning which I have nothing remarkable to add.*  
There are two English Inns kept by Davis and Rutter. They speak French at le Roux's at the Sign of the City of Rouen, and at de Pot's at the Sign of the City of Bourdeaux; two small Inns.

Mr. *Van Bogaert*, a Surgeon at *Delft*, shews the Curious a Cabinet of Natural Rarities. You must not forget to visit the Tomb of *Martin Tromp*.

At the *Hague* see the *New Temple*, where the Carpenters Work is supported without Pillars: Prince *Maurice's* Palace, where there are several Rarities:



*The best Inns are the Imperial Court, the Gorcum, and the Landgrave of Hesse. The Viscount of Turenne and the City of Paris are small French Inns.*

Rarities: The House and fine Garden of Mr. de S. Ameland, near the Town. You may have the Pleasure of seeing good Company at the Hague. Every Evening there is a new Rendezvous of Persons of Quality and Merit, of both Sexes. This Assembly, which is call'd *The Society*, is sometimes held at one House, and sometimes at another: Some play, others talk, &c. After you have been once introduc'd, and are known, you may go and come when you please, without any Ceremony. There are Coaches and Calashes to be lett, either by the Day, or by the Month, or upon what Terms you please.

*\* They will tell you a Story of a Fish that was found in it. † The Black, Red, and Blue Cloth is better in Holland than in England. They speak French at the Sign of the Prince of Brandenburg.*

At Leyden, go up to the Old Fort call'd the *Burg*, and observe the Inscriptions above the Gate, the \* Well, the Labyrinth, &c. Walk round the City on the Ramparts, which you may do in an Hour, or an Hour and a quarter. See the Library, and some Paintings in the Town-house. There is good † Cloth, good Camlet, and excellent Butter made at Leyden.

*Harlem* was formerly call'd *Harlemstad*. They say 'twas built by Lem Son of a Burgrave of Leyden, or of a King of Friesland: But these are meer Fables. There was a Bishoprick founded here by Paul IV. There are several good Manufactures in this City.

*Lodge at the Sign of the City of Lions, where they speak French.*

At Amsterdam, see also the Arsenal, which they call the *Magazine of Artillery*: The Garden of Simples, where there is a little Cinnamon-tree, and many rare Plants: The House and Gallery of Paintings belonging to Mr. Nuis on the *Caisers Grast*: The *East-India House*, or Ware-house: The great Hospital, call'd *Gasthuys*, where they entertain sick Person of all Religions. Forget not

## Instructions to a Traveller.

321

not to go to *Sardam*; and from thence you may take a Turn to *North-Holland*. The Fund of the Bank, which is kept in *Specie* in the Town-house, is thought to be the richest Treasure in the World. Mr. de l' *Epine* has publish'd a little Treatise of the Trade of *Amsterdam*, which you may buy for Six-pence.

*Hæc illa est Batavæ non ultima gloria Gentis,  
Amnis cui nomen, cui cataracta dedit.  
Dicta prius Damum, raris habitata Colonis;  
Cum contenta casis rustica vita fuit.  
Hinc Amstelodamum jam facta celebrior, atque  
Fortunæ crevit tempore nomen item.  
Urbs bene nota prope, atque procul distantibus oris.  
Dotibus innumeris suspicienda bonis.  
Dives agri, dives pretiosæ vestis, & auri  
Ut pleno cornu copia larga beat.  
Quod Tagus, & Hermus, vebit & Pactolus in unum  
Verè hoc congestum dixeris esse loco.*

Nic. Cannius.

In *Germany* you seldom meet with the Convenience of regulated Passages; we hir'd a Coach entirely for our selves from *Utrecht* to *Arnheim* for \* *Twelve Francks* and *sixteen Sous*. I will not undertake to reduce the Money to our way of Reasoning, the Traveller will find what the Value of it is, when he comes to the Places where 'tis current.

Those who travel alone may take notice, that the Places in the same Coach are of different Prices; but, as I intimated before, all the Rates are fix'd.

It cost us nothing for the Carriage of our Trunks, because we were Masters of the whole Coach; but otherwise we must have paid for 'em by weight.

Y

At

The best Inn  
is at the Sign  
of the White  
Gate. Grant,  
an English-  
man, keeps also  
an Ordinary.

\* Eighteen  
Shillings.

Lodge at the  
Golden  
Plough.

Lodge at the  
Sign of the  
Black-moor.  
At the City of  
Metz, and at  
the Court of  
Holland they  
speak French.  
† In saltu Teu-  
toburgensi.

Bert.  
‖ Nine Shil-  
lings.

The University  
was founded  
by the Squire,  
Ann. 1388.

At *Utrecht*, see the Publick Library, and that in *St. Mary's Church*. Hire a Calash, and go to the Royal House of *Loo*, which is but a small Days Journey from this City. Go also to *Hamstead*, which is a League from *Utrecht*.

We hir'd another Coach from *Arnheim* to *Wesel* for \* nine *Francs*; the Rates vary according to the Season of the Year.

*Arnheim* was first fortified by *Otbo IV.* Duke of *Guelderland*. The greatest part of the Churches were ruin'd a hundred Years ago, during the Wars. The principal Church is dedicated to *S. Eusebius*.

*Doesburg* is seated at the Mouth of the ancient Canal of *Drusus*, who founded the Town, and gave his Name to it.

'Twas † near *Wesel* that *Q. Varus* was defeated by *Arminius*, which so much afflicted *Augustus*.

At *Dusseldorp*, see the *Jesuits Church*, and the Seminary for poor Scholars, which was built with the Money that was exacted by way of Fine from a Priest that was found lying betwixt two Women. The Citadel commands the Town and the *Rhine*.

From *Wesel* to *Cologne* we paid ‖ four *Francs* and a half each; for thirty *Livres* we might have had a Coach, which wou'd have carried us streight from *Arnheim* to *Cologne*, but we were desirous to see *Wesel*.

At *Colen* there are all sorts of Passages to go from thence to *Mentz*, (for I speak only of our Road) but all the Land-Carriages are extremely dear; for since they have no constant Times of setting out, the Passenger must also pay for the Return; and besides, the Ways are hilly and uneasy: So that having no urgent Affairs to hasten us, we resolv'd, for several Reasons, to go by Water. In the great Boats, which are drawn by Horses,

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Horses, the common Rate is a Crown a-piece, a little over or under, and if the Passengers please, they may land at any Village by the way to dine or sup. But not to retard the Passage, which seems tedious enough otherwise to those who are not furnish'd with a good Stock of Patience, the best way is, to order the Provisions for Dinner to be brought in the Morning.

They pretend at  
Cologne, that  
their Capitol  
resembles the  
ancient Ro-  
man Capitol.

*Cologne* was made an Imperial City by the Emperor *Otho* III. Ann. 993. Those who love Relicks may see a great number of 'em in the Cathedral, and may also buy a large Sheet of Paper, containing the Description and Figures of 'em.

Over against the Town-house, see the old Synagogue call'd *Jerusalem*. *Constantine* built a Stone Bridge, which was destroy'd by Bishop *Bruno*, Ann. 1124.

*Maxima cognati Regina Colonia Rheni,*

*Hoc Te etiam titulo Musa superba canit.*

*Romani statuunt: habitat Germania: Terra est*

*Belgica: Ter felix, nil tibi, Diva, deest.*

Jul. Scalig.

Lodge at the  
Court of  
Holland.

*Bonn* was built by *Drusus*. 'Tis the common Opinion that this City took its Name *ab omne*, as *Beneventum*, *Maleventum*, &c. The Soil is good, and the Hill produces abundance of good Wine. See the Garden, the Fountain of the Four Lions, and the *Grotto*. The Palace is inconsiderable.

*Coblentz* is very pleasantly situated. *Bertius* gives this City a very good Character. He says, the Inhabitants have the Spriteliness of the French, with the Candor and Gravity of the German. You must remember that 'tis a German that speaks.

*Mentz* was built by \* *Drusus*, and neither by \* See the History of *Florus*.  
*Magog* the Son of *Japhet*, nor by the pretended Trojan *Moguntius*. *Nulla est in Rheni tractu Civitas, signis of the Sa-*  
*quæ plura quàm Moguntia antiquitatis monumenta vage Man.*

*ostendat*, says Carol. Stephan. The University was founded Ann. 800, and restor'd by the Archbishop Dietherus d. Isenberg, Ann. 1482.

*Hic Mogus tumido miscet sua flumina Rheno,  
Qui licet ipse suum perdat cum gurgite nomen,  
Dat tamen egregiæ primordia nominis Urbi;  
Illaque majori quum sit populatio amni,  
Negligit, & fluvio dignatur ab hospite dici.  
Namque premens Rhenum (si credimus omnia fama)  
Nomen ab infuso † recipit Moguntia Mogo.  
Hæc Urbs Francorum mediis in finibus, agris,  
Vitibus, arbutis, populo generosa frequenti, &c.*

Ligurinus, lib. 1.

† Bertius is not of this opinion: He denies that the Mein (Mœnus) was ever call'd Mogus by ancient Authors.

From *Menix* 'tis but one easie Days Passage on the *Mein* to *Frankfort*, by the ordinary Boat, which is large and commodious, and sets out every Day. The Rates of the Places are fix'd, and the Traveller needs not look for a more convenient Passage.

We meet so often with different sorts of Money in *Germany*, that 'tis impossible to avoid losing by 'em. The best way is to make sufficient Provision in *Holland*, of Gold Ducats, and Silver Money of the Emperor's Coin, which are current every where, without any abatement; but something must be allow'd for the Exchange of those Pieces. At *Amsterdam*, for example, you must give two or three Pence more than the real Value of a Ducat, and proportionably as much for the *Pistols*. But the Exchange of Money rises or falls, according to the various Junctures of Trade and of the Times.

When Travellers meet together, they may exchange the Money they have about 'em; but we must not depend on such accidental Rencounters, which happen seldom.

The *Spanish Pistols* of full weight are the best Pieces that can be carried into *Italy*.

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The Bankers of *Amsterdam* directed us to *Messieurs Newville*, their Correspondents at *Frankfort*, who are very honest Persons, and us'd us very kindly.

Travellers ought always to provide themselves with Letters of Recommendations to some Persons of note in those Towns where they intend to stay any considerable time, not only from their own Country, but also from the Places where they stop on the Road; for, if any Accident shou'd happen, they will be glad to know where they may find assistance; and besides, the Persons to whom they are recommended may be of use to shew 'em the Rarities of the Country, to introduce 'em into Acquaintance, and to give 'em necessary Instructions. The Recommendations of Bankers are none of the least effectual.

Neither must a Traveller forget to take a Pass-port from the Prince or State whose Subject he is:

'Tis true, these Pass-ports are not necessary, but they may be useful, and we were ask'd for ours in some parts of *Italy*; besides such a Pass, on some Occasions, procures Respect to a Stranger, and an Accident may happen which may make a Man repent his neglect of this piece of Caution.

'Tis better to undergo the Loss that is a necessary Consequence of Bills of Exchange, than to be troubled with carrying about a Load of Money. And besides, one ought not to take more Money along with him, than will be just sufficient to defray his Charge from one place to another; for there are a hundred Accidents which may make it very inconvenient for a Stranger to have his Pockets full of superfluous Cash.

'Tis a general Rule, That a Traveller ought never to make a discovery of his Jewels or Money, especially in the Inns; for almost all the Robberies and Murders that are committed on Passengers, are occasion'd by their Imprudence in betraying themselves.

—Cantabie  
vacuus coram  
lacrone via-  
tor.

At *Francfort* we bought some Boxes of *Treacle* from *Dr. Peters*; and besides, we had furnish'd our selves with some such Provisions at *London*. Health is so necessary a Companion to a Traveller, that he cannot be too careful of its preservation.

The best Inns  
are, the Red  
Houfe, the  
Red Man, and  
the Savage  
Man.

*Francfort* is highly extolled by *Jul. C. Scaliger*. The Fencing-masters that are receiv'd here, have a Privilege to exercise their Profession thro' all *Germany*. See the New Church.

The ancient City of *Worms* was destroy'd by *Atila*. repair'd by *Clovis*, and has been frequently ravag'd since that time.

Over against the *Bishop's Palace* there is a little Place, where Criminals receive Sentence of Death; and Ten Paces from the Gate they shew a Stone, which is fix'd in the Earth, as if it serv'd for a Boundary. They cause the Malefactor to go three times round this Stone; and if during that time he can touch the Stone, or if a Maid can kiss him thrice, he is set free. But the Officers of Justice take care that neither of these things happen. Monconys.

In 1689.

\* Depos'd at  
Constance.

Lodge at the  
Golden Hart.

The Citadel of *Manheim* was destroy'd in the present War; and the Town has also suffer'd very much. Pope \* *John XXIV.* (*Balthasar Cossa*) was kept Prisoner here for a considerable time.

*Heidelberg* is an ancient City, and considerable in many respects; but it has been frequently ruin'd by the Wars. 'Twas lately sack'd by the *French*. I know not whether the Tomb of the Learned *Rodolphus Agricola*, one of *Erasmus's* Intimate Friends, remains still to be seen in the Church that belongs to the *Franciscans*. *Viglius Zwicheimius* made this Epitaph for him:

† He was born  
near Groning.

*Invida clausurunt hoc marmore fata Rodolphum  
Agricolam, † Phisii spemque decusque soli.*

*Scilicet, hoc vivo, meruit Germania laudis*

*Quicquid habet Latium, Græcia quicquid habet.*

*Robert*



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*Robert the Red* founded the University, *An. 1346.* It has the same Privileges with those of *Paris* and *Cologne*.

*An. 1546. 10 Jan. Missa Heidelbergæ in populari lingua peracta fuit.* *Calvisius.*

*Nuremberg* is surrounded with a triple Wall and Ditch. The Free-stone of which almost all the Houses are built, is very soft in the Quarry, and afterwards grows very hard. There are Trees, in some places, on the Banks of the River, which form a shady and pleasant Walk. This River ha-

*Made free by Frederic I.*

*Lodge at the Sign of the Goose.*

ving pass'd under Eleven or Twelve || Bridges, || One of these Bridges is we-  
 walhes a great open place without the City, which may be call'd *The Field of Mars*, by reason of the Wrestling and other Exercises that are perform'd there from time to time for Diversion. See the Paper-mills, and several other kinds of Mills, for Tinkers, Tanners, Polishers, Cutlers, &c. Observe the Tomb of *S. Sebaldus*, in *S. Peter's Church*. You may also procure some Person to carry you

*steem'd for the largeness of its single Arch.*

to who has a considerable number of Curiosities, and has lately invented the Secret of preparing Iron in such a manner, that by laying it cold upon the Anvil, and beating it with a Hammer, it grows red-hot, as if it were just taken out of a Furnace. There is another who makes Medals (usually of Tin) upon all remarkable Events: He works well, and sells his Commodities cheap. *Bertius* says, that *Nuremberg* is not only in the Heart of *Germany*, but in the middle of all *Europe*, equally distant from the *Mediterranean* and *Baltic Seas*, and from the *Ocean* and the River *Tanais*. The same Author relates, that in the four Corners of the City they speak four different Languages or Dialects; *Suevicâ*, *Francicâ*, *Bavaricâ*, and *Montanâ Linguâ loquuntur*. On the Hill there are several very pretty Country-houses. The Crown and other Royal Orna-

*He is generally known as Nuremberg.*

ments, mention'd in my Letters, were brought from *Prague*, by the Emperor *Sigismund*, by reason of the Disorders with which *Bohemia* was at that time afflicted. The University of *Altorf* was founded by the Senate of *Nuremberg*, Ann. 1579.

Since a considerable number of the Houses of *Ingolstadt* are built of Wood, they are separated from one another in several places, to prevent the spreading of Fire. The University was founded Ann. 1410. and its Privileges were † augmented Ann. 1459. This City resisted *Gustavus Adolphus*.

† By Lewis  
Duke of Ba-  
varia.

The Situation of *Newburg* is pleasant, and the Air good. They have cut out a Way from the Castle to *Crinaw*, a Pleasure-house, an Hour and a half from *Newburg*. At the same distance, on the other side, there is a famous Glass-house.

If we had resolv'd to go streight from *Frankfort* to *Heidelberg*, we might have been accommodated, as we were inform'd by our Friends, with the Choice of two or three sorts of Passage; but since we travell'd only to see the Country, we hir'd a Coach with six Horses, to carry us and our Baggage whithersoever we pleas'd, for three Crowns a Day, paying the same Rate for the Return: So that if we had gone directly from *Frankfort*, the Charge of our Coach wou'd have amounted to six Crowns a Day; but after we had spent four Days in traversing the Country, we left the Coach at *Heidelberg*, reckoning only two Days for its Return to *Frankfort*.

We were forc'd to make another Bargain from *Heydelberg* to *Nuremberg*, which, in that Season of the Year, is six Days Journey: We gave, as I remember, thirty Crowns for the Carriage of our Persons and Goods, and twenty Crowns for a whole Coach from *Nuremberg* to *Augspurg*, on condition that we shou'd take *Ingolstadt* and *Newburg* in our way. They who go by *Donavert* make a whole

whole Days Journey less; but we were resolv'd to see *Ingolstat*, which is the strongest Place in *Bavaria*.

*Augspurg* was famous before the Reign of the *Cæsars*. *Tacitus* calls it *Splendidissima Colonia*. There was a Medal of *Augustus* found here not long ago, on the Reverse of which was a Woman sitting, holding a || Pine-apple in her Right-hand, and a *Cornucopia* in her Left. See Mr. *Thoman's* Cabinet, and some ancient Inscriptions in *S. Ulric's* Church.

|| See what I have written on this Subject, in the preceding Letters.

There are Stage-Coaches that go from *Augspurg* to *Venice*, or at least to *Mestré* near *Venice*, and the Rates of the Places are regulated, but they do not pass by *Munick*, which we were very desirous to see for several Reasons; and besides, the Country is extremely rough for Coaches, they are very apt to overturn, and the Passengers are often constrain'd to alight, by reason of the continual ascending and descending among the Mountains.

And therefore we agreed to be carried on Horseback, and our Charges born from *Augspurg* to *Venice*, by the way of *Munick*, *Inspruck*, *Bolsana*, *Trent*, *Verona*, *Vicenza*, and *Padua*, at the Rate of Twenty Ducats of Gold a Head. We made this Bargain by advice of an interested Person; but we were inform'd afterwards, that we paid too dear by a fifth or sixth part. I thought fit to acquaint the Reader with this Passage, not that he may imitate our Example, but that he may draw some Advantage even from our Blunders.

*Munick* is in the Center of *Bavaria*. The Two Towers of the Church dedicated to the *Virgin* are Three hundred thirty three Foot high. The Pipes of the Organs in the same Church are of Box; and these Organs are very good. There are two yearly Fairs in this City: The first is held on the Sunday after *Epiphany*; and there are Horse-races the same Day: The second is kept on

Lodge at the Sign of the Ox.

on S. *James's* Day, and is famous for another Solemnity, which I shall relate in *Bertius's* own Words, lest I shou'd mistake in the Translation: *Nundinæ quotannis binæ celebrantur, Una Dominicâ post Epiphaniam: altera ad Festum B. Jacobi. Utraque celebriores reddit solennis actio: has quidem, cursus in hippodromo; Illas, Patritiorum cum liberis suis & conjugibus per Urbem Circumvectio, quam postridie excipit Epulum in Curiâ, cui & Aulici & Principes ipsi interesse solent.*

We were desirous to arrive at *Venice* before the *Carnaval*, which was not necessary, for 'tis sufficient to see the three last Weeks of it, especially for those who intend not to spend more time in Travelling than we determin'd to do.

I advise those who may happen to be at *Augsburg* at the same Season when we were there, and design also to be at *Venice* during the *Carnaval*, to make a particular Bargain for *Munick*, and from thence to go to *Ratisbon*, where they may embark on the *Danube* for *Vienna*, and return to *Venice* by *Salzburg* and *Palma nuova*; and even they may make a little Excursion from *Vienna* to *Presburg*; that they may be able to say they have seen some part of *Hungary*, and after all, come in time enough to *Venice*. They may afterwards take occasion to see *Padua*, *Verona*, and *Vincenza*.

Those who are of a tender Constitution will do well to buy good Furs at *Munick*, before they engage in the *Alps*, if they are to pass 'em in the Winter; for besides that they will be in a manner overwhelm'd with Snow, the Cold is very piercing among those Mountains.

There are Silver-Mines at *Inspruck*, in the neighbouring Mountains, particularly towards *Schwartz*. *J. Cuspinian*, a grave Author, who liv'd in the beginning of the last Age, relates, that, in his time, these Mines yielded Three hundred thousand

Lodge at the  
Sign of the  
Hart.

land Crowns of Gold a Year. *Bertius* says, that the Palace of the Archdukes was cover'd with Plates or Tyles of Silver by the Emperor *Maximilian I.* I know not whether he speaks of the Palace at *Inspruck*, or the Castle of *Amras*; but I suspect he means the last.

When one is at *Inspruck*, he ought by all means to visit the Cabinet of Curiosities and other Rarities in the Castle of *Amras*, for which little Journey he may hire a Coach of the Inn-keepers. And that he may have time to satisfy his Curiosity, he ought so to contrive his Journey, that he may have half a Day to spend in this Place.

At *Stertzlinghen*, between *Inspruck* and *Trent*, 'tis convenient to leave the direct Road which leads to *Trent*, by the Castle of *Tirol*, and to take that of *Brixen*. 'Tis true, the first Way is shorter; but 'tis dangerous, by reason of its Precipices: And for this Reason the Guide ought to have timely warning to take the Road of *Brixen*.

The Bishop of *Brixen* is *Suffragan* to the Bishop of *Salzburg*. His Revenue amounts to almost Forty thousand Crowns a Year. This Church is endow'd with authentick Privileges. Any one that can prove his Nobility thro' Four Descents, or is a Licentiate in Divinity, is qualified for being admitted into the Chapter. Pope *Gregory VII.* was depos'd in this City. See the Bishop's Palace.

The Bishop of *Trent* was formerly very rich; but at present, his Revenues scarce exceed those of the Bishop of *Brixen*. The Inhabitants complain of the Heat and Cold, which are both excessive in their respective Seasons. They are often reduc'd to Extremities for want of Water, when it freezes very hard.

*Verona* was heretofore a fine and \* populous City. Its Situation is very agreeable; and in this respect 'tis usually compar'd to *Prague* and

*Lodge at the Fifth.*

\* Tacitus, Martial, Strabo, and several other ancient

Authors, speak of *Verona* as of a very large and populous City.

Lodge at the  
Sign of the  
Tower.

\* Geographer  
in Ordinary to  
the French  
King.

*Lions.* I have seen all these Cities, but there is not One of 'em that puts me in mind of the other Two, at first sight; tho', I must confess, there seems to be some Resemblance betwixt 'em, when they are view'd at leisure and with attention. 'Tis commonly said, that *Verona* is Seven Miles in compass; but besides that (as I intimated before) 'tis impossible to draw a positive Argument from the Circuit of a Town, to determine the Number of its Inhabitants, we ought never to rely upon the Report of the People, when the Matter in question requires Judgment or Examination. This is an undoubted Maxim. *Franciscus Scotus*, an Author who is seldom very exact, and yet is often copied by *Ranchin*, *Lassels*, and \* *du Val*, pretends, without any Reason, that heretofore the Suburbs of *Verona* reach'd to *Ostilia*, which is Thirty Miles distant. Nor will it be improper to acquaint the Reader, on this Occasion, that these three Plagiaries have stuff'd their Writings with a Collection of Stories that are not only false, but absurd and impertinent. Tho' a Traveller at the first View cannot discover any thing in this City to excite his Curiosity, 'tis certain that it might furnish an inquisitive Person with Occupation for some Days. For, besides what I mention'd before, there are several Monuments of Antiquity that deserve to be consider'd. The Worthy Possessor of the Cabinet of Count *Moscardo* is acquainted with all these things, and is able to oblige those who converse with him, with several curious Observations. In the preceding Letters I took notice of divers Rarities that are to be seen in that famous Cabinet; and, to gratifie the Lovers of Painting, I shall take this Occasion to add a Catalogue of some of the Pictures. I shall only mention the Works of the most celebrated Masters, and rank 'em according

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according to the natural Order of the Times  
they liv'd in.

By *Giovanni Bellini*,

A Picture of *Christ*; and another of an unknown Person.

By *Andrew Mantegna*,

*Christ* whipp'd, and surrounded with Soldiers.

By *Antonio Corregio*,

The Holy Family, consisting of the Virgin, the little *Jesus*, S. *John*, and S. *Joseph*: *Venus* and *Cupid*.

By *Raphael*,

Two small Pictures of Women.

By *Andrea del Sarto*,

The Virgin, with her Infant, and S. *Joseph*.

By \* *Giac. Palma*,

\* *Old Palma*.

The Three *Destinies*: *Christ* on the Cross, with the Two *Maries*: *Paris*'s Judgment.

By *Julio Romano*.

A S. *George*, who alights from his Horse, and kills the Dragon.

By *Holben*,

*Christ* crown'd with Thorns.

By *Titian*,

The Virgin, with her Child, and S. *John Baptist*: The Sacrifices of *Cain* and *Abel*: *Venus*, *Mars*, and *Cupid*: *Venus*, *Mars*, and the God *Terminus*: A Head of the Virgin: Two Heads of Old Men: *Christ* crown'd with Thorns: The Picture of the Doge *Sebastian Venier*: Another Picture: A Soldier arm'd *Cap-a-pe*: A Naked *Venus*: The Virgin flying to *Egypt*.

By *Paris Bordon*,

The Virgin, with her Infant, and S. *John*.

By *Andrea Schiavon*,

*Herodias*, holding the Head of S. *John Baptist*, with Two other Figures: Two arm'd Soldiers.

By



\* *Old Bassan.*By \* *Giac. Bassan,*

The Virgin and her Infant, with the Pictures of *Giac. Bassan*, and two of his Sons, *Francis* and *Leander*: The History of *Hagar*: The Virgin and her Child, with several other Figures: The Apprehending of *Christ*: *Christ* entring into *Martha's* House: *Christ* carrying his Cross: Two Shepherds, &c. in two Pieces: A Winter-Piece.

By *Francesco Bassan,*

*Christ* praying in the Garden of Olives.

By *Paul Veronese,*

A Crucifixion: A Presentation at the Temple: The Marriage of the Virgin: A dead *Christ* with an Angel: A Head of *Mary Magdalen*, and another of *S. Peter*: *Joseph* in *Egypt*, &c. *Judith* holding the Head of *Olophernes*: The Virgin with her Child: Another with *S. Catharine* and Angels: An Annunciation: *Christ* with two Apostles, a Fragment: A Dead *Christ*, with the Virgin, *S. John*, and some others: A *Medea* performing her Charms, in order to make her Father in law young: Two Heads of Women: A *Diana*: An Arm'd Man: A Figure of a crown'd Woman, holding a Scepter and Globe, and treading upon the Walls and Towers of a City.

By *Tintoret,*

A Nativity of the Virgin: An Annunciation: The Virgin holding a Dead *Christ* in her Arms.

By *Annibal Carraccio,*

The Picture of a White Fryar.

By *Augustin Carrache,*

The Fable of *Salmacis* and *Hermaphroditus*.

By *Guido,*

A little Head of the Virgin.

The Fruits of *Verona* are much commended, especially the Olives. The Hill call'd *Monte-Baldo*, adjacent to the City, abounds with Medicinal Herbs. *Cornelius Nepos*, and *Pliny* the Elder, were born at *Verona*.

*L. Alberti,*

*L. Alberti*, and several others both before and after him, have written long Dissertations concerning the Foundation of this City: But in my Opinion the Judicious Reader may soon perceive by their intricate Reasonings, that they give themselves a needless and unprofitable Trouble, by searching for Light in the midst of Darkness.

The same may be said of the Original of *Vicenza*, and not only of all very ancient Cities, but of every Thing that is at a very great distance from us. The Territory of *Vicenza* is small, but extremely fertile: 'Tis call'd the Garden and Shambles of *Venice*. Most of the Gentlemen of this City accomplish themselves by Travelling, and value themselves extremely upon their Civility, especially to Strangers: But the Common People are infamous for Assassinations. The Field of *Mars*, mention'd in my Letters, is the Place where the Fairs are held, and where Persons of Quality take the Air. This City is endow'd with many Privileges relating to the Administration of Justice, both in Civil and Criminal Cases. A Traveller shou'd visit the Academy of the *Olympici*; the Place call'd the *Signiory*, round which are the *Palazzo du Capitano*; the Mount of *Piety*; and the Town-house, or Publick Palace, where the Tower and Dial are taken notice of. In the Neighbourhood of the City, besides the Country-house of the Marquesses (or Counts) of *Capra*, that of *Circoli*, belonging to the Counts of *Trissino*, that of the Count of *Poiani*, of which *Palladio* was the Architect, and that of the Count *Gualdi*, where *Charles V.* lodg'd, are also particularly commended. At *Costosa*, a fine little Town, they have certain Pipes which convey a cool Breeze into their Apartments, which is a great Conveniency in the Heat of Summer.

In

In your Way from *Vicenza* to *Padua* you may pass by a Country-house belonging to the Noble Contareni, where there is a considerable number of Curiosities. This House is nine Miles from *Padua*. Do not believe your Guide, if he pretend that 'tis much out of the Way.

Lodge at the  
Star.

\* Take notice  
of the Inscription  
over the  
Door.

† Here there is  
fine Labyrinth,  
which is so in-  
tricate, that  
you cannot eas-  
ily find the  
way out.

‡ Lord or Ty-  
rant of Padua,  
*Vicenza*, and  
*Verona*. He  
died Ann.  
1259.

§ So call'd be-  
cause there was  
formerly an Inn  
in the same  
Place with the  
Sign of an Ox.

\* She is inter-  
red at S. Ju-  
stina's.

† Observe the  
pretended Tomb  
of S. Luke.

‡ For a Te-  
ston, which is  
worth about  
18 d,

Enquire at *Padua* for one *Dumont*, a Master of Languages, who is a very honest Man, and will carry you thro' the whole Town. He is a *Fleming* by Birth, but has liv'd long in *Italy*, and teaches the Language with Success, rather by Practice than by Grammatical Rules. Desire him to shew you the \* Garden of Simples, and that of the Noble † *Papafava*; the Old Castle, and the Tower of *Azzelino*, (or *Encelino*, surnam'd the ‡ Ty-  
rant) the Well, and the Inscription; the great Hall, where, besides what I intimated before, you may take notice of the Stone of Reproach, they will inform you of the Use of it; the Episcopal Palace, where you may see the Pictures of all the Bishops of *Padua* from S. *Prosdocimus*; the Publick Library in the Palace of the *Capitano*, where you may also take a View of the Dial; the Convent of the *Dominicans*, where you will find the Chamber of *Albertus Magnus*, with an Inscription; the Cabinets of *Lazara*, *Mantua*, and *Carlotorta*; the College of the § Ox, the Anatomical, the Altar, &c. the Church of the *Eremitani*, the Roof of which, on the inside, is said to resemble a Gally over-turn'd; the Three principal Lamps in S. *Anthony's* Chapel, one of which is a Fine of the Gentlemen of the *Qui-va-li*; the fine Brazen Candlestick of *Andrea Ricci*, and the \* Honorary Tomb of *Helen Cornaro*, in the same Church. The Monk who speaks *Latin*, will shew you the † Church and Convent of S. *Justina*, and ‡ sell a large Sheet of Paper very ill engrav'd, where, if you have the Curiosity, you may see the

the Platform and Prospects of all their Buildings, Five or six Miles from *Padua*, the Palace *de l' Orsato* deserves to be seen. When you go from *Padua* to *Rome*, either by *Ravenna* or *Bologna*, you ought by no means to pass by without visiting the Baths of *Abano*, where you will find a boiling Spring, which hardens an Egg in four Minutes: 'Tis so little out of the way, that you may satisfy your Curiosity in a quarter of an Hour. At *Cataglia*, adjoining to the High-way on the Right-hand, there is a House belonging to the Marquess *d' Obizi*, where there are several Things that deserve to be taken notice of. You may also oblige your Coachman or Guide to carry you to *Arqua* (or *Arquato*) whither the Curious go to visit the Tomb of *Petrarch*. These mercenary Guides, whose only Business is to get their Money with as little Trouble and Delay as they can, are always ready to start Difficulties and pretend Excuses, when you talk of going never so little out of the Way. But a Traveller ought not, in complaisance to them, to lose the Opportunity of seeing Things which he can never afterwards meet with. The best way to make 'em comply with your Desire, is to speak peremptorily, without seeming to be irresolute or uncertain what to do; and at the same time to promise 'em some Gratitude. The University of *Padua* was founded in 1221.

*Venice* is the only great City in *Italy* where there are none who make it their Business to carry Strangers to see Things that deserve their Curiosity. Nevertheless, 'tis certain that this City is an unexhaustible Source of Rarities. I have made large Additions to the last Impression of this Relation, for the Satisfaction of the inquisitive Traveller: And 'tis the same Motion that prevail'd with me to add the following Remarks.

*\* He has written several Treatises, and among others, an Italian Grammar, and Origo Vocum, Signorum, Punctorum, Literarum, Numerorum, &c. This is a curious Work.*

J. P. Erico, who is Master of the Languages, and a Person of \* Learning, may be very useful to Travellers in several respects. He is a German by Birth, but speaks very good Latin, French, Italian, &c.

Venice abounds with excellent Paintings: I have already mention'd some of 'em, but thought it needless to insist long on that Subject, since even the most curious Persons cannot desire a more particular Account of 'em, than what they may find in a Book, entitul'd, *Le ricche Miniere della Pittura Venetiana*——— *Non solo delle Pitture pubbliche di Venezia, ma dell' Isole ancora circonvicine.* This Book carries the Lover of Painting from Place to Place, and leaves nothing untouched. And besides, it gives him a short History and Character of the † principal Painters who were born in the City or State of Venice, and whose Works are most frequently to be met with in this Place.

† The Bellini's, Victor Cappaccio J. Bapt. Cima, Civetta, Frangi-

piane, Giorgione, Titian, Francis Vecelli his Brother, Horatio his Son, Mark his Nephew, Polydore, Santo Zaga, Lorenzino, Nadalino, Bonifacio, Damian Mazza, Alexander Moretto, Alexander Varottari, Pordenone, Old Palma, John Contareni, Paris Bordon, Andrew Schiavon, Old Bassan (James) and his Sons Francis, Leander, John Baptist, and Jerome; Tintoret, Paul Veronese, Benedeto his Brother, Carletto his Son, and Lewis his Nephew, call'd Frison, Maffaeus Verona, Francis Montemesano, Zelotti, Sebastian Bombelli, J. B. Zampezzì, &c.

There are also a sufficient number of Curiosities of another Kind in this famous City, to afford a very agreeable Occupation to Architects and Sculptors; I mean those who love the noble Arts of Architecture or Sculpture. Besides what I mention'd on another Occasion, they may consider, with a delightful attention, the Front of

S. Lazarus's

S. Lazarus's *Hospitale de Mendicanti*, and the Tombs of \* *Aloisius Mocenigo*, and *Lur. Delfino*, in \* By James the same Church: The † Front of S. *Julian*, Galli, according to the Design of Sardi. built at the Charge of a Physician of *Ravenna*, as it appears by the Inscription: The † Fronts of the Churches of S. *Thomas*, *Santa Maria Zobenigo*, and *Santa Maria Formosa*. † According to the Design of Sansovin.

‡ Of which

*Barth. Longhena* was Architect. \* This Church has a double Front, and is said to be the first in Venice that was dedicated to the Virgin. The Doge goes thither in Procession on the first of February, to celebrate the Festival of the Deliverance of the Maids of *Castello*, who were carried away by the *Touths* of *Frioul*, &c.

The great Altar of the Church of S. *Laurence* is one of the finest in the City, tho' spoil'd in some measure by the Partition that \* separates it \* One side of the Church is half way from the Body of the Church. The Church of † S. *Stephen* is of a Gothic Architecture, for the use of the People, and like those of S. *John* and S. *Paul*, and S. *Mary of the Servites*: But 'tis enrich'd with Marble, and longs to the the Great Altar is very fine, as well as the *Ta-Benedictine bernacle*. *Nuns. Jerom Campagna* is

the Architect of this Altar. † There are many Tombs in the Cloister. Among the Epitaphs, those of the Philosopher *Antonio Cornaro* (*Anton. Cornelius*) and Cavalier *Ridolfi* a famous Painter, pleas'd me best. (*Carolus Rodulfus auratus Eques*.)

You ought also to visit the Church call'd *Il Sepolchro*, in the midst of which there is an Imitation of the Holy Sepulchre at *Jerusalem*, made Ann. 1484. After you enter the Church, take a View of the Altar supported by four Angels, &c. and the Brazen Door that encloses our Saviour's Tomb, and is adorn'd with *Basso-relievo's*.

At the Church of the *Servites*, observe the Tombs of the *Doges*, *Andrew Vandramino* and *Francis Donato*: At *Santa Maria della Misericordia*, that of the Procurator *John Moro*: At S. *Bennet's*, and *Santa Maria del Herto*, those of the Family of *Con-*

*taveni*: At S. Zachary's, that of the *Doge Tribuno Memo*: At the *Augustine* Friars of S. *Joseph*, that of the *Doge Marino Grimani*: At *Santa Maria Zobenigo*, that of *Anthony Barbaro*. There are very fine Altars in the Church of the Nuns of S. *Teresa*, and at *la Madonna del Pianto*, &c.

The Church of S. *Luke*, or rather the Pole or Mast that is near it in the \* open Place, is in the middle of *Venice*, if such an Irregular may be said to have a Middle.

\* They only give the Title of *Piazza* to the Place of S. Mark. The other open Places are call'd *Campi*.

At the Great Altar of S. *Mark's* there are four Columns, on which the whole History of the Bible is represented in (bad) *Basso-relievo's*. Behind that, on another Altar, you must take notice of the Pillars of transparent Oriental Alabaster, and those which, they pretend, were brought from the Temple of *Solomon*. Some of the Pew-keepers will inform you of several \* other Things, which a curious Traveller may view with satisfaction, in this Church. You need not look for the pretended Humane Figure, represented naturally in a Piece of Marble (towards the Gate of the Treasury), because 'tis a meer Chimera.

† S. Mark's Chair; the Table at which Christ distributed the Five Loaves & two Fishes; the Fox carried by Cocks; the Place of the

Floor, over against the Quire, which is call'd the Sea, by reason of the Waves which the Marble represents; the Portraits of S. *Dominic* and S. *Francis*, made by Spirit of Prophecy; the Architect of S. *Mark's* putting his Finger upon his Mouth, as a sign of his Repentance for speaking too much, (among the Ornaments of the great Gate, above, on the Left-hand); and several other Things mention'd in the preceding Relation.

The People say, that the Pilasters of White Marble, that are over against the great Gate of the Palace, are the *Doge's* Gibbet, and that his First *Huissier* is to be his Executioner. This Conceit was doubtless occasion'd by the tragical Ends of some *Doges* who were hang'd or murder'd about this Place in popular Tumults. Some say, that these



these Pillars were brought from *Altino*, a City that was destroy'd by *Attila*, betwixt *Concordia* and *Padua*. Others are of Opinion, that they came from *Acre* (formerly call'd *Ptolemais*) in *Syria*. Very near these Pilasters, at a Corner of the Church, on the outside, towards the *Logietta*, at the Trunk of a Column of Porphyry, call'd *Pietra del Bando*, is the Place where Proscriptions are publish'd, and where the Heads of proscrib'd Persons are expos'd to view, that they may be known, before those who apprehended or kill'd 'em receive the promis'd Reward. At the Entry of the Arsenal, you may take notice of the Lions that were brought from *Athens*, and read the Inscription.

You must also visit some of the neighbouring Islands, besides that of *Murano*, which is particularly mention'd in my Relation. The *Lido* is but a Mile from *Venice*, where there is a little Harbour, defended by a Castle and some Batteries of Cannon. and a pleasant Walk on the Shore. Beyond this is the Harbour of *Malamoco*, where the largest Ships stop.

The *Doge* treats the *Signiory* four times a Year, in memory of four memorable Events. You may easily be present at some of these Solemnities, and ought always to be inform'd of the Days of Publick Ceremonies or Diversion. Your Master of Languages will give you notice of these Things. The Abbot \* *Lith* (who is call'd \* *Library-keeper of S. Mark, a Scotchman by Birth.*) makes it his Business and Pleasure to oblige *English* Gentlemen.

Most Travellers furnish themselves with *Venetian* † Point; but they are often cheated. I'm † *This is the Occupation of the Courtizans, when they have nothing else to do.* confident that if you deal with Mr. *Claude Fami- neau*, a *French* Merchant, and depend upon his Honesty, you will be faithfully serv'd.

do. This Trade is not so profitable to 'em as the other; but, to make amends, 'tis less hazardous.

Good Treacle will cost you seven *Lire* a Pound unless you buy a great Quantity. The *Vipers*, which are the principal Ingredient of it, are brought from the Parts about *Montfelice*, and the Foot of the Hills towards *Padua*.

The Lack of *Venice* is usually much esteem'd, and you may have some of all Prices. The other Commodities that are to be found in this City, are, Looking-glasses and other Pieces of Crystal, Oils and Olives of *Verona*, Rice, Anniseed, Brimstone, Steel, Turpentine, Currans, Silk, Paper, Gloves, Snuff-boxes, Green Earth of *Verona*, Cream of Tartar, fine Lacks, Orpiment, and all sorts of Drugs that are brought from the *Levant*.

There are some good Inns at *Venice*, such as the *Louvre*, the *Three Kings*, the *White Lion*, and the *French Arms*; but when one intends to spend some Months in that City, the best way is to hire a furnish'd House. There are always some Apartments to be let in the *Procuraties*, which, as it is the dearest, is also the finest part of the Town. At the *Louvre* you are entertain'd for eight *Livres* a Day, the *White Lion* and *French Arms* are somewhat cheaper; but you must always remember to make your Bargain for every thing before you go into the House, to avoid after-Debates.

For seven or eight *Lire* a Day, you may hire one of the prettiest *Gondola's*, with two Rowers, whom you may put into Livery, and employ in what Service you please. The ordinary *Gondola's* cost Fifteen pence an Hour. Twenty pence make a *Lire*, and a *Spanilh Pistol* contains Nine and twenty *Lire*.

I have already spoken of the *Ridotti* of *Venice*, which are Gaming-houses or Academies of *Basset*, where the Noblemen keep the Bank, and FOOLS LOSE THEIR MONEY.

Here

Here we receiv'd the first Letters we had from *England*. A Traveller ought always to acquaint his Correspondents where he intends to stay for some time, that they may send their Letters thither, which for the greater Security may be directed to some Banker. 'Tis true, a Man may make a shift to live without News; but Bills of Exchange are absolutely necessary in a strange Country, and great care must be taken to prevent their miscarrying: The surest way is, to get a Letter of Credit, which is current every where.

Travellers are not stopp'd on the account of Customs or Imposts, either in *Holland* or *Germany*, and rarely in the State of *Venice*. The Toll-gatherers saw us enter into the *Laguna's* without speaking one Word to us, tho' we had a considerable quantity of Baggage; but in other parts of *Italy* the Tolls are very frequent and troublesome. Nevertheless, you may usually buy your Peace at the Rate of a few \* *Julio's*; and we never met with any of those Officers so obstinate as to open our Portmantles, save only at our arrival at *Rome*, at *Pisa*, as we came from *Leghorn*, and at our departure from *Naples* and *Bergamo*.

\* A Piece of Money about the value of 6 d.

It froze without intermission all the while we staid at *Venice*; and, generally speaking, we found the Winter very sharp all over *Italy*. Most People are persuaded that there is hardly any Winter at all in this Country, and therefore they usually chuse that Season to travel thither: But I can produce several Reasons against the Winter, and I know no more than one against the Summer.

In *Winter* the Ways are uneasy and dangerous, especially in the Mountains, by reason of the Snow and Ice. The Days are short, a Traveller comes late to his Lodging, and is often forc'd to prevent the Sun in the Morning; besides, the

Country looks dismally, Nature is in a manner half dead, and neither Fruits nor Flowers are any where to be seen.

The *Summer* corrects all those Inconveniencies: 'Tis hot, I confess; but that trouble may be easily avoided, by reposing during the Heat of the Day; and besides, the Coldness of the Winter does sufficiently counterbalance the Heat of the Summer.

At *Venice* we hir'd a Boat to *Padua* for Four and twenty *Livres*; but we might have taken Places in the common Boat for Two *Livres* apiece.

At *Padua* we found by chance a Coach which had brought some Passengers from *Loretto*, and staid for Company to return thither. We hir'd the whole Coach for Fourteen *Spanish Pistols*, on condition that we should also have the Use of a Saddle-horse, that we might stay three Days at such Places on the Road as we should think fit to chuse, that the Master of the Coach should pay for our Passage over Bridges and Rivers, &c. and carry us by the Way of *Ravenna*.

The Charge of the passage over Rivers, &c. is not very considerable; but we found it very convenient to ease our selves of the trouble of it.

'Tis always worth the while to make enquiry whether there are any Coaches, or what other sort of Carriage the Traveller intends to make use of, returning to the Place whither he designs to go; for by so doing he may save Money considerably.

Some embark for *Ancona* at *Rimini*, and even at *Venice*, coasting along the Shore of the Gulf. But when the Passage by Land is easie, a curious and judicious Traveller will never chuse to go by Sea.

\* In the Ecclesiastical State, in Tuscany, and in the Dutchie of Parma and Modena.

In \* many parts of *Italy* you may have Houses or Calashes call'd *Cambiatura*, the Rates of which

which are fix'd. The greatest conveniency of this way of travelling is, that you may stop where you please, and change your Horſes or Calash at every *Cambiatura*, without being oblig'd to pay for their Return; and beſides, you may take what time you pleaſe to ſatiſſie your Curioſity.

There is Conveniency for two Perſons in a Calash, which I prefer before Horſes for ſeveral Reaſons: In Summer you have the advantage of the Shade; they are warmer in Winter, and more commodious in all reſpects; beſides, the Paſſengers may have their Portmantles ty'd behind, tho' they ſhou'd amount to Two hundred Weight for each Calash; but 'tis convenient to look to 'em from time to time, or to make a Servant follow the Calash on Horſeback, to take care of the Baggage.

The tying and untying of the Portmantles at every *Cambiatura*, is a neceſſary piece of Trouble that attends this way of travelling; and therefore thoſe who have a long Journey to make, and intend not to ſtop on the Road, or only to make a ſhort ſtay, ought always to agree with one Perſon for the whole Paſſage; and they may eaſily calculate whether the Charge will amount to more than if they ſhou'd change their Horſes or Calashes at every *Cambiatura*. But the beſt way is to have a Calash of your own; for then you may travel more at eaſe, without the perpetual Trouble of removing your Portmantles. You may furniſh your ſelves with Horſes to draw your Calash, either to ride Poſt, or by way of *Cambiatura*, or ordinary Travelling.

*Rovigo* is the chief Town of a ſmall Territory, call'd the *Poleſino of Rovigo*, which muſt be diſtinguiſh'd from the \**Poleſino of Ferrara*. This was the Birth-place of the Learned *Celſus Rhodiginus*, *Fulius* C. *Scaliger's* Maſter.

\* *Sabellicus*  
writes always  
*Polineſo*.

Some

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The tying and untying of the Portmantles at every *Cambiatura*, is a necessary piece of Trouble that attends this way of travelling; and therefore those who have a long Journey to make, and intend not to stop on the Road, or only to make a short stay, ought always to agree with one Person for the whole Passage; and they may easily calculate whether the Charge will amount to more than if they shou'd change their Horfes or Calashes at every *Cambiatura*. But the best way is to have a Calash of your own; for then you may travel more at ease, without the perpetual Trouble of removing your Portmantles. You may furnish your selves with Horfes to draw your Calash, either to ride Post, or by way of *Cambiatura*, or ordinary Travelling.

*Rovigo* is the chief Town of a small Territory, call'd the *Polesino of Rovigo*, which must be distinguish'd from the \**Polesino of Ferrara*. This was the Birth-place of the Learned *Celins Rhodiginus*, *Julius Polinefo*.  
C. *Scaliger's* Master. Some

\* *Sabellicus*  
writes always  
*Polinefo*.



Some pretend, that *Ferrara* was founded not long after the Deluge; but, in my Opinion, it has been sufficiently prov'd, that 'twas never more than a Village before the time of *Smaragdus*, the second *Exarch* of *Ravenna*, who enclos'd it with Walls, about the end of the Sixth Age, and that it was first honour'd with the Title of a City under the Pontificate of *Vitalianus*, near a hundred Years after. There was an University

\* To vex those  
of Bologna.

\* founded in this Place by the Emperor *Frederic II.* and its Privileges were augmented by the Marquess *Albert* about 300 Years ago; but since that time the City has lost that Ornament. The Traveller ought to visit the Monastery of the *Carthusians*, and the Citadel, in the midst of which there is a Statue of *Clement VIII.* with this In-

† Formerly those  
Branches or  
Canals of the  
Po that pass  
by Ferrara  
were fuller  
than at pre-  
sent.

|| He wrote many  
Books. 'Twas  
according to  
his Memoirs,  
and those of L.  
*Antonio* his  
Brother, that  
Pope Gregory  
XIII reform'd  
the Calendar.

scription, *Ne † recedente Pado Ferrariae fortitudo recederet, Martem Neptuno substituit. Urban VIII.* lies buried in the Quire of the Cathedral; and not far from thence is the Tomb of the famous *Lilio Gregorio Giraldis*, who was celebrated by *Tbuanus* and several other Authors, as one of the most Learned Persons of his Age. *Leander Alberti*, who was Contemporary with him, and his Friend, relates, that he had so prodigious a Memory, that he thinks he never forgot what he had once read. *Ferrara* has also produc'd several other great Men. This was the first Place where they took our Pistols from us: They restor'd 'em at the Gate by which we went out, and, according to the Custom, we gave 'em some *Julios*.

*Ravenna* has never been able to repair the Losses it suffer'd by the Forces of *Lewis XII.* Before that time there were still some Riches left in it, especially in the Churches. At present there is nothing to be seen but the miserable Remains of its former Glory: But tho' every thing appears desolate and poor, there is a certain Grandeur in

its

its very Ruins. The Traveller may \*go Three Miles from the Town, to see the Monument that was erected for the young and brave *Gaston de Foix*, who was † kill'd in this Place, after he had gain'd the Battel. Near the Gate call'd the *Gilded Gate*, there are some *Pieces of Marble*, which, they say, belong'd to the magnificent Palace of *Theodoric*. There are no Footsteps left of the Amphitheater which was built by that Prince, nor of the ancient Aqueduct mention'd by *Blondus*. Those who desire a full and particular Account of this ancient and famous City, may read what *Desiderius Spretus*, and *Hieronymo Rubci* have written of it.

\*He may go and come in an hour and a half.

† April 11. 1512. as he was pursuing his routed Enemies. He was but 24 Years old.

*Cervia* is a new City, with a new Name; for 'tis not long since 'twas call'd *Phycole*. The Air is very bad, and the Soil is not good. Yet this poor little Place was honour'd with the Title of a Bishoprick. You may observe, as you pass along, an ancient Tomb of White Marble, of a Pyramidal Figure, about six Foot high, on which there are two Children represented in *Basso-relievo*, holding a lighted Torch turn'd downwards in one Hand, and supporting a Garland with the other. Betwixt these two Figures I read, with some difficulty, the following Inscription: *M. Aur. Mace. Vet. Nat. Delin. ex sub. opt. sibi & anno Victoriæ liberatæ Vivus posuit. Si quis hanc Arc. P. ex. F. S. S. S. S. A. D. F. C.* I cou'd never yet meet with the Explication of it.

The Harbor of *Cesenate* is so small, that it serves only for Fisher-boats. This Country abounds with Sea-fowl, especially Ducks. The Peasants, who in this Place, by an odd sort of Custom, are call'd *Pantbers*, take great Quantities of 'em, in Snow or very cold Weather, with Nets and other Engines which they keep for that Use.

\*Tis

'Tis certain, that the modern *Pisatello* is the same with the ancient *RUBICO*, and not that little River I mention'd in my Letters. 'Tis known how rigorously both the Officers and Common Soldiers in the *Roman* Armies were prohibited to pass that River in their Military Habits, not even in their return from a Victory. 'Twas this Prohibition that stopp'd *Cæsar*, and made him so irresolute when he came to the Banks of this River. *EATUR*, cry'd he at last, *QUO DEORUM OSTENTA, ET INIMICORUM INIQUITAS VOCAT: FACTA SIT ALEA.*

*Jam gelidas Cæsar cursu superaverat Alpes,  
Ingentesque animo motus, bellumque futurum  
Cæperat, ut ventum est parvi Rubiconis ad undas, &c.  
Lucan. lib. i.*

Instead of adding any thing to what I have said of *Rimini*, I shall only insert the Inscriptions on the old Bridge and Triumphal Arch that are mention'd in my Letters. This is One of the Four Principal Bridges which *Augustus* built on the *Via Flaminia*, which he join'd at *Rimini* with the *Via Emilia*.

*Cæsar Divi F. Augustus Pontifex Maxim. Cos. XIII.  
Imp. XX. Tribunitiæ Potestat. XXXVII. P. P.*

On the other side,

*Ti. Cæsar Divi Augusti F. Divi Julii N. August.  
Pontif. Maxim. Cos. IIII. Imp. VIII. Trib. Potest. XVII  
dedere.*

On the Triumphal Arch,

*Cos. Sept. designat. Octavum. V. Celeberrimis Italia  
Vici Consilio Senatus Pop. Ta. C. S. US. Nileis.*

In another Place,

*Im. Cæsar Divi Jul. Fi. Augustus Pont. Max. Cos.  
XIII. Trib. Pot. XXVII. P. P. Murum dedit curante L.  
Turcio Secundo Approniani Præf. Urbis Fi. Asteio. U. C.  
Correct. Flam. & Piceni.* When

## Instructions to a Traveller.

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When you come to *Rimini*, it will not be im-  
proper to go to *St. Marino*, which is ten or twelve  
Miles further on the Right-hand; for which Rea-  
son, instead of agreeing with one Man for the  
whole Passage between *Padua* and *Loretto*, you  
may make your Bargain to be carried only to  
*Rimini*, where you may take Horses for *St. Marino*,  
and return the same way back to *Rimini*, to con-  
tinue your Journey. But if you are not sure to  
find a new Carriage at *Rimini* for *Loretto*, you may  
oblige the Person with whom you agree for your  
Passage, to carry you by the way of *St. Marino*.

*You must go from Rimini to S. Marino, and return from thence to Catholica. For this purpose you may have a Calash, but the best way is to go on Horseback. 'Tis 12 Miles from Rimini to S. Marino, and 16 from S. Marino to Catholica.*

The Bridge of *Pesaro* joins *Romania* to the Mar-  
quisate of *Ancona*. The Harbour is not good, the  
Mouth of the River being almost stopp'd up with  
Sand. You may go from *Pesaro* to \* *Urbino*, which  
was heretofore the Residence of the Dukes of  
that Name, of the Family of *la Rovere*. The fine  
Library, which was partly join'd to that of the  
*Vatican*, and partly dispers'd by *Cæsar Borgia*, was  
formerly the greatest Rarity of *Urbino*. In the  
mean time, the Palace and several other Things  
deserve to be seen; and the Time that is spent in  
going to visit 'em, is not ill employ'd. From *Ur-  
bino* you may, if you please, return to *Fano*. 'Tis  
true, these Roads are not much frequented; but  
there is no reason that shou'd hinder 'em from be-  
ing us'd: For you may easily satisfy your Curio-  
sity, if you make a prudent Bargain with the  
Person who furnishes you with a Coach or  
Horses.

*\* The Birth-place of the famous Raphael.*

*Fano*, as well as *Pesaro*, was destroy'd by *Totila*,  
and afterwards repair'd by *Bellisarius*. The follow-  
ing Inscription was upon the Triumphal Arch.

*Divo Augusto Pio Constantino Patri Domino. Q. Imp.  
Cæsar Divi F. Augustus. Pontifex Max. Cos. XIII.  
Tribunal. Potest. XXXII. Imp. Pater Patriæ Murum  
dedit.*

*Cur. ante*

*Curate L. Turcio Secundo. Aproniani Præf. Urb. Fil. Aferio. U. C. Corr. Flam. & Piceni.*

From *Fano*, those who have already seen *Loretto*, may take another Way, which perhaps is rougher, but shorter, and no less curious. In this case you take the Road to *Fossebruno*, which is Fifteen Miles distant, and was built out of the Ruins of the ancient *Forum Sempronii*, which are still to be seen half a Mile from this Place. You travel along the right Bank of the *Metaurus*, which at present is call'd *Metro*. *Fossebruno* is not destitute of pieces of Marble and Inscriptions which may satisfy the Curiosity of those who are Lovers of such Monuments of Antiquity. Two or three Miles further you meet with the *Via Flaminia*, the Pavement of which is almost every where extremely well preserved. This Way runs along the Banks of the River *Candiano*, which meets with several Falls in its Course, and rolls along a very deep Bottom, roaring and foaming perpetually. When *Augustus* undertook to open a Passage in this Place, he was oblig'd to cut the high Rocks on one side, and, on the other, from place to place, to build strong Walls, the Foundations of which being plac'd in the bottom of the Valley which is the Bed of the *Candiano*, rose up sloping to the height of the New Road, to support it. For the space of Five hundred Paces the Traveller is surpriz'd to behold the prodigious Labour of those who cut these high and solid Mountains: But his Amazement encreases, when he enters the Grotto of the pierc'd Rock, call'd *Furlo*, which is a Work of *Titus*, as it appears by an Inscription that is still to be seen, tho' very much worn. This Vault or Cave is Twelve Foot high, and almost of the same Breadth; its Length amounts to a hundred Feet. After you have travell'd a good Hour further, you

you enter into the agreeable Plain of *Aqualagna*, where *Totila* was defeated by *Narjes* in a memorable Battel: From *Aqualagna* you proceed to *Fuligno*, by *Cagli*, *Cantiano*, and *Nocera*, and thus back into the common Road that leads to *Rome*. I know a Gentleman who travell'd this way. Others, having seen *Fossebruno* and *Furlo*, which is only a Journey of Eighteen Miles, return to *Fano* that they may not lose the Occasion of seeing *Ancona*, *Loretto*, and the Cascade or Water-fall of *Terni*, &c.

*Senegallia* is call'd *Sena Gallorum*, to distinguish it from *Siena*, or *Sena Hetruscorum*. One of the neighbouring Mountains bears the Name of \* *Asdrubal*, because that General (the Son of *Amilcar*, and Brother of *Hannibal*) was kill'd near that place, with almost Sixty thousand of his Men.

\* There were several Carthaginian Generals of that Name.

*Ancona* is so call'd because of the Elbow or Compass which the Shore makes in that place, from ἀγκών, the Elbow. On the top of the Promontory there was formerly a Temple dedicated to *Venus*.

*Ante domum Veneris quam Dorica sustinet Ancon.*  
Juven.

'Tis said, by way of Proverb, *Unus Petrus in Româ; una Turris in Cremonâ; unus Portus in Anconâ.*

I have nothing to add concerning *Loretto*, but only to advise the Traveller to desire a Sight of the Four Pictures drawn with a Pen, of the Four Doctors of the Church. They are kept in the Treasury, but are not usually shewn, lest they shou'd be sully'd. This Curiosity is, in my opinion, one of the finest Things that can be seen. There is a Map of the Travels of the *Santa Casa*, on a Sheet of Paper, which you may buy for 5 d. or 6 d.

At

At *Loretto*, being eight Persons in company, we gave twelve *Italian* Pistols for three Calashes and two Horses, on condition that we shou'd arrive at *Rome* on the sixth day. The Hurry of *Loretto* will not give a Traveller time to take exact Measures for the rest of his Journey, and therefore he must depend almost wholly on his Guide for the choice of the Way.

*Recanati* took both its Name and Materials from *Ricina*, (*Helvia Ricina*.) For after the *Goths* had destroy'd the last-nam'd City, the Emperor *Pertinax* transported its Ruins to the two neighbouring Hills, and built *Recanati* and *Macerata*. The Court of Chancery of the Legate of the Marquisate of *Ancona* is kept at *Macerata*.

The Comfits of *Fuligno* are extreamly commended, but without any reason. You ought not to neglect this Opportunity of seeing *Affisa*. 'Tis better to hire a Calash at *Fuligno*, than to go in the Ordinary or Stage-Calash; for they drive at a \* Hand-gallop, with fresh Horses. This little Journey requires just six Hours; two of which are spent in going thither, two in visiting *S. Francis* and † *S. Clara*, and two more in returning. The Convent of the *Franciscans* at *Affisa* is remarkable for its charming Situation: And the Church with three Stories is perhaps the only Church in the World of its kind. You may see the Treasury, tho' you cannot admire it after you have seen that of *Loretto*; and, if you think fit, may buy the || little Books that give a particular Account of every thing that is to be seen there.

\* The Road is sweet and pleasant.

† In the upper Part of the Town.

|| One for *S. Francis*, and another for *S. Clara*.

*Spoletto* was formerly adorn'd with a Theater and an Amphitheater; and the Stones of these ancient Structures were employ'd in building the Castle. You may take notice, as you pass, of the Arch call'd *Hannibal's Gate*, and read the modern



dern Infcription that is upon it. The \* Chapel <sup>Partly of Marble, and partly of Plaster.</sup> of the *Madona* of *S. Luke* is the finest Thing in the Cathedral. You may visit *M. Ant. Luparini's* Cabinet of Curiosities. There are delicious Mountains, perpetually cover'd with a blooming Verdure, betwixt *Spoletto* and *Terni*. *L. Alberti*, who after *Pliny* commends the † Radishes of this City, says, that an Ass can hardly carry seven of † <sup>A sort of Turneps.</sup> 'em. The Pidgeons are also very large, and very delicate.

You ought not to forget, when you are at *Terni*, to visit the Cascade or Water-fall *del Mar-more*, which is but three Miles distant from the Town, tho' those who let Horses thither will tell you 'tis five Miles, that they may cheat you of a little Money. You must not give above two *Julio's* and a half, or three at most, for each Horse; and you may satisfy the Man who brought you from *Loretto* for the half day you make him wait at *Terni*, if you did not agree to the contrary at *Loretto*.

But, to avoid all this Trouble, you may comprehend that little Journey in the Bargain you make at *Loretto*; and, I advise you also to oblige your Guide to carry you to *Mount Aolus*, near the little Town of *Cefis*, eight Miles from *Terni*. Here you may have the pleasure of viewing a very singular Rarity; for the Holes and Crevices in this Mountain send forth perpetually, but especially in Summer, certain cool Breezes, which the Inhabitants of *Cefis* bring in Pipes to their Cellars and Houses, to cool their Wines and themselves also during the great Heats ||; and besides, they have || <sup>See Kircher's Mundus Subterraneus.</sup> this Advantage, that they may open the Pipes more or less, and let out what quantity of Coolness they please.

As you draw near to *Narni*, you may turn aside to the Right-hand, to see the old Bridge menti-  
 A a on'd

on'd in one of my Letters; it will not cost you above half an Hour to satisfy your Curiosity.

When you come to *Narni*, you may stop a moment at the Cathedral, to look upon the magnificent Stair-case which goes down to the Chapel of S. *Juvenalis*. This City boasts of the Honour of having given Birth to several Eminent Persons, among whom they forget not to mention General *Gattamelata*, whose Statue we saw at *Padua*. Half an Hour after you leave *Narni*, you will see the Rocks which they were forc'd to cut, to make a Passage betwixt the Mountain and the Precipices, where the *Nera* runs. The Way is very rough for eight Miles, till you come near *Otricoli*. The ancient *Otriculum* is usually confounded with the *Ocrea* or *Interocrea* mention'd in *Antoninus's Itinerarium*. But others, considering that both these Names are equally ancient, believe that *Otriculum* was in the Place where *Otricoli* is now seated, and that the Ruins that appear a little lower, on the Right hand towards the *Tiber*, are the Remainers of *Ocrea*. Each of these Opinions may be defended with some Arguments; but after a full Hearing of both Parties, their seeming Difference might perhaps be reconcil'd, by saying, that *Otriculum* is a diminutive Term or Appellation, as if one should say, the Suburb of *Ocrea*.

The Way is extremely pleasant for twelve Miles beyond *Otricoli*, till you come to *Citta Castellana*. As you go out of the last of these Towns, you may read the Inscription on the Bridge. You will find \* another at *Castel-nuovo*, which will inform you, that the *Via Flaminia*, that appears so entire and beautiful thro' all this Road, was not long ago buried under the Earth that cover'd it by degrees. 'Tis but sixteen short Miles from *Castel-nuovo* to *Rome*. All this part of *Campagna di Roma* is barren and almost wholly dispeopl'd.

You

\*Over the door  
of the Post-  
house.

You will find several ancient Ruins by the way, but there is nothing considerable among 'em.

At our first arrival at *Rome* we lodg'd in an Inn, but after our return from *Naples* we took a *Palazzo*, which in *English* is no more than a furnish'd House, where we were very honourably accommodated for \* twenty *Piasters* by the Month.

\* About 6 l.  
Sterling.

When a Stranger arrives at *Rome*, he is immediately pester'd with a multitude of Lackeys, who come to offer their Service to him; but they are generally a company of treacherous Rogues, who are by no means to be trusted.

There are two things which a Traveller ought principally to observe, with respect to Servants, when he resolves to encrease his Train. In the first place, he ought to take such as are of the Country, and even of the Place where he resides at present; for they are acquainted with the Inhabitants and their Customs, speak the Language, and are under an Obligation to perform their Duty better than if they were Strangers. Secondly, he ought to receive 'em on the Recommendation of a Friend who knows 'em particularly, and can assure him of their Fidelity; and besides, he may carry some spare Coats along with him, that he may put his whole Retinue in the same Livery.

The usual Wages for Footmen or *Staffieri*, as they are call'd at *Rome*, is two and a half or three *Julio's* by the Day for Board-wages; and Cooks may be hir'd much about the same Rate.

We gave fourteen Pistols by the Month for a handsom Coach with two good Horses, tho' in another Season we might have had one for twelve, and even sometimes for ten; but the greatest Concourse of Strangers at *Rome* is in the time of *Lent*, and at *Easter*, which enhances the Price of many Conveniencies.

They who are at *Rome* in *Lent* may easily obtain a Permission to eat Flesh ; and even the Inn-keepers on the Roads will accommodate you with it ; but you must not ask it too openly, lest you expose 'em to Censure. I have seen some Passengers quickly satisfy the Scruples of their Landlords, by threatening to go to another Lodging. But generally the *Lean-days* deserve that Name with a witness almost every where in *Italy*, and 'tis hardly possible for a Stranger to accustom himself to those Severities.

A Traveller who intends not to stay above two or three Months at *Rome*, shou'd immediately after his arrival chuse a skilful Antiquary, and fix certain Times to visit with him the principal Rarities of that famous City ; for tho several Authors have attempted to describe 'em, a curious and inquisitive Person, who examines Things upon the Spot, and with his own Eyes, will always be able to make some new Observations ; and therefore, without consulting Books, unless as Helps and Guides, he ought to take a particular View of every thing that is remarkable, and set down all that he sees in his Journal ; for it happens not unfrequently, that a Traveller finds a very considerable difference between his own Observations and the Descriptions of others, when he compares 'em together. And, to make his Industry the more successful, he ought always to carry a Note-book about him, and every Evening to examine and transcribe the Observations of the Day ; nor will it be improper to use this Method every where else, as well as at *Rome*.

To ease my Memory, and that I might be able on all Occasions to gratifie my Curiosity by an exact Enquiry into what was most remarkable in every City and Country thro' which we pass'd, I drew up the following Catalogue, which  
always

always furnish'd me with a sufficient number of useful Questions.

*Climate.*  
*Government.*  
*Forces.*  
*Arsenals.*  
*Garrisons.*  
*Fortifications.*  
*Castles.*  
*Citadels.*  
*Largeness of Towns.*  
*Religion.*  
*Language.*  
*Coins.*  
*Trade.*  
*Manufactures.*  
*Riches.*  
*Academies.*  
*Universities.*  
*Bishopricks.*  
*Antiquities.*  
*Monuments.*  
*Libraries.*  
*Cabinets of Rarities.*  
*Learned Men.*  
*Skilful Artificers.*

*Painting.*  
*Sculptures.*  
*Architecture.*  
*Palaces.*  
*Houses of Pleasure.*  
*Frontiers.*  
*Prospects.*  
*Passes.*  
*Entries.*  
*Bridges.*  
*Rivers.*  
*Woods.*  
*Hills.*  
*Towns and Villages.*  
*Customs.*  
*Fashions of Clothes.*  
*Privileges.*  
*Adventures.*  
*Late Accidents.*  
*Natural or Artificial Ra-*  
*Soil.* (rities.  
*Plants.*  
*Fruits.*  
*Animals, &c.*

D. Pietro Rossini was our Antiquary at Rome; Since the first Edition of this Book, he has publish'd, for the Convenience of Strangers, a small Description of Rome, entitled, *Mercurio errante.*

'Tis convenient for a Traveller to view the Curiosities of Rome in company of other Strangers; for so his Pleasure is increas'd by the Converse of his Companions, and many Eyes see better than one.

No Man ought to undertake a Voyage without making Provision of several sorts of Measures,

Geographical Maps, a Watch, Prospective-glasses, a Mariner's Compass, and Quadrant: And, as far as he is able, he ought to take the Dimensions of every thing; in order to which, he may easily carry along with him a Cane divided into several Measures. And besides, I took care to furnish my self with a piece of Packthread well twin'd and wax'd, fifty Fathom long, and divided into Feet by Knots, by the help of which I cou'd in a Moment measure long \* Distances, the Height of Towers, Bigness of Pillars, and what else I thought fit to observe.

\* 'Tis true, this way of Measuring is not every exact; but

'tis quick and ready, and may serve for Things that do not require a nice exactness.

A Roman Palm, or Span and a half, makes just thirteen Inches *English* Measure; the Roman Foot is shorter by six Lines than that of *England*. Eight

† Brasse or Fathom of Milan makes 22 Inches and a half *English* Measure.

Roman Feet make a Roman Cane; and a † Brasse or Fathom of *Florence* is equal to two Roman Feet.

A Traveller finds so much Pleasure in consulting the Maps of the Countries thro' which he passes, that he can hardly forbear wishing he had compleat Setts of all that are extant; there are three things which ought to be observ'd on this Occasion, by those who design to travel: First, They ought not to content themselves with resolving to buy Maps in the Countries whither they intend to go, but make sufficient provision of 'em before their departure, and even take some of all Authors, for we enquir'd for 'em in vain in several great Cities; and it happens not unfrequently, that the least esteem'd are upon trial found to be the most exact. Secondly, Their Maps ought to be pasted on Linen or Canvas, and roll'd up on Sticks. And, in the last place, every judicious and curious Traveller ought to note down all the Errors he perceives in 'em, and communicate

cate his Observations to those who make 'em; for, if every ingenious Person wou'd endeavour to promote so useful a Design, in a little time we shou'd have no reason to complain of the Uncorrectness of Maps.

The Prospective-glasses ought to be of several sorts, some adapted to great, and others to small Distances; they are useful for those who are desirous to take a distinct View of Inscriptions, Pictures, Statues, Ornaments of Architecture, &c.

To return to *Rome*: The Curious may furnish themselves with Prints of all its Antiquities, and other remarkable Things that are to be seen in and about the City, of almost all which they may have compleat Sets for a hundred Pistols.

Not only in that City, but every where else, 'tis convenient for a Traveller to make a Collection of such Prints, which will be of use to refresh and rectifie his Ideas of the Places he has seen; and they who are most curious may carry a skilful Designer along with 'em.

I thought to have subjoin'd a Catalogue of about Three hundred of the finest Pictures we saw at *Rome*; but I'm inform'd there is an entire Collection of all those Pieces already communicated to the Publick.

The *Roman* Calashes are very pretty, and fit for taking the Air in a level Country, but not at all convenient for travelling; in the mean time, since several Persons are fond of 'em, I advise those who design to make use of 'em for a Journey, to take care that they be bound more securely with Iron than usually they are; to chuse such as are cover'd with Wax'd Cloth rather than with Leather, which grows hard, cracks, and is too heavy; and to place the Body of the Calash immediately upon the Shafts, instead of hanging it, for so it will be less apt to overturn.



'Tis, in my Opinion, very convenient for one to travel in his own Calash; but I wou'd never advise you to buy one that is made after the *Roman* Fashion: For tho' you shou'd observe all the above-mention'd Directions, there wou'd still remain one Inconveniency; because the Shafts are at least fifteen Foot long, and consequently 'tis impossible to turn the Calash in a narrow Way. You must therefore procure one of some other Fashion, and take care that it be equally strong and commodious. But tho' I look upon it as the best way to travel in your own Calash, I'm far from thinking it convenient to buy Horses to draw it. A great Equipage is subject to a hundred Accidents, and disturbs the Pleasure of Travelling. And even sometimes the Servants at the Inns prick a Travellers Horses, to oblige him either to buy others, or stay till his own are recover'd.

After all, Money makes every thing easie, and there is no Difficulty so great that may not be easily surmounted by those whose Pockets are well lin'd with Gold.

They who happen to be at *Rome* at the time of the arrival of the *Quails*, will do well to leave the City for two or three days, and take a Journey towards *Ostia* or *Prattica* on the Sea-coast. After my Return from *Naples*, I will add some new Remarks concerning *Rome*.

The Journey from *Rome* to *Naples* is usually perform'd thus: The Travellers hire either Horses or Calashes, or both together, that they may have the advantage of easing themselves by change: And the Person with whom they agree at *Rome*, every Passenger paying Fifteen *Piasters*, obliges himself to give 'em eight Meals in their Journey outwards, and as many in their return, to stay five whole Days at *Naples*, to pay the Boat at *Cajeta*, to lend his Horses one Day to *Vesuvius*,  
and

and another to *Puzzolo*, both which are comprehended in the five to be spent at *Naples*. Thus the whole Journey is perform'd in fifteen Days, on the last of which they return to *Rome*.

This way of Travelling is not altogether inconvenient for those who are oblig'd to make haste; but they who are Masters of their own Time, ought to take other Measures: For a curious Person may find Employment enough at *Naples* for twelve or fifteen Days at least; and 'tis almost impossible in the narrow space of one Day to take a View of all the Antiquities and other Rarities that are to be seen about *Puzzolo*.

And therefore they who have leisure to satisfy their Curiosity, may make use of the *Procaccio* or ordinary Carrier from *Rome* to *Naples*, where they may stay as long as they please, and return by the same Way. I cou'd not hear of any *Cambiatura's*, or such as may be chang'd from time to time, in this part of the Country.

They who chuse the first Method of performing this Journey are forc'd to return by the same Way they came, which cannot but be extremely unpleasant to an inquisitive Traveller; but those who are at *Naples*, and are not engag'd with any Carrier, may in their return leave the direct Road, and travel further within the Land on the right-side of it, hiring Horses from Town to Town. I know some Persons who took this Way, but 'tis not frequented; and therefore I only give this Advice to those who are willing to purchase the Satisfaction of their Curiosity, and the Pleasure of Novelty, at the expence of a little Trouble. *Villamont* says, that he travell'd from *Rome* to *Naples* by *Marino*, *Carva dell' Aglio*, *Ostaria di meza Silva*, *Valmontone*, *Piminare*, *Castel Mattio*, (*Anagni* a little on the Left-hand) *Villa Regia*, *Fiorentino*, *Frusino*, *Arnara*, *Ceprano*, *Ponte Corno*, *Fratte*,  
S. Aga-

S. *Agatha*, &c. You may venture to go this way, whatever those who furnish you with a Calash or Horses may alledge to dissuade you from it. They will assure you that the Road is bad, and it must be acknowledg'd that they have reason to say so; but 'tis very improbable, or even impossible, that it can be worse than the ordinary Way; and consequently you can run no great Hazard by chusing the one after you have travell'd the other.

I have nothing considerable to add to what I have said concerning the Towns that are on the Road betwixt *Rome* and *Naples*: for there is almost nothing left in these Places, of what made 'em heretofore so famous.

Between *Piperno* and *Terracina* you may see the Abby of *Fossa nuova*, about two or three hundred Paces from the Road, as you come out of the Wood of *Piperno*. Those who are desirous to see the Footsteps of the Mule, mention'd in one of my Letters, may quickly satisfy their Curiosity.

If you have half an Hour to spend at *Terracina*, you may go to see the Old Haven, at one of the Mouths of the *Fiume nuovo*, and of those

\* *Amaseno*,  
*Ufens*, *Stronzola*,  
*Sellaro*,  
*Lentisco*,  
*Mortaccino*,  
*Traversa*, *Cavatella*,  
*Tepia*, *Mali*, &c.

\* other Rivers that run thro' the *Palus Pontina*.

At the Gate of the City 'tis usual to pass by the Foot of the Mountain towards the Sea, where the way is more easie; but those who have a mind to see the Town, may ascend straight to it.

When you agree for a Calash or Horses, you ought to make it a part of your Bargain, that, if the Sea be so rough, that you cannot without danger pass the Gulf betwixt *Mola* and *Cajeta*, you may be furnish'd with Horses to go round the Gulf, which you may do without fetching a great Compass. The Essence of Oranges made at *Cajeta* is said to be very good: 'Tis only to be had in the Convents.

The

The usual Road passes thro' *New Capua* ; but you may also make it a part of your Agreement that you may take the Old City in your way, either in going or returning.

At *Naples* we lodg'd at the *Golden Dove*, where we paid ten *Carlins* each. The *Dove* and *Three Kings* are the only good Inns in this City. Our Coach cost us no more than twelve *Carlins* a Day. At *Rome* you pay but seven *Julio's* in the best Inns, and if you make a Bargain for a considerable time, they will content themselves with six.

They trade much here in Silk Stockings, Vests, and other Worsted Clothes, which are not comparable to those that are made at *London*. The Merchants of this Place over-rate their Commodities extreamly.

I never heard that there was any Catalogue made of the chief Pictures that are to be seen at *Naples* ; and therefore, besides those mention'd in my Letters, I shall name some others, for the conveniency of young Painters, who travel into *Italy*. I speak only of such as are in Churches, Convents, or other Places where a Traveller may be easily admitted to take a View of 'em.

The *Virgin*, by *Raphael* ; in the Chapel of the Family of *Dolce*, at the Church of *St. Dominic major*.

The *Annunciation*, by *Michael Angelo* ; at *St. Mary's of Health*.

Another *Annunciation*, by *Titian* ; in the Duke of *Acerenza's* Chapel at *St. Dominic major*.

Queen *Joan I.* by *Giotto* ; at the *Incoronata*.

The Refectory of *Mount Olivet*, by *George Vasari*.

The *Nativity*, and *St. Agnes*, by *Pomarancio* ; at *St. Philip de Neri's*.

*St. Thomas*, at the *Cathedral* ; and *St. Michael*, on the great Altar of *St. Angelio* at *Nido*, by *Mark* of *Siena*.  
Several

Several Pieces, by *Hannibal Carache*; at *St. Ann's* of the *Lombards*.

*St. Peter*, by *Caravagio*; at *St. Mary's* of the *Graces*.

The *Four Angels*, in the Chapel of the *Treasury*, at the *Cathedral*; and several Pieces at *St. Ann's* of the *Lombards*, by *Dominicini*.

*St. Francis*, at *St. Philip de Neri's*; an *Annunciation*, and the *Cardinal Vertues*, at the Church of the *Holy Apostles*; by *Guido*.

Several Pieces at *St. Ann's* of the *Lombards*, and the Roof of the *Holy Apostles*; by *Cavaliero Lanfranco*.

*St. Alexis*, at *St. Philip de Neri's*; by *Pietro da Cortona*.

The *Trinity*, at the Church of the *Trinity*; *St. Bennet*, and other Pieces, at *St. Severin's* of the *Benedictins*; another *St. Bennet*, and *St. Thomas Aquinas* at *Mount Olivet*, and several Pictures at *St. Ann's* of the *Lombards*; by *S. Fede*.

The *Vertues and Sciences*, at *St. Thomas Aquinas's*, in the *Cloyster*; by *N. Vaccaro*.

The Pictures in *Fresco*, at *St. Severin's*; by *Zingaro*.

The *Magi*, at *Mount Olivet*; by *Cost gnuolo*.

The *Assumption of the Virgin*, at the *Cathedral*; by *Andrew of Salerno*.

The Roof of *St. Paul's*; by *Cavalier Massimo*.

*St. John*, in the middle of the Cieling at the Church of *St. John Carbonara*; by *Rosso*.

*St. Michael*, at *St. Dominic major*; and the *Ascension*, at *St. Ligerio's*; by *Beru Lama*.

*St. John*, and *St. Luke*, at *St. Clara's*; by *Sylvestro Buono*.

*Christ's Marriage with St. Katharine of Sienna*, at *S. Pietro à Majella*; by *Criscuolo*.

A Picture of *St. Lewis*, at *St. Laurence's* of the *Minor Fryars of St. Francis*; by *Simon Cremonese*.

*St. Jerom*,

St. *Jerom*, at St. *Philip di Neri's*; by *Gessi*.

The *Mosaic Work*, at the *Holy Apostles*; by *J. Bapt. Calandra*.

The *Adoration of the Magi*, at St. *Philip de Neri's*; and several Pictures in *Fresco*, at St. *Severin's* of the *Benedictins*; by *Belisario*.

The Inside of the *Dome* of the Church of the *Holy Apostles*; by *Cavalier Benacchi*.

Several Pieces in the *Viceroy's Palace*, and St. *Philip de Neri's*; by *Fourdain*, a famous Painter, now living.

They who love *Architecture* and *Sculpture* may observe

The great Altar at the *Annunciata*; the Tabernacle and Altar at St. *Mary's of the Graces*.

The magnificent Tombs of *Andrew Bonifacia*, and *J. Battista Cicaro*, at St. *Severin's* of the *Benedictins*; the finest Organs in *Naples* are in this Church.

The great Altar and Tabernacle at the *Barefooted Carmelites*.

The Tomb of *Ladislaus* (tho' *Gothic*), the Chapel of the *Marquesses of Vico*, the Statues of St. *James* and St. *George the Martyr*, and the *Crucifix* in the Chapel of the *Seripando's* at St. *John à Carbonara*.

The Altars of St. *Ignatius* and St. *Francis Xavier*, at St. *Mary's of Constantinople*.

The Statue of St. *Sebastian*, at S. *Pietro à Majella*; by *John de Nola*.

The Cardinal *Filamarino's* Chapel, that of the *Annunciation*, and the Tabernacle at the Church of the *Holy Apostles*.

The *Baptismal Fonts*, the Gate, and the Chapel of the *Treasury*, at the *Cathedral*.

The great Altar, and the Chapel of *J. Camill. Cacace*, at St. *Lawrence's*.

The

The great Altar, and the Altar of *St. Theresa's* Chapel, at *St. Mary's the Mother of God*.

The great Chapel of *St. Mary's* of the *Carmelites*.

The magnificent Chapel of *S. James*, at *S. Maria nuova*.

The Tomb of *Don Pedro de Toledo*, at *St. James's* of the *Spaniards*.

The Chapel of the *Princes*, of *St. Agatha*, and a Statue of the *Virgin*, at *St. Paul's*.

All these Pieces are extremely beautiful and magnificent; and a Traveller ought also to visit the *Treasures* and *Vestries*.

At *S. Restituta's*, which was formerly the Cathedral, there is an Image of the *Virgin* in *Mosaic* Work, which is said to be the first that was honour'd with Religious Worship in *Italy*. In the same Place they shew a miraculous Image made by a blind Man.

See the Cabinet of Rarities at *Santa Catharina à Formella*.

Those who have time may go to see the Palace of Prince *Mandaini*, and that of *D. Christiano Gasparo*, near *Naples*.

'Tis but a Walk to the Garden of Simples at *la Montagnuola*, without the Town.

The best Soap is sold at the Monastery of *Mount Olivet*. It costs Twenty four *Carlini* a Pound: Forty five *Carlini* make a *Spanish Pistol*.

They who stay some time at *Naples* may also take a Journey to *Salerno*. They will have occasion to see three or four Towns by the way. And since they will have the opportunity to make several Experiments at *Grotta di Cane*, they ought to take exact notice of the space of time in which the Animal dies; for the Origin of the Nerves being seiz'd and stuff'd by the Vapor, there may happen a sort of Apoplexy, which may last longer than



than the Spectators commonly imagine, and produce only a seeming Death.

The common Opinion is, that the Water of the neighbouring Lake is endow'd with a peculiar Vertue to re-animate the Dog, and one might easily cause some other Water to be brought, to try whether it wou'd not produce the same Effect. And besides, the Dog, or other Animal, might be laid on the Ground without the *Grotto*, to see whether he wou'd not recover without the help of Water. To try all these Experiments, several Dogs must be brought thither from *Naples*.

*Pliny* cites an Author, who relates, That those Animals whose Genitals are cut off, receive no Injury by being put into the *Grotto*. This might be easily examin'd, and many other Experiments made by those who are upon the Spot.

I think I intimated before, that a Traveller cannot see every thing that is worthy of his Curiosity, in the Country of *Puzzoli*, *Bayæ*, and the adjacent Places. I advise you also to visit the Ruins of *Cumæ* and *Misena*, where you will meet with several Things that will give you satisfaction. Nor must you forget to pass by *V Arco felice*.

Going from *Rome* to *Naples* you are troubl'd with no Toll-gatherers; but in your Return, you are perpetually plagu'd with 'em, during the first half Days Journey; for they imagine that all Travellers are laded with Silk-stockings, or some other Commodities of *Naples*. 'Tis true, they search'd none of our Company, but in two or three several Places they open'd some of our Portmantles. The best way to make this Journey pleasant, is to travel with a small Equipage; and in the general, this is a very good Method.

At *Rome*, as in all other Places, the Cabinets of Rarities, as well as the Libraries, pass thro' several Hands: So that the Catalogues that are made

\* There are a  
great many  
others.

† This is the  
late Queen of  
Sweden's Ca-  
binet, which  
Don Livio  
bought for  
153000  
Crowns.

made of 'em can only serve for a time. However, I will acquaint the Reader with the Names of such as I \* saw in: that City, in 1694. Those of the Cardinals *Carpegna*, *Barberini*, and *Ottoboni*; † *D. Livio Odescalchi*, *D. Augustino Chigi*, the Marquess *Massimis*, the Cavalier *del Pozzo*, Messieurs *Bel-lori*, *Fabretti*, *Ciampini*, *Antonio Rollandi*, *Isidore Urbani*, *Rocci*, *Felice Rondanini*, *Francisco Galli*, *Antonio Sabatini*, *N. de la Chausse*, and the Remainders of *Kircher's Cabinet* in the *Roman College*. There are so many Collections of this nature at *Rome*, that I cou'd not name 'em all, without giving you a List not only of the Houses of the Persons of greatest Quality, but of a vast number of Private Men. I think I observ'd before, that there is a Catalogue of the finest Paintings to be sold. The most famous Painters who at present are at *Rome*, are, *Carlo Maratti*, *Lewis Garzo*, and the *Trevisano*, for painting Faces and Histories; *Roberto*, for Perspective; *Fr. van Blomen*, for Landskips; *Charles van Vogelaer* (who is usually call'd *Carlo*) for Flowers; and *David*, for Animals. *Edwards*, an *Englishman*, is also much esteem'd for Pictures: He drew that of *Queen Christina*, and was honestly, or rather honourably rewarded for it. *Pietro Santo Bartoli* is universally known to be an excellent Engraver and Designer.

You will find Books in *French*, and all sorts of Languages, at Mr. *Croisier*, a *French Book-seller's Shop*, where you may also read the *Gazettes of Paris*, *Holland*, and other Places. Mr. *Francis de Seine*, his Partner, is a curious, civil, and learned Person, and one from whom a Stranger may learn many Things that deserve to be known. He is the Author of a Description of *Rome*, which was lately publish'd in *French*, in Four Volumes. *Quarto*.

\*Twill

'Twill be convenient to procure the Book call'd  
 \* *Relazione della Corte di Roma*; in which you will \* By Lunado-  
 find every thing that relates to the Ceremonies <sup>ro. You must</sup>  
 and Publick Solemnities, as well as the State of <sup>buy one of the</sup>  
 the Pope's Court and Household. *F. Sestini* has <sup>last Edition.</sup>  
 augmented it with a Treatise entitul'd, *Il Maestro*  
*di Camera*, in which he not only describes many  
 of the same Things, but also several others, such  
 as the Ceremonies of the Great Jubile, the Pub-  
 lick Consistories, Canonization of Saints, &c.

You must take care to be once present at the  
 Ceremony of those devout Souls who discipline  
 themselves at the Oratory of St. *Francis Xavier*,  
 or of Father *Caravita*, near the *Roman College*.  
 This is one of the most diverting Objects you can  
 see at *Rome*. Nor must you forget to be a Spe-  
 ctator of another very comical Scene, in the  
 Church *della Pace*, behind the Place *Narvona*, where  
 they exorcise those that are possess'd with the  
 Devil.

At St. *Peter's*, observe the Tomb of Pope *Inno-*  
*cent XI.* which they were forc'd to encompass  
 with Rails, by reason of the superstitious fond-  
 ness of the People, who carried away Pieces of  
 it as Relicks.

The Curious Traveller shou'd allow part of his  
 Time to be spent in visiting *Osia* and *Porto* on the  
 other side of the *Tiber*, where he may have the  
 satisfaction to see the Ruines of the ancient Har-  
 bor. But before he undertakes that little Jour-  
 ney, he ought to furnish himself with the neces-  
 sary Instructions, by conversing a little with the  
 Abbot *Fabretti*, or some other Person endu'd with  
 the same Qualifications, if he can find one. *Osia*  
 is Twelve short Miles distant from *Rome*. I went  
 thither in Three Hours, in a Coach. The old rui-  
 nous *Osia* is beyond New *Osia*, towards the Sea;  
 and the latter is but a little Cluster of Ten Houses.

We agreed at *Rome* to be carried in Calashes, and to have all our Charges born during the space of eleven Days, from *Rome* to *Florence*, by the way of *Viterbo*, *Sienna*, *Leghorn*, *Pisa*, *Lucca*, and *Pistoia*, for six *Italian* Pistols apiece, which was somewhat too dear a Rate, tho' 'tis true, Calashes were very scarce at *Rome* when we left it, and sometimes there is hardly one to be found, especially when the Brothers of the Frock come abroad in whole Troops to relieve their Garrisons. 'Tis six Days Journey from *Rome* to *Leghorn*, from thence to *Florence* two Days and a half, and as much more we spent in several Places by the way.

You may agree to go from *Rome* to *Civita Vecchia*, and from thence to *Viterbo*, by the way of *Corneto* and *Toscanella*. One of my Friends travel'd this way in a Calash. The Port of *Civita Vecchia* deserves to be seen. At *Viterbo* you come into the usual Road.

They who design to stay somewhere in *Italy*, to learn the Language, ought to make choice of *Sienna* for their Place of Residence; the *Florentine* Pronunciation is accompanied with a Harshness that both offends the Ear, and is troublesome to the Throat; and at *Rome* they are confounded by the multitudes of Strangers with whom they are daily oblig'd to converse: But at *Sienna* you may find what the Proverb requires, *The Tuscan Language, and a Roman Mouth*. Or you may apply your self to a Master of the Languages in those Cities where you intend to stay some Months.

At *Sienna* there are some Things worthy of your Curiosity, besides what I mention'd in the preceding Relation; such as the \* College of the Nobles, in the fine Palace *Piccolomini*, which formerly belong'd to † *Aneas Sylvius*; the Palaces of the Archbishop, and of Cardinal *de Medicis* Governor of the City; the Great Hospital; the Churches

\* Establish'd in 1681.

† Pope Pius II.

Churches of *St. Francis*, *St. Augustin*, and of the *Madona de la Provenzana*, whose History they will relate to you. At the *Dome*, observe the Chapel of the *Madona of St. Luke*, and the fine Statues that are in it. Those of *S. Jerom* and *S. Mary Magdalen* are the Work of Cavalier *Bernin*; and the other two were made by one of his Scholars. The *German Nation*, or rather the *German Students*, enjoy several Privileges, of which you may have an Account. *Sienna* is an University, famous for the Studies that are (or at least might be) prosecuted there, and for the Purity of its Language. These Advantages draw a great number of young Foreigners to the City, where they are very civilly receiv'd. On the First of *July* and the Fifteenth of *August* they divert themselves with Horse-races. There are three or four different Opinions concerning the Figure of the Publick Place over against the Town-house. Near *Sienna* you may see the old Scarlet-Oak that sprung from a dry Rod which *St. Francis* planted in the Ground.

When you come to *la Fornacette*, between *Ponto d' Era* and *Pisa*, if the Season of the Year will permit, and the preceding Days were not too rainy, 'twill be convenient to strike off to the Left, and take the Road that leads streight to *Leghorn*: For by this means you get at least Eight Miles. But the Way is so deep, and so full of Morasses, that 'tis dangerous to engage in it rashly: And therefore I advise you rather to go by *Pisa*, tho' you must pass thro' that City again in your return from *Leghorn*.

*Leghorn* is a Free Port, where Merchants of all Countries and of all Religions enjoy a full and undisturb'd Liberty. The *Protestants* marry and Christen their Children on Board the Ships belonging to *England*, *Holland*, *Denmark*, &c. that

happen to be in the Port. They have a Burying-place without the City, adjoining to the *Glacis*, where the *Turks* and *Jews* have also theirs. The latter are not distinguish'd by any Mark in their Habits, no more than they are at *London* or *Amsterdam*; but in other Places the same Privilege is not allow'd to 'em.

*The Jews are very numerous, and some of 'em very rich.*

You must take a View of the Great Hospital, where the Gally-slaves are lodg'd; and of the little *Mosques*, adorn'd with five or six Ostridges Eggs, that belong to the *Turkish* Slaves. The Town wants the Conveniency of good \* Water; and some are of opinion that the Air is not very wholesom. At the Port you must observe the fine Statue of † one of the Great Dukes, with the four chain'd Slaves. They fish Tortoises about *Leghorn*: I have seen some that were a Foot and a half broad; and I believe there are some of a larger size. They have lately procur'd a Jaw-bone of *S. Julia*; and their Veneration for this Relick is the greater, by reason of its Novelty. This Place is the Thorow-fare for all the Merchandizes of the *Levánt*: Its Trade consists in Silk, Coffee, Cotton both in Wooll and Yarn, Anniseed, Allum, fine Lacks, Essences, &c.

\* They bring Water from Pisa.

† Ferdinand.

Enquire at *Pisa* for a Greek born at *Athens*, a Pew-keeper in the Cathedral, who speaks *French*, and he will shew you every thing. In the *Dome* you must observe particularly the Seventy six Columns of several sorts of Marble, and different Workmanship, which are antique Pieces join'd together; the Benches in the Quire; the Lamp with Thirty six Tapers, which are all lighted and extinguish'd at once; the Chapter of the Column *del Cero Pasquale*; the Tomb of the Emperor *Henry VII.* who was poison'd with a Consecrated Wafer; the Altar of *S. Rainaldus*, Patron of *Pisa*; the Altar of the *Santissimo*; the Picture on the

Lodge at the Doncellis.



the same Altar, and the Statues of *Adam* and *Eve* behind it; the Tombs of *Gamaliel*, *Nicodemus*, and *Abibas*; and the three fine Brazen Doors at the Entry of the Church. In a little Arch of Mosaic Work, which is above one of these three Doors, (that which you leave on the Right-hand as you enter) you may observe a Head with a black Cap, to which there is something fastned like a little piece of Paper; they will tell you what it signifies. The Tomb adorn'd with *Bass-relievo's*, that stands against the Wall near one of the other \* Doors of the Church, is the Sepulchre of *Beatrice* Daughter of the famous Countess *Matilda*. You first perceive the fine Antique Vessel of White Marble; and afterwards you may read the *Italian* Inscription that is under it. Among the various Paintings on the *Campo Santo*, the best of which are by the Hand of *Benozzo* a Florentine, you may desire to see the *Asino*, the *Vergogna*, the Picture of *Adam* with Horns, and that of *Solomon* whom the Painter durst neither place in Hell nor in Paradise.

*The other Door behind is not of a good Workmanship.*

*\* Towards the Sceptle.*

You must also take a View of the Churches *della Madonina* and *della Spina*: Your Guide will acquaint you with the Stories of 'em. The latter was built by a Beggar, whose Figure you may see upon the outside of the Wall, over the Key. See also the Old Exchange, the Custom-house, and the College *della Sapienza*. The University was founded in the Year 1339.

There are two Publick Festivals, on the Seventeenth of *January*, and the Fifteenth of *August*. You may easily procure an Account of 'em.

Tho' Butter is a Rarity in *Italy*, you may sometimes find that which is very good at *Pisa*.

Instead of going up the Hill of *St. Julian*, as you travel from *Pisa* to *Lucca*, you may leave it on the Right-hand, and follow the Plain, where



you will find an easie and pleasant Road. 'Tis true, the Road that leads you over the Mountain is shorter than the other, the former being computed to amount to Ten Miles, and the latter to Thirteen : But tho' you may save Three Miles by crossing over the Hill, you can neither save \* Time nor Trouble.

\* You must alight, and walk afoot over the Hill.

The greatest part of the Gentlemen of *Lucca* speak *French*, and profess a more than ordinary Civility to Strangers. Nor are the Ladies so invisible as in several other Parts of *Italy*.

The Bishop wears a *Pallium* and *Cross*, as if he were an Archbishop; and the Canons of the Cathedral wear a *Cope* and *White Miter*, like Cardinals. The Bishop depends immediately upon the Holy See.

You may enquire about the rich Cross of Gold that was pawn'd to the Republick, and is carried every Year in Procession on the *Dominica in Albis*, which is the Anniversary Feast in memory of their Liberty.

The Olives, and consequently the Oil of *Lucca*, are the best in *Italy*. They drive a pretty good Trade in Olives, which are of the smaller Size.

The Country is, without controversie, both pleasant and fertile. There is Plenty of every thing in this little Republick; and, in my opinion, the Inhabitants of *Lucca* might boast of wanting nothing at all, if they were not wholly destitute of *Jesuits*. 'Tis strange they shou'd want a Commodity with which their Neighbours are generally over-stock'd.

† A: la Frata.

You may take notice of the † Statue of the Virgin upon a Column, with the Inscription.

If you resolve to spend some time at *Lucca*, you may go to see the Bridge of *Borgo nuovo*, and that of *Settri* which, the Common People imagine, was built by the Devil. The former is Twelve Miles

Miles distant from the City, and the other Five, upon the Road that goes streight to *Modena*. Those who have already seen *Florence* and *Bologna*, may chuse this Way: For there is nothing in *Pistoja* that deserves either the Trouble or Charge of going out of the Way to see it. The little Church, call'd the *Baptistery*, is the finest Thing I observ'd in it. You may also take a View of the Cathedral which is over against it, and in your return see the Church of the *Madona of Humility*, the *Cupola* of which perhaps is a little too fine for the poor deceas'd Republick of *Pistoja*. An honest Monk who was in the Church told us, that the miraculous Image of this *Madona* sweat Blood and Water, upon a certain Occasion, about Two thousand Years ago, that is, Three hundred Years before she was born: For, you must know, that in this Country the Brothers of the Frock do not always speak Oracles, especially those who can neither read nor write.

On the Seventeenth and Twenty fifth of *July*, and the Twenty fourth of *August*, there are Horse-races in a large unpav'd Street; but these Races are very different from those you see at *Newmarket*.

At *Florence* there is an honest *Englishman*, call'd *Palmer*, who is well acquainted with the City, and shews it to those who are willing to make use of him, especially to his Country-men.

*James Carliero*, the Book-seller, is an obliging Person, from whom, and at whose House, a Stranger may receive several useful Instructions.

Those who admire that fine piec'd or inlaid Work, which we call *Marqueterie de Florence*, may satisfy their Curiosity by making a Visit to *Bamberini*, and *Leonard vander Win*, who are Two of the most excellent Workmen.

Besides the Rarities mention'd in my Relation, that are to be seen in the Great Duke's famous Gallery, and in the Palace *Pitti* where he lodges, I might easily present the Reader with a long Catalogue of others: But I know not what use cou'd be made of such a List of Names; for every Man has a different Taste, and among so great a Variety of Objects, every Man fixes his Eyes and Attention upon what is most agreeable to his *Genius*. They have left off shewing that Nail in the Gallery which they pretend was turn'd into Gold, because they find the World is grown too wise to swallow such ridiculous Absurdities. In the Palace *Pitti* observe the Summer Apartments which are cool'd by the Water that is under 'em. Among the fine Pieces in the Treasury that is kept in the Old Palace, the Forepart of an Altar of massie Gold deserves to be consider'd. See also the great dark Hall where the Great Dukes are install'd: And enquire about the great Iron Chain that is fastned in another Hall not far from the former.

Since the First Edition of this Book, the Front of the Dome has been adorn'd with some Paintings (against the Entry of the Great Princess) in which the History of the Three *Florentine* Councils is represented.

Read the Four long Inscriptions upon the Wall, behind the Quire of the same Church. On the Right-hand, as you enter, you may observe the \* Tomb of *Giotto*, and his Epitaph in Eight *Latin* Verses. On the other side, you will find, among other Things, the Picture of an *English* Gentleman on Horseback, whose *Latin* Name, in the Inscription, is *Joannes Acutus*. The Head I observ'd over one of the Doors of the Church at *Pisa*, is also said to be the Head of the same General. But, in my opinion, there is sufficient

\* Against the Wall.

sufficient Grounds to suspect the Truth both of this, and of the Story of the latter, which before you come hither you will doubtless hear at *Pisa*.

You ought also to spend some time in viewing the fine Church *dell' Annunciata*, where there is a rich Chapel of a very Miraculous *Madona*; the Quire and Altar of *S. Mary Magdalen de Pazzi*; the Church of the *Dominicans* of *Santa Maria Novella*, which, 'tis said, *Michael Angelo* lov'd so well, that he us'd to call it *his Wife*; the Church of the *Holy Cross*, where you may observe the \* Epitaph \* *In barbarus Latin* of *Catrik* Bishop of *Oxford*, an *English* Ambassador; the Great Altar of the *Augustin-Friars* of the *Holy Ghost*; that of *S. Michael* dell' *Antenore*, with the Picture by *Pietro de Cortona*, &c. the Tomb and Epitaph of the depos'd † Pope *John* || XXIV. † *Balthasar Coffa*.  
|| Or, XXIII. according to the Computation of those who omit Pope Joan.

Taddeo Landini, Autumn and Summer by *J. Caccini*, and the Spring by *J. Francavilla*. \*\* Made of one Piece of Marble. 'Tis to be seen at *Canto de Carnesecchi*.

I cou'd never yet hear of any Collection that has been publish'd of the Paintings that are to be seen in the Churches of *Florence*; And therefore I presume it will not be improper to present the curious Reader with a Catalogue of some that are not mention'd in the preceding Relation.

By *Cimabue*,

A Crucifix, near the Chapel of *S. Anthony*, at *Santa Croce*; The *Virgin* holding the little *Jesus*, near the Chapel of the *Buon Mattei*, at *S. Pancrazio's*.

By

By Giotto,

The Coronation of the *Virgin*, near the Chapel of the *Baruncelli*, and several other Pieces at *Santa Croce*; A *Crucifix*, at the Convent of *S. Mark*; Another *Crucifix* at the Chapel of the *Carsoni*, in the Church of *All Saints*; Several Pieces at *S. Proculus's*, and *S. Mary's* of the *Carmelites*.

By Phil. Lippi,

Two *Sacred Histories*, in the Chapel of the Family of the *Strozzi*, at *Santa Maria Novella*; The *Altar-piece* in the Chapel of the *Pazzi*, at *Santa Croce*; The Coronation of the *Virgin*, at *S. Ambrose's*; An *Apparition* of the *Virgin*, at *S. Bernard's* of the *Benedictins*; Several Pieces at the Convent *della Murate*, and in the Vestry of the Church of the *Holy Ghost*.

By P. Perugin,

A *Dead Christ* with *Nicodemus* and the *Mary's*, at *S. Pietro Maggiore*; *Christ* in the *Olive-garden*, at *Jesuates*; The *Virgin*, with *S. Francis*, *S. Zenobius*, &c. at *S. Giacomo tra' Fossi*; The Picture in the Chapel of the *Romoli* at *l'Annonciata*.

By Andr. del Sarto,

The *Madona del Saco*, and Seven other famous Pieces, in the Church and Convent *dell'Annonciata*; The *Voyages* of the *Three Kings*, and several other Pieces, at *S. James tra' Fossi*; the Picture on the Great Altar belonging to the Nuns of *S. Francis*.

By Pontormo,

Several Pieces in the Quire of *S. Lawrence's* Church; The *Ho'y Family*, in the Chapel of the *Pucci* at *S. Michael Visdomini*; The *Visitation*, at *l'Annonciata*; A *S. George*, at *S. Clement's*; *S. Veronica*, at the Convent of *Santa Maria Novella*; The *Virgin* on a Throne, accompanied with *S. Barbara*, *S. Anthony*, &c. at *S. Proculus's*, in the Chapel of the *Nicolini*.

By

## Instructions to a Traveller.

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By George Vafari,

The Conception of our Lady, at *S. Apostolo*; The History of *S. Sigismund*, in the Chapel of the *Martellini*, at *S. Laurence's*; The Crucifixion, in the Chapel of the *Botti*, at *Santa Maria del Carmine*; *Christ* bearing his Cross in the Chapel of *Michael Angelo*, at *Santa Croce*; Several other Pieces in the same Church, in the Monastery of the *Benedictins*, in the Cupola of the Dome, and in the Chapel of the *Capponi* at *Santa Maria Novella*.

By Naldini,

*Christ* raising a Man from the Dead, in the Chapel of the *Carucci*, at *Santa Maria del Carmine*; Another Sacred History in *S. Agnes's* Chapel, in the same Church; The Nativity of *Christ*, in the Chapel of the *Mazzinghi*, at *Santa Maria Novella*; Another Piece, in the Chapel *Sommaja*, in the same Church; The Purification of the Virgin, in the Chapel of the *Verrazzani*, at *S. Nicholas's*; The Descent of the Holy Ghost, in the Chapel of the Holy Ghost, in the Church of the *Benedictins*; Several Pieces at *Santa Croce*, and particularly the Chapel where *Michael Angelo* is interr'd.

By Passignano,

A Dead *Christ*, in the Chapel della *Crocetta*, at the Church of the *Trinity*; The Picture in the Chapel of the *Buonacorsi*, at *S. Pancratius's*; The History of *S. Lawrence*, in the Chapel of the *Bel-laci*, at *Santa Croce*; *S. John* Preaching in the Desert, in the Chapel of the *Pelli*, at *S. Michael Vis-domini*; Several Pieces at the *Annonciata*, in the Chapels of *John of Bologna*, and the *Brunaccini*; The History of *S. Basil*, upon the Altar of *S. Basil's* Church.

By Santi Titi,

The Nativity of *Christ*, in the Chapel of the *Michelozzi*, at *S. Mary of the Carmelites*; The Virgin holding the little *Jesus*, accompanied with

*S. John*



S. John Baptist, S. Jerome, S. Francis, &c. in the Chapel Aldana, in the Church of All Saints; The Resurrection of Lazarus, at Santa Maria Novella; The Crucifixion, in the Chapel of the Adimari, at Santa Croce; Several other Pieces in the same Church; The Nativity of Christ, in the Church of the Nuns of S. Joseph.

There are an infinite number of Pieces by the  
 \* Angelo, A. \* Three Bronzini, the † Zuccheri, Pucetti, Cavalier  
 lexander, and Cigoli, Dominico Grillandaio, Andrea del Castagno,  
 Christopher. Biliivolti, Franc. Morandini, Matth. Rosselli, Vignali;  
 The Name of L' Empoli, Honor. Marinari, &c. But I have only  
 their Family mention'd such as are (at least in my opinion)  
 was Allori. the best. I cou'd not find, in the Churches, any of  
 † Taddeo and the Works of the other Illustrious Painters, who  
 Frederic. surpass all those whom I have nam'd, except An-  
 draea del Sarto. But the curious Traveller may have  
 the Satisfaction to admire many of their Pieces,  
 not only in the Palaces that belong to the Great  
 Duke, and the Princes of his Family, but in  
 the Houses of several Persons of Quality, and  
 other Private Men, who are always ready to ob-  
 lige Strangers with a View of their Rarities. I  
 shall take this Occasion to communicate to the  
 Publick an Alphabetical List (which one of my  
 Friends gave me at Florence) of the Names of  
 these Persons, who are almost all Men of Qua-  
 lity, and who, besides their beautiful Pictures and  
 fine Statues, have many other Curiosities that de-  
 serve to be consider'd with Attention.

- (1) Two Fam- Acciaiuoli, Almeni, dell' Antella, Antinori, (1) Ar-  
 ily. rigbi, Bartolini, Buotti, Buonarrotti, Canigiani, (2) Cap-  
 (2) Two Fam- poni, Castelli, Cennini, Compagni, Corsi, (3) Corsini,  
 ily. Cosimo, Dei, (4) Doni, Farinola, della Fonte, Galli,  
 (4) Two Fam- (5) Gerini, Giacomini, Giraldi, Granfigliuzzi, Gri-  
 ily. foni, Guadagni, (6) Inrocodo, (7) Martelli, Martel-  
 (6) Marquess. lini, Mozzi, Nero, Niccolini, Pandolfini, Pasquali,  
 (9) Two Famil. Passerini, (8) Pazzi, Andrea Pitti, della Rena,  
 (8) Two, or se- (9) Ric-  
 veral Familist.



## Instructions to a Traveller.

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(9) *Riccardi, Ricasoli, Ridolfi, Rimbotti*, (10) *del* (9) *Marquiss*.  
*Rosso, Ruccellai*, (11) *Salviati, Samminiati, Scarlatti*, (10) *Several*  
*Spini*, (12) *Strozzi, Tempi, Torrigiani, Valori, Va-* (11) *Families*.  
*zari, Uguccioni, Ximenes*; and the *Thirteen United* (12) *Duke*.  
*Palaces of the Magistrates.* (12) *Duke and*  
*several other*  
*Families.*

When you resolve to take the Air, you may go in a Calash to *Fiesola*, which was formerly a potent City, and the Residence of the ancient *Tuscan Augurs*: And tho' at present 'tis almost wholly ruin'd, 'tis honour'd with the Title of a Bishopricks.

Strangers are usually advis'd to eat little at *Florence*; because every thing there is said to be highly nourishing.

*M. Magliabecchi* is an obliging Person, and extremely courteous to Strangers that come to visit him: And his Conversation is very instructive.

The Litters usually cost two Pistols and a half, or three Pistols, from *Florence* to *Bologna*; and the Horses eighteen or twenty *Julio's*, according to the Season. The Way is extremely rough till you come to *Scarperia*, and even a little beyond it, after which you will find the Conveniency of the *Cambiatura*.

A Traveller ought never to defer enquiring about a Carriage, till he is just ready to depart, if he wou'd not be forc'd to submit to the most unreasonable Terms.

At *Florence* and *Bologna* you may have the Use of a Gentleman's Coach, for six *Julio's*, from One a clock in the Afternoon till Night; and any Boy at the Inn will easily find one for you.

*Giacomo Monti*, or any of the other Booksellers *Lodge at the*  
at *Bologna*, will furnish you with a little Book en- *Sign of S.*  
titl'd, *Le Pitture di Bologna*, where you will find a *Mark. The*  
List of all the Paintings in the Churches and *Master of the*  
other Publick Places. The Author of this Col- *House is an*  
lection has taken care to distinguish the fine Pic- *honest Man,*  
ces *and speaks*  
*French.*

ces by placing an (\*) *Asterisk* in the Margin. And besides, he has made another Distribution of 'em in the *Index*, by marking, after every Painter's Name, the *Page* where you may find their Works.

At *S. Dominick's Tomb*, observe the fine Lamp which, they say, was sent by the converted *Indians*. The long *Gothic* Inscription, in the same Church, contains the ancient Privileges of the University. In the little Church, call'd *St. Stephen's of Jerusalem*, you will find several Things, and, among others, in the middle of a little Cloister, an antique Vessel of White Marble, the ancient Use of which is unknown. The Inscription round the out-side of it is not easily to be decypher'd. One Part of the Body of this Church is the Remainder of a *Pagan Temple*, which is commonly thought to have been consecrated to *Isis*.

There are two Publick Libraries at the Churches of *S. Dominic* and *S. Saviour*.

Father *Bacchini*, a *Benedictin* Monk, who writes a Journal of the Works of the Learned, is one of the principal Ornaments of *Modena*. If you visit him, you will certainly be pleas'd with your Reception, and may learn from him any thing you desire to know. I will take this Occasion to transcribe a Passage which I found in a Treatise of *S. Didier's* concerning *Venice* since I was at *Mantua*. The curious Traveller may examine the Truth of it. "Thro' the whole Country of *Mantua*, if you dig into the Earth, to a certain depth, you will find very bad Water: But if you pierce very deep, you will find a Bed of hard Stone, on which they lay the Foundations of the Well. After which they make a Hole in this Rocky Crust, from whence there issues out a Spring of excellent Water, which rises up, and fills the Well to the Top.

At

At the Cathedral you must not forget to ask a Sight of the *SECCHIA RAPITA*, which has made so much Noise.

At *Parma*, besides what I mention'd, take a View of the fine and numerous Library. Go also to the little Palace, and walk in the Gardens.

They say there is an ancient Fountain at *Placenza*, which was built by *Augustus*. I had not heard of it when I pass'd that way, and consequently did not see it.

*Cremona* was formerly famous for the Knives that were made in it, as well as for its Tower and Castle. There was an University founded here by the Emperor *Sigismund I.* There is a Canal from the *Po* that passes thro' the middle of the City, which is a considerable Advantage to it. The best Buildings are the Publick Palace or Town-house, the Palaces of the Bishop, *Podesta*, the Signiors *Astaita* and *Tretti*. They make Travellers observe the Great Altar of the Cathedral, the Churches and Convents of the *Dominican*, *Augustine*, and *Hieronymite* Monks, and some others. At *S. Peter's* they preserve the Body of *S. Mary the Egyptian*. The Inhabitants of *Cremona* are reckon'd to be an industrious People.

At *Mantua*, see the House of Pleasure call'd the *T*, where there are several Things that deserve to be carefully view'd; and, among others, a Closet, like that in the Observatory at *Paris*, the Vault or Roof of which is so contriv'd, that if you put your Mouth to one of the Corners of the Room, at the heighth of a Man, and speak very low, the Voice runs along the Vaulted Roof, and may be heard and understood by one that lays his Ear to the Wall at the opposite Corner.

The Mountains on the North-side of *Brescia* are cold, and produce neither Corn nor Wine; but, to make amends for that Defect, they afford both

both Pasturage and Iron-mines, and it may be reasonably suppos'd that this is partly the Occasion of the Iron-work that is made in the City. In the same Mountains they find Marble, which is black, and pretty fine. You may take a View of the Palace of the *Podesta*, near the Town-house. The Bishop, as Bishop of *Brescia*, has the Titles of *Duke*, *Marquess*, and *Count*. King *Francis I.* yielded up this City to the *Venetians*, in 1517. Some Authors call it the *Wife of Venice*; I know not for what reason they give it that Name, nor why they shou'd pretend that the State of *Venice* has two Wives, the *Sea*, and the City of *Brescia*. 'Tis true, *Polygamy* is pretty common in this Country. There are some Paintings at *S. Afro's*, at *S. Mary's of the Graces*, and in the other Churches. I remember I have read somewhere these two Verses on *Brescia* :

*Cælum bilare, & frons læta urbi : gens nescia fraudis :  
Atque modum ignorat divitis uber agri.*

*Bergamo* was the last time reduc'd under the Government of *Venice* in 1516. one Year before *Brescia*. Their Mountains furnish 'em with Millstones and Whetstones.

We travell'd quite thro' *Lombardy* in a Calash, making use of the *Cambiatura* as much as we possibly cou'd.

From *Bergamo* to *Milan* we made a particular Bargain : But the Inundation of the River *Adda* forc'd us to send back our Calashes. 'Tis probable the Postillions knew well enough, before they set out, that they cou'd not pass further; for this is one of their ordinary Tricks. They seem to be surpriz'd when the Waters stop 'em, and, when they can, make the Passengers pay the full Price that was agreed on for the whole Journey, under pretence

pretext that they cannot be justly blam'd for such an unforeseen Accident. 'Tis true, we might have oblig'd our Calashes to take a Compass and carry us to *Milan*; but then we our selves must have had the deepest share in the Trouble; and therefore we chose rather to embark on the Canal at *Cannica*, and divide the Loss with the Postilions.

I know some Persons, who having agreed for Calashes from *Turin* to *Florence*, were oblig'd to take Horses at *Bologna*, by reason of the falling of the Snow on the *Appennines*, and after much wrangling were forc'd to pay for the whole Journey.

These Tricks ought to teach Travellers Circumspection in concluding of Bargains, and, among other things, to make an express *Proviso*, That if any unexpected Accident shou'd hinder the continuation of their Journey, they shall not be oblig'd to pay, but in proportion to the distance of the Place where they shall happen to be stopp'd. And, in the general, they ought to put all their Agreements in Writing, that are of any importance.

You will find very good Accommodation in *Milan*, at the *Three Kings*, and the *Red Hat*. There are two Men in this City who make it their Business to shew the Rarities of the Place to Travellers. One pretends to be the Natural Son of a *Borromeo*, and bears the Name of that Family. The other, *il Signior Conte*, tho' he is not quite so much a Philosopher, is an honest Man, good-natur'd, and easily satisfied. If you make use of him, he will shew every Thing that is worthy of observation; and therefore I shall content my self with mentioning 'em in as few Words as I can. 'Tis impossible for me to observe the Order of the Streets or Quarters of the

I know there are several Things mention'd here, which many Persons will look upon as beneath their regard. But there are others who love to be instructed in the most minute Things, and reckon it an Advantage and a Pleasure when they let nothing escape their Observation.

\* Over against the Palatine Schools. 'Tis a very bad Piece, but, &c.

City; but your Guide will supply that Defect. To begin then, Make him shew you and give you an Account of the *Basso-relievo's* on the Roman Gate; the *Huomo di Pietra*, near the Gate *Renza*; the Man with his Legs across, on one of these Gates; the Fifty or Sixty Devotional Columns, that are scatter'd up and down the City; the Infamous Column, *nel Carrubio della Porta Cinese* (for *Ticine*) near the Sixteen ancient Columns; the Figure of the pretended *Hymen*, on the Gate *de Fabri*; the Figure call'd *Tofa*, at the Count *Archinti's* House; the House *della Gulielmina*, over against the *Buon-fratelli*; the two Churches of the *Rose* and of the *Garden*, &c.

See also the *Colossus* of *S. Charles Borromeo*, which is to be erected near *Arona*, where he was born; the Statue of *Gaston de Foix*, at *S. Martha's*; those of *S. Ambrose* with a Whip in his Hand, the one in the Court of the Archiepiscopal Palace, and the other at the *Contrada della Rosa*; the *Palatine Schools*; the Palace *della Provvisione*; the Statue of *Ausonius*, and the adjoining Inscriptions; the Statue of *Oldradus* on Horseback; that of *Philip II.* and upon the Wall of the opposite Building, the Figure of a Hog, which is call'd the *Sow of Milan*; the bury'd Column at *S. Denys's*; the Wheel, and the Inscription, at *S. Stephen's in Broglio*; the Fountain, at *S. Calocero's*; *S. Barnabas al Fonte*; the Tombs of the *Biragui* and of *J. Borromeo*, at *S. Francis's*; The Place where *Lewis XII.* mounted his Horse to make his Entry into *Milan*, and the Inscription, near the Church of *S. Denys*; the Pillar that marks the Place where *S. Protasius* was beheaded, near the Citadel; the Verses and unknown gilt Characters, at the Portal of *S. George's al Palazzo*; several Statues and Rarities of all sorts, in the Houses of the Marquess *de Magienta*, the Counts *Archinti* and *Mezzo-barba*, and

and Dr. Maggi; the Statue of S. Charles at the \* Corduce; the Crucifix that wears a Peruke, in \* Curia Du- the low Gallery that runs from the Archiepisco- cis. pal Palace to the Cathedral; the fine Convent of the Benedictins of S. Justina of Padua; the Church of S. Mary of the Passion; † the magnificent Front † There are se- of S. Paul's, and that of S. Celsus; the large veral Things and beautiful ‖ Convent of the Olivetans of S. Vi- very remarka- dor; the † Monastery of the Dominicans of our ble in these Churches. Lady of the Graces; The Monastery of the Bene- ‖ Observe the diatins, call'd Maggiore; the Pulpit and Two Cen- Chapel of Count fessionals at S. Alexander's of the Barnabites; the Arelio. The great Cloister of S. Ambrose, and the little Chap- Monks sell Na- el where S. Augustin was converted; the little ples Soap. Church where the same Doctor was baptiz'd, and † Observe the Altar. where he sung and partly compos'd the Te Deum; the Churches of S. Laurence and S. \*\* Fidelis.

At the Domo observe the Tombs of Cardinal Building, of Maria Caracciolo, and James de Medicis Marquess the Archite- of Marignan; the Treasury and all the Riches of ctur of Pere- the Vestry; the \* Benches in the Quire, on which \* By Richard Taurin and Seventy two Miracles wrought Scholarto Al- by S. Ambrose; the Tabernacle of the Great bert Durer, altar; the Glas-windows at the end of the Church, according to the D. sign of behind the Quire, &c. The Celebration of the Mass in the same Church, according to the Am- Brambilla. brofian Liturgie, is one of the Singularities of Milan.

Besides the above-mention'd Palaces, see also those of the Signiors Fr. Visconti, Durino, Anoni, Castelli, Odeschalchi, Ciconia, &c.

The Cabinet of Settala is a World of Rari- ties, into which I dare not venture to make a new Sally, lest I shou'd not be able to disentangle my self. The longer you view that Magazin of Wonders, your Satisfaction will still be the greater. I must take this Occasion to acquaint the Reader in the general, that 'tis an extraordi-



nary Mortification to those who shew such Cabinets as this, to be almost perpetually teaz'd by Boys and ignorant Persons, who have so little Judgment and Relish for such Curiosities, that they usually slight those Things that deserve the greatest Attention. 'Tis for this reason that these Persons dispatch their Business with all possible haste, and sometimes run over a Cabinet without deigning to speak a Word. And besides, when they perceive one amusing himself with Trifles, they shew him only such Things as they judge most suitable to his Capacity. But they alter their Measures, when they meet with one that has some Knowledge of what they shew him. Immediately their Contentment appears in their Face, and with an eager Alacrity they endeavour to satisfy the Curiosity of their Ingenious Visitor. Then the secret Boxes and Drawers are taken out, those Treasuries of hidden Rarities that are conceal'd from vulgar Eyes. And when the Inquisitive Traveller is not satisfied with his first Visit, either because he had not Leisure, or was interrupted by the Crowd, as soon as he expresses the least desire to take a new and more attentive Survey of what he has seen but imperfectly, his Request is immediately granted. I must beg leave to add one Word more on this Subject, tho' the Thing in it self is obvious to every considering Person. Since the very touching of the Flowers or Fruit in a Garden is reckon'd a childish and unmannerly Action; there is all the Reason in the World that a Man ought only to make use of his Eyes in Places of this Nature. 'Tis certain that the Master of a Cabinet cannot patiently endure to see one handling every Thing without permission; and it must be acknowledged, that he has reason to be offended at such an impertinent Curiosity.

At Frederick Majetta's, and probably at any other Bookfeller's Shop in this City, you may find a little Book, entitl'd, *Catalogo delle Pitture, insigni, che Stanno esposte al publico, nella Citta di Milano*. You may also buy a Map of *Milan*, which is pretty exact, and a Draught of the Cathedral. They will bring these Things to your Inn.

You may hire a Gentleman's Coach here, for the same \* Price as at *Florence, Bologna, and Parma*. \* Two Tistoons

If you desire to be inform'd of any thing, or if you intend to spend some time at *Milan*, and wou'd enjoy the Conversation of some curious and learned Persons, you may apply your self to the Doctors *Bedelli* and *Maggi*, who will receive you civilly, and satisfie you in all Respects.

You must not forget to go to *Manza*, where you will see the Iron Crown (so call'd from the Circle of Iron within it) which was one of those with which the Emperors were formerly crown'd. The Church is a fine Structure, and you will find several Things worth observing in the Treasury. Dr. *Boschi*, Arch-Priest of *Manza*, will entertain you very civilly, if you give him a Visit, and will take care that you shall be satisfied. He speaks very good *Latin*.

Unless you have a great deal of Leisure, I wou'd not advise you to go on purpose to the *Borrhomean* Islands, which are Forty Miles from *Milan*. These two Isles are pleasant, especially when you view 'em at some distance: But there is nothing very rare or extraordinary in 'em. A plain Country-man, who never saw above two or three Villages, wou'd doubtless admire these Islands, if he were suddenly transported thither; but 'tis certain, that a Sight of 'em wou'd not produce the same Effect upon one that has seen a little of the World. If you go from *Milan* to *Geneva*, they lie almost in your Way; and in such

a Case, you ought not to neglect the Opportunity of seeing 'em. You must also oblige your Carrier to bring you to *Arona* not far from thence, that you may see the *Colossus* of *S. Charles Borromeo*, if you are inform'd that 'tis carried thither from *Milan*.

Count *Pietro Visconti Borromeo* has a House at *Leina*, six Miles from *Milan*, where you may see many curious Things. There are also many Curiosities at *Villa Castellaza*, five Miles from the City.

You must remember to go to the Monastery of the *Benedictins* of *S. Radegonda*, where you will hear the famous \* *Guinfana* sing, who is reputed to have the finest Voice in *Italy*.

Between *Pavia* and *Milan* you must turn a little out of the Way, and spend an Hour in visiting the Monastery of the *Carthusian* Friars. The little Book that gives an Account of the Paintings at *Milan*, contains also a List of those that are in this Monastery. The Front of the Church, to a certain height, is so full of Ornaments, that you cannot lay your Hand upon a smooth place. The † Eight fine Statues of White Marble of *Carara* that were lately set up in this Church, are the Work of *Joseph Lusnatti*, a Native of *Milan*, yet living. Forget not to observe the admirable Embroideries in the New Vestry.

Signior *Antonio* will serve you as a Guide at *Genoa*. One Mr. *Ball*, a Merchant, takes all Occasions to do good Offices to his Countrymen. I did not see the famous † Dish made of a single Emerald, which, they say, is kept at *S. Laurence's*.

\* A Goldsmith's Daughter: Bella così così.  
† The Four Doctors of the Church, (S. Ambrose, S. Jerome, S. Augustine, and S. Gregory) and the Four Evangelists.  
Lodge at the Sign of S. Martha.  
‡ They believe at *Genoa*, that Christ eat the Paschal Lamb with his Disciples in this Dish. And some Authors write, that it was one of the Presents which the Queen of Sheba made to Solomon.

See the Cabinet of Rarities belonging to the Canon *Ferro*, and Duke *Devia's* fine Garden with

with the fine *Voliere* or Bird-cage, the Epitaph of the Dog, &c. From this Place they export Silk, Velvet, Tabby, Damask, Sattin, Brocade of Gold and Silver, Point, Gloves, Paper, Soap, Rice, Confections, Olives, Citrons, Lemons, Figs, Almonds, Oils, *Parmesan* Cheese, Cream of Tartar, Aniseed, Anchovies, Marble, Perfumes, Oriental Drugs, &c.

You must pass the Mountains between *Novi* and *Genoa* on \* Horseback; the Rates vary according to the Seasons.

\* Since the first Edition of this Book, the Way

from *Novi* to *Genoa* has been made fit for Calashes.

We gather'd a great deal of Baggage during our Voyage, and the Number of our Trunks was encreas'd by one half; but to rid our selves of that Encumbrance, we embark'd the greatest part of 'em at *Genoa*. They who buy a great number of Curiosities, will do well to follow our Example: They will find at all the Sea-ports Consuls of their own Nations, who will help 'em to make a sure Bargain with the Masters of Ships, and give 'em all manner of assistance.

At our return from *Genoa* to *Novi* we hir'd a Coach with four Horses for *Turin*, to go by the Way of *Casal*.

The *Jews* of *Alexandria* are, in my opinion, the greatest Singularity that is to be seen in it; for the King of *Spain* permits none of that Nation (at least as far as I know) to live in any other † Part of his Dominions. This Toleration, and the Liberty of holding Fairs, were both granted in order to People the City. They will tell you a Story about the little Statue, call'd *Gaiaudi*, which is over the Gate of the Tower adjoining to the Cathedral Church. In the Cloister of the *Dominicans* you will see *David* playing upon a Violin at the Wedding of *Christ* and *S. Katharine*, according

† They say there are also some Families of 'em at *Lodi*.

cording to what I intimated in the Account of *Sienna*.

*Amadeus V.* transferr'd his Residence from *Chambery* to *Turin*, and since that time none of his Successors have resided at *Chambery*. At the Palace you must see the Gallery of Rarities and the Library. The double \*Gloves, *Rossolis*, and *Mille-feuilles* made of a flower's Snuff, are Three of the best Commodities that are sold at *Turin*. The Paper-Windows are here, as well as at *Florence*, and in several other Towns of *Italy*, the most disagreeable Sight to a Stranger. And there is nothing more common in it than Counts, who are at least as numerous here as at *Vicenza*, and much more in proportion than Marquesses in *France*. You must not forget to go up to the Monastery of the *Capuchins*; the Walk is pleasant, and the Prospect altogether lovely. From hence you may have a full View of the City of *Turin*, which is rather small than of an indifferent bigness. The *French* have lately burnt and pillag'd part of the House call'd *La Venerie*.

\* These Gloves  
are made of a flower's  
Snuff kind of  
Shamois, very  
well dress'd.  
They are sold  
for a Crown a  
Pair.

You may embark at *Turin*, and sail directly and safely to *Venice*, without going out of the Boat till you come to the Door where you intend to knock.

At *Turin* we took Horses for *Geneva*, where we hir'd others for *Basil*, and from thence took fresh Horses for *Strasburg*, agreeing to pass by *Hunningham*, *Friburg*, *Brisack*, and *Schlestat*. 'Tis to be observ'd, that a Traveller saves himself a great deal of Trouble, by making it a part of his Bargain, that his Charge shall be defray'd on the Road. 'Twou'd be needless to mention what our Passage thro' these Places cost us, since the Rates vary perpetually; the length or shortness of the Days, easiness or badness of the Roads, and greater or less Concourfe of Travellers occasion these Variations.

'Tis

'Tis said, that at *Susa* there is a Triumphal Arch, which was erected in that Place to the Honour of *Augustus*, and that the \* Inscription \* --- Quod was engrav'd on a Plate of Gold, of which one half is broken off. They commend certain Apples that grow about *Susa*, and are call'd *Susinae Apples*.

ejus ductu  
auspiciisque,  
gentes Alpi-  
nae omnes,  
quae à mari  
supero ad in-

ferum pertinebant sub Imp. Pop. Rom. fuerint redactae. *Mabil.*

You will find very good Inns at *Geneva*, and particularly may be very well accommodated at the *Three Kings*, the *Persian Tower*, the *Scales*, and in other Places. But young Travellers, who intend to stay for some time in the City, for the most part board in some Family, or take a House, and order their Diet to be brought 'em by a Cook. There are several Houses where you may have the Convenience of Boarding, and at several Rates. I shall only mention that of Mr. *Mussart*, Profef-  
*The English generally board at his House.*

*Geneva* has all the Advantages of a charming Situation: 'Tis surrounded with delightful Objects, and the Country all around is so pleasant, that Nature seems to have affected a sort of Mag-

If you would feed your Eye with a charming Variety of Pleasures, you

must go up to a pretty high Bastion behind the College. From thence, in the first place, take a View of the neighbouring Valley on the Right-hand, towards the Place where they use the diverting Exercise of Shooting with Bows and Arrows. After which, cast your Eyes upon the Rich Hillock of *Cologni*, the Snowy Hills beyond it, and the distant Mountains that set the utmost Limits to your Sight. From thence direct your ravish'd Eyes along the Banks of the Lake, and consider at leisure that delicious Spot of Ground, which is agreeably strew'd with Towns, Villages, and separate Houses, and bounded with Mount *Jura*. Then look down upon the lower Part of the City, and take a View of the Harbour, with some islands which serve to diversifie and embellish the Prospect. Lift up your Eyes again, and fix 'em on the vast Surface of the Lake, which is sometimes rough and foamy, and at other times is smooth as a Looking-glass, and multiplies the Objects that surround it. And after you have view'd this Medley of agreeable Objects, you may venture to affirm, that you have seen one of the finest Prospects in the World. From hence you may go to the Treille, and admire the Beauties of a new Landskip.

nificence

nificence in adorning it. Every thing about it is remarkable for some peculiar Beauty, and it receives different Embellishments from the Lake, Rivers, Plains, Eminencies, Walks, and Country-Houses that encompass it. A Traveller cannot chuse a more agreeable Place of Repose, after the various Toils of a fatiguing Voyage: The Shops will furnish him with whatever he can reasonably desire; and I know nothing that is wanting in this lovely City to satisfy those who can be happy without *Opera's* or *Comedies*, and all those noise and turbulent Pleasures that are the usual Attendants of the Courts of Great Princes. You will soon have occasion to be acquainted with the Hunting, Fishing, and other Diversions upon the Lake. I will not trouble you with a Description of the Duke of *Roban's* Tomb, which is usually too much esteem'd; nor of several other Things, which nevertheless are not unworthy of your Curiosity. *M. Tronchin*, Professor of Divinity, (who by the way is a Man of uncommon Merit) has divers Original Pictures of Illustrious Persons, which you will doubtless view with Pleasure.

While you are at *Geneva*, you may hire Horses to see the Fall of the *Rhone*, and at the same time take a View of the *Fort la Cluse*. You may also take a Walk to *S. Claude*, and to the Mountains de *Salève* and des *Voirrens*, &c.

From *Geneva* to *Bern* or *Basil* make a Bargain with a Carrier, who will carry you and your Baggage on Horseback. The Carriers are usually unwilling to go by *Friburg*, because there is a little Mountain in the way: But you may oblige 'em to alter their Measures, that you may have an Opportunity to see that City, which is the *Metropolis* of one of the *Cantons*.

If you are not streightned in time, you may go to hear the *Echo* at the Tower of *Ouchi*, below *Lausanna*,



*Laufanna*, on the Brink of the Lake. This *Echo* repeats Ten or Twelve Syllables successively. They will inform you where you ought to stand. You may also go to see the large Vine of *Prully*, and Enquire about the Use of a certain Cup-board that is kept in the Castle. Nor must you forget to visit the College.

*Friburg* in *Nuchisland*, upon the River *Sana*, is somewhat oddly situated, as well as *Laufanna*. 'Tis wholly built with Free-stone. The Sculptures in the Portal of the Great Church are admir'd by those who are not very skilful Judges, as well as those at *Bern*. The Town and Bailiwick of *Grugere*, where they make such large and excellent Cheeses, are in the Canton of *Friburg*.

At *Bern*, see the Library of the College, where there is a considerable number of Manuscripts; *M. Vernerus's* Cabinet of Paintings and other Rarities; the Statue of *S. Christopher* (which is said to be the Statue of *Goliab*) on *S. Christopher's* Gate; the Picture and History of the Woman that liv'd seven Years without taking any Nourishment, which is to be seen at the House of *Mr. Thorman*, Minister of the *French* Church; the Precipice, where the Horse and Scholar fell down; the Town-house, where there are some Paintings; the Great Council assembl'd, &c. The Soil about *Bern* is cold; but the Air is good, and there are some Places in the Country that are extremely pleasant.

The River *Aar* runs from *Bern* to *Solothurn*, and divides the last of these Cities into two unequal Parts, which are united by a Bridge. See the Arsenal, where they keep some Spoils that were taken from the Duke of *Burgundy*, who was defeated at *Moret*; the Town-house, where there are some Historical Paintings; the Churches of *S. Ursula*, and of the *Jesuites*.

At

nificence in adorning it. Every thing about it is remarkable for some peculiar Beauty, and it receives different Embellishments from the Lake, Rivers, Plains, Eminencies, Walks, and Country-Houses that encompass it. A Traveller cannot chuse a more agreeable Place of Repose, after the various Toils of a fatiguing Voyage: The Shops will furnish him with whatever he can reasonably desire; and I know nothing that is wanting in this lovely City to satisfy those who can be happy without *Opera's* or *Comedies*, and all those noise and turbulent Pleasures that are the usual Attendants of the Courts of Great Princes. You will soon have occasion to be acquainted with the Hunting, Fishing, and other Diversions upon the Lake. I will not trouble you with a Description of the Duke of *Roban's* Tomb, which is usually too much esteem'd; nor of several other Things, which nevertheless are not unworthy of your Curiosity. *M. Tronchin*, Professor of Divinity, (who by the way is a Man of uncommon Merit) has divers Original Pictures of Illustrious Persons, which you will doubtless view with Pleasure.

While you are at *Geneva*, you may hire Horses to see the Fall of the *Rhone*, and at the same time take a View of the Fort *la Cluse*. You may also take a Walk to *S. Claude*, and to the Mountains de *Salève* and des *Voirrons*, &c.

From *Geneva* to *Bern* or *Basil* make a Bargain with a Carrier, who will carry you and your Baggage on Horseback. The Carriers are usually unwilling to go by *Friburg*, because there is a little Mountain in the way: But you may oblige 'em to alter their Measures, that you may have an Opportunity to see that City, which is the *Metropolis* of one of the *Cantons*.

If you are not streightned in time, you may go to hear the *Echo* at the Tower of *Ouchi*, below *Lausanne*,

*Lausanna*, on the Brink of the Lake. This *Echo* repeats Ten or Twelve Syllables successively. They will inform you where you ought to stand. You may also go to see the large Vine of *Prully*, and, Enquire about the Use of a certain Cup-board that is kept in the Castle. Nor must you forget to visit the College.

*Friburg* in *Nuchland*, upon the River *Sana*, is somewhat oddly situated, as well as *Lausanna*. 'Tis wholly built with Free-stone. The Sculptures in the Portal of the Great Church are admir'd by those who are not very skilful Judges, as well as those at *Bern*. The Town and Bailiwick of *Grugere*, where they make such large and excellent Cheeses, are in the *Canton* of *Friburg*.

At *Bern*, see the Library of the College, where there is a considerable number of Manuscripts; *M. Vernerus's* Cabinet of Paintings and other Rarities; the Statue of *S. Christopher* (which is said to be the Statue of *Goliath*) on *S. Christopher's* Gate; the Picture and History of the Woman that liv'd seven Years without taking any Nourishment, which is to be seen at the House of *Mr. Thorman*, Minister of the *French* Church; the Precipice, where the Horse and Scholar fell down; the Town-house, where there are some Paintings; the Great Council assembl'd, &c. The Soil about *Bern* is cold; but the Air is good, and there are some Places in the Country that are extremely pleasant.

The River *Aar* runs from *Bern* to *Solothurn*, and divides the last of these Cities into two unequal Parts, which are united by a Bridge. See the Arsenal, where they keep some Spoils that were taken from the Duke of *Burgundy*, who was defeated at *Moret*; the Town-house, where there are some Historical Paintings; the Churches of *S. Ursula*, and of the *Jesuites*.

At

\* You must ap-  
p'y your self  
to M Buxtorf.

At *Basil*, lodge at the *Three Kings*, where you will be well entertain'd, but at a dear Rate. See the Cabinets of Rarities belonging to Mr. *Fech*, and Mr. *Mangold*, the Logic Professor; the Arsenal; the Hall where the General Council is held; the Statue of *Munatius Plancus* at the Town-house; the House where *David George* liv'd, who call'd himself *the Eternal Father*; \* the Library of the University; the Cannon, Fusils, and other Wind-Arms, at *John George Gintner's* House; the Great Council assembl'd; the College; the House and Epitaph of *Erasmus*. The University was founded by *Pius II.* Ann. 1460. If you can meet with an Opportunity, it will be convenient to be present at the Commencement of a Batchelor or Master of Arts; at the Meeting of some of the Tribes or Corporations; at the Wedding of some rich Burgher; at the Publick Feast of the Magistrates, or that of the Professors of the University. They will give an Account of the Ceremony of the Eggs, and of the Race at *Hunningen* on Easter-Monday.

† *Friburg*  
signifies a Free  
Burrough or  
Town.

*Friburg* in *Brisgow* on the little River *Threseim*, at the Foot of the Mountains of the *Black Forest*, was built about the Year 1180. by the same *Berchtold IV.* Duke of *Zeringhen*, who built *Bern* and the other † *Friburg* which I mention'd before. There is an University here, which was founded Ann. 1450. by *Albert VI.* Duke of *Austria*.

*Bertius* says, That the four most remarkable Things at *Strasburg* are, the Tower or Steeple of the Cathedral, the Arsenal, the Unicorn's Horn, and the University: But, by his leave, I wou'd take away the Horn, and put the Dial in its place. *Erasmus* cou'd not find Expressions strong enough to praise this City and its Inhabitants: *Hæc Circitas inter Germanicas florentissima.* —

—— Non alia magis abundat summis Viris, in  
quibus

quibus & eruditionem commendat morum Integritas, & morum integritatem ornat Eruditio.—— Hujus nunquam satis laudatæ Urbis laudibus diutius immorari liberet, &c.

From *Strasburg* we embark'd on the *Rhine* to *Cologne*; the Charge of the Passage is inconsiderable. There are some large and well-cover'd Boats, which a Traveller ought to chuse, rather than those little Wherries that consist only of four or five Boards nail'd together. You may embark on the *Rhine* at *Basil*.

The Emperor *Conrade II.* burnam'd *The Salic*, built the Cathedral of *Spire* above Six hundred Years ago. 'Tis adorn'd with the Tomb of its Founder, and the Sepulchres of \* Five other Emperors, and several Princes and Princesses.

Some Authors are of opinion, that the Columns in the Round Temple dedicated to the Virgin at *Aix la Chapelle*, were brought from *Rome* and *Ravenna* by the Order of *Charles the Great*.

\* Henry III.  
Henry IV.  
Henry V.  
Rodolphus of  
Hapsburg,  
and Adolphus of  
Nassau.

We hir'd a whole Coach from *Cologne* to *Brussels*, where we took another for *Ghent*, and from thence continu'd our Journey to *Ostend* by several Canals; the Price of Places in the Boats is fix'd, and at *Ostend* we hir'd a Coach, that we might arrive the sooner at *Newport*, tho' there is also a Canal between these two Cities.

If you stay some Days at *Brussels*, you may take a little Journey to *Engbien*, where you will see a very fine Garden.

The Boat that passes between *Brussels* and *Villebroeck* is extremely commodious: The Passengers may be accommodated with Meat and Drink; and in the best Chamber, call'd the *Rouffe*, there is a Chimney, and a little compleat Sett of Furniture: You must pay somewhat extraordinary to be in this Chamber.

Besides,

Besides the Things which I either describ'd or mention'd in the Account of *Antwerp*, Travellers may visit the Abby of *S. Michael*, and especially the Refectory, and the Pictures in the Abbot's Apartment, the Churches of the *Carmelites*, *St. James*, and the *Dominicans*, and the Magazines of Tapestry.

I took notice of the following Passage in a little Book of Travels in *Flanders*, written by an anonymous Author. "On the Day of the Virgin's *Assumption*, says he, there is a solemn Procession, in which *Semele* and her Son *Bacchus* are represented by a jolly fat young Man and a Lass of the same Size. They are mounted upon a Hog'shead in a Chariot, and are perpetually emptying a Bottle. This is all the Account our Author gives of 'em. You may enquire further about this piece of Mummery.

At *Antwerp* you may be well accommodated at the *Labourer's*, and in *Brussels* at the *Sieur Drouin's*, at the Sign of the *Golden Fountain*, at the *Looking-glass*, and in other Places.

At *Ghent* you may take a View of the great Iron Cannon which lies in one of the Publick Places; the Statue of *Charles V.* upon a Column, &c.

I look upon *Bruges* as a very fine City, which, in my opinion, is not so much taken notice of as it deserves.

They who have not the Conveniency of a Yacht for their Passage to *England*, need not scruple to go by the *Pacquet-boat*, which, tho' not so honourable, is both as safe and as good a Sailer as the other.

*D. Antonio de Guevara* Bishop of *Mondonedo*, and Preacher to *Charles* the Fifth, relates, That the application of a Bag of *Saffron* to the Region of the Heart, is an effectual Remedy against the Sickneſs

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Sickness and Vomiting with which those that are not \* accusom'd to the Sea are usually troubl'd. \* I'm inform'd by some Persons, that they have receiv'd great Benefit on such Occasions, by applying a Bag stuff'd with Bay Salt beaten small, to the Stomach. And others assure me, That the best Remedy is, to keep always, night and day, a piece of Earth under the Nose; for which purpose they provide a sufficient quantity of Earth, and preserve it fresh in a Pot of Clay; and when they have us'd a Piece so long till it begins to grow dry, they put it into the Pot again, and take out some fresh Earth.

'Tis almost impossible to give Directions concerning the Road that ought to be taken by those who design to travel to *Italy*, since the choice of that depends on the Place where they intend to enter the Country, and the Time they resolve to spend in it. Only, in the general, they ought to consult the Map, and so to take their Measures, that they may see the last Days of the *Carnaval* at *Venice*, the *Holy Week* at *Rome*, and the *Octave* of the Sacrament at *Bologna*; to avoid being at *Rome* during the great Heats; to traverse the Country, to see as much of it as they can; and to endeavour not to pass twice by the same way. If they cannot be at *Venice* during the *Carnaval*, they ought at least to be there on *Ascension-day*.

It may perhaps be convenient for two or three Strangers to travel in company together; their Fellowship sometimes makes 'em pass their Hours more chearfully, and employ the Time they bestow in making Observations with better Success and greater Pleasure, especially when they are all Men of Probity, and of one Temper.

But these Societies are obnoxious to the same Inconveniencies with which Marriage is attended; for when their Humours do not agree, it had been better for 'em they had never come together.

Some



Some are curious, desirous to see and examine every thing with care, and never scruple to expose themselves to a Shower of Rain, or to find their Dinner cold at the Inn, if they can but make some new Discovery or important Observation : Whereas there are others who travel like Post-horses, and neither mind Inscriptions nor Libraries, provided they can find a good Bed at Night, and good Victuals when they are hungry. And therefore a prudent Person ought never to enter into a Society, till he has first thoroughly studied the Humours of his intended Companions.

Besides, 'tis by no means convenient to travel in Companies in *Italy*; the Inns are so miserable that oftentimes they can neither accommodate their Guests with Meat nor Beds, when they are too numerous.

A Traveller ought always to be furnish'd with some Iron Machin, to shut his Door on the inside, which may be easily contriv'd, and made of several sorts; for it happens not unfrequently, that the Doors of the Lodging-rooms have neither Lock nor Bolt; and 'tis commonly observ'd, that *Opportunity makes a Thief*.

The Curiosity of a Traveller, especially of a young Man, who goes to see the World that he may learn to live in it, should not be confin'd barely to Enquiries after inanimate Curiosities. They whose Quality can procure 'em an admittance in the Courts of Princes, ought never to pass by such Places without visiting 'em. They ought also to see good Company, to enquire after those Persons that are famous for their Skill in Arts and Sciences, and to discourse with 'em: For 'tis impossible to receive certain Information of any thing, but from Persons of that Character; and their Converse is in all respects useful.

To prevent the Inconveniencies of a bad Lodging, they who do not carry a compleat Bed about with 'em, ought at least to make Provision of Bed-clothes and Coverlets. I do not propose this Piece of Caution, to comply with the over-niceness of some Persons, but to guard against the ill Consequences of an incommodious Bed, that may be very prejudicial to Health; which is so necessary a Blessing, that if it were only for the preservation of That, a Traveller ought to avoid all manner of Excess.

To conclude, If we call to mind that a Traveller is more obnoxious than another Person, to Accidents that may disturb the Repose of his Life, this Reflection ought to be a new and powerful Motive to engage him not to forget the principal Duties of it.

To make these Instructions more compleat, I have thought fit to add to this Third Edition of my Travels, a Thing which is extreamly wanted, and is really very useful, as the Reader will see by what follows.

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A N  
ITINERARY,  
O R  
Alphabetical Index

O F T H E

Chief Cities (on this side *Naples*)  
Towns, and other Places, most frequented by Travellers, with their Distances from each other.

I Have not only found a great Difference in the *Itineraries* I have consulted, but when I have enquir'd upon the Spot of the Distance of one Place from another, I have almost always receiv'd various Accounts, and even from Persons living in the same House. Some, for Example sake, will tell you, that there are but Fifty five or Fifty six Miles from *Florence* to *Bolonia*; and others, Fifty eight, and more. It may happen therefore, that a Traveller may find a Difference between the following *Itinerary*, and the Informations he may receive in the Places thro' which he travels: But however, he may reap a great Benefit from my Observations; for, after all, they cannot much vary, and he may as well take his Measures

Measures accordingly, as if the Account was exact to an Inch. Let there be Eight Miles or Nine from one Stage to another, it matters very little, and the Traveller can fall into no great Mistake upon this account.

The Reason of the Variety of these Accounts, proceeds most commonly from the Goodness or Badness of the Roads; and therefore, without making use of any other Example, those who reckon only Fifty five Miles from *Florence* to *Bologna*, tell us, that it is the true Distance between those two Cities; and such, on the contrary, who reckon Fifty eight, say, that Fifty five Miles in a Mountainous Country require as much time as Fifty eight in a Plain.

Another Reason may be given of the Variety of these Accounts, when the Distance of Places is considerable; for, if one makes an Addition of the Distances from Place to Place between *Naples* and *Rome*, he will find there is in all but a hundred and thirty Miles; but if he consider, that every Town between those two Cities is of a certain Extent or Length, which is not included in the general Account, he must then compute that there must be above a hundred and thirty Miles from *Naples* to *Rome*. 'Tis true, that sometimes he must do the contrary, that is, if he takes some By-ways to avoid the Towns and shorten the Road.

One might enlarge this *Itinerary in Infinitum*, if he would make all the Combinations or Computations that might be made between the Places therein named; but I have contented my self with what has seem'd to me most reasonable, and which is sufficient to satisfy the Traveller. If he has a mind, for Example, to know the Distance from *Florence* to *Rome*, and that he does not find it in one single Place, he will find Thirty five

Miles from *Florence* to *Sienna*, Thirty four from *Sienna* to *Radicefani*, Twenty four or Twenty five from *Radicefani* to *Bolsena*, Sixteen from *Bolsena* to *Viterbo*, and Forty from *Viterbo* to *Rome*; so that by adding all these Distances, he will find a hundred and fifty Miles from *Florence* to *Rome*. If he does not find in the *Index* *Rome* opposite to *Viterbo*, he must look for *Viterbo* opposite to *Rome*, that is, look for *Viterbo*, and not *Rome*; and so of the rest.

The Figures between the Towns, mark the Distance between one of those Places and the other that is opposite to it on the same Line; and when there is a double Figure, it denotes the Variety of the Informations I have receiv'd. The Carriers and other People, who ought best to know it, differ as much as the rest, either for the Reasons I have alledg'd, or for imposing upon Travellers; for the Length or Shortness of the Roads makes always a difference in the Price of the Carriages. I ought to have put double Figures almost every where, but it had been too tedious, and I have contented my self to take notice of it, where I thought it was necessary.

I leave all that is beyond a Line, which the Traveller may draw upon his Map from *Loretto* to *Spoleto*, and from thence to *Salerno*, that Country being impracticable, and very little frequented.

I have somewhere said, that there is such a difference between Miles and Miles, that Three Miles of *Piemont* make Five or more of the *Campania* of *Rome*. 'Tis by reason of this Difference that some reckon Twenty seven or Twenty eight Miles from *Susa* to *Turin*, whereas others reckon but Eighteen or Twenty.

To make this *Itinerary* more diverting, as well as more useful, I have taken notice, as much as

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ever I cou'd, of one thing, which is always wanted and enquir'd after, that is, the Nature of the Road, and of the Country thro' which one must travel; and to be as short as possible, I have made use of the following Figures: But the Traveller is to take notice, that these Observations cou'd not be made in long Distances.

\* Denotes a Country and Road indifferently fine and good.

\*\* A Road better than the former.

\*\*\* An extraordinary fine and fertile Country.

X Bad Country.

† Difficult Road in a Country either bad or good.

‡ Road extraordinary bad.

— Plain or even Country.

A Mountain.

H Eminences or little Hills.

R River.

P Bridge and River.

L Lake.

F Forests.

V. sh. Dif. See the short Distances.

Whenever I make no use of the said Figures, 'tis either because I have not travell'd thro' those Roads, or else that I do not remember the Nature of the Country.

If there be any Mistakes in the Figures, I hope the Reader will excuse it.

Adria 15 Miles.

S. Agathe 16 17

Albano 8

Albano 30

Albano 16

Albano 7

Alexandria 18

Rovigo. \* — \* R

Capoua. \*\* — \*\*\* P

Frescati. \*\*\* L \*\* H

Nettuno. — \*\*\*

Rome. — \* X

Velletri. \*\* H \*

Casal. \*\* — \* P \* R

D d 3 Alexandria

Alexandria	10	Tortona.	— ** R
Alexandria	38 40	Turin.	* — ** P * R
Alexandria	19	Voghera.	— ** R
Ancona	15	Loretto.	H ** — H <i>Bad Road</i>
Ancona	10	Osimo.	<i>in Winter.</i>
Ancona	20	Senegallia.	H * <i>upon the Sea-shore.</i>
Andes	2	Mantoua.	** <i>Vulgo Piccola.</i>
Aoste	50	Turin.	**
Aquapendente	8 9	P. Centino.	† * <i>Bad Country.</i>
Aquapendente	4	Onano.	**
Aquapendente	10	Orvieto.	*
Aquilea	30	Concordia.	
Arezzo	12	Cortona.	*** —
Affise	8	Foligno.	*** —
Affise	10	Perouse.	
Aversa	10	Capoua.	*** — P
Baccano	7	M. Rosso.	— * X
Belluno	30 32	Treviso.	** — R — **
Bergamo	30	Brescia.	** — R — **
Bergamo	30	Como.	* R ** — L
Bergamo	30	Milan.	H * R — ***
Bolsena	9	Aquapendente.	L * H — X " <i>Vulfinium.</i>
Bolsena	8	Montefiascone.	L † X * H <i>Good wine.</i>
Bolsena	24 25	Radicofani.	L * H — XRPX † A
Bolsena	16	Viterbo.	<i>Vid. Viterbo.</i>
Bonconvento	3	Monterone.	<i>A fine Dale.</i>
Bonconvento	15	Sienna.	*** H
Isles Borromées	38	Milan.	<i>Vid. Isles.</i>
Bolonia	30	Ferrare.	— *** R
Bolonia	56 58	Florence.	* R X † A A † A A **
Bolonia	20	Imola.	— **
Bolonia	150 152	Loretto.	<i>Vid. sh. Dif.</i>
Bolonia	56 58	Mantoua.	*** R * <i>By Concordia.</i>
Bolonia	130	Milan.	*** — <i>Vid. sh. Dif.</i>
Bolonia	20	Modena.	*** R * — <i>Fort Urbino.</i>

Bolonia



Bologna	8	Pienora.	**
Bologna	212	Rome.	Vid. sh. Dif.
Bologna	10	Samogia.	— ***
Bracciano	12	Ronciglione.	L *
Brescia	30	Bergamo.	H ** — R — **
Brescia	60	Milan.	By Bergamo.
Brescia	56	Milan.	By Martenengo.
Brescia	40 42	Verona.	** L ** R
Brescia	70	Vicenza.	V. Verona. Good Country.
Capoua New	2	Capoua Cancicote.	— **
Capoua	16	Naples.	— ** R *** Good Wine.
Carignan	8 9	Turin.	**
Carmagnole	12	Turin.	
Casal	38 40	Nove.	— ** R **
La Catholica	10 11	Rimini.	* — ** The Sea **
P. Centino	8	Radicoiani.	P † A † X A
Cervia	15	P. Cesenatico.	— * The Sea to the Left.
Cesena	6	Forimpoli.	— *** // Forum Pompilii.
Cesena	10	// Forli.	— *** // Forum Julii.
Cesena	20	Rimini.	— ** The Sea * P
Cesena	10	Saviniano.	— *** Vines and Olive-trees.
P. Cesenatico	15	Rimini.	* — The Sea * P The Bridge and Pavement of the ancient Via Emilia join'd with the Flaminia
Chiusi	20	Orvieto.	
Citta Castellana	15	Castel nuovo.	H P ** Via Flaminia †
Citta Castellana	10 11	Otricoli.	H * R P — ** Ruin. antiq.
Citta Castellana	7 8	Rignano.	H P ** Via Flaminia.
		D d 4	// Citta

" Citta Lavinia	4	Albano	** " Lanuvium.
Civita Vecchia	10	Corneto.	Bad Country.
Como	28	Milan.	All the Country about Milan is fine and good.
Concordia	30	Trevise.	
Conigliano	15	Trevise.	H — ** R
Corneto	10	Civita Vecchia.	* X The Sea.
Corneto	10	Toscanella.	†† * Bad Country.
Cortona	20 22	Perouse.	* L *
Creme	28 30	Bergamo.	Good Country. —
Creme	22	Brescia.	Idem.
Creme	45	Mantoua.	Good Country. L
Cremona	23	Bozzuolo.	** —
Cremona	28	" Lodi.	— ** R ** " Laus Pompeia.
Cremona	40 42	Mantoua.	* — ** R ** L
Cremona	48	Milan.	— ** R ***
Dignano	14	Cordenone.	* † *
Domo d' Isola	14	Margotza.	Delicious Dale.
Empoli	18	Florence.	— ***
Fano	15	Fossombrone.	
Fano	8	Pesaro.	— R ** On the shore.
Fano	15	Senegallia.	— ** R * The Sea.
Fayence	14	Forimpoli.	— ***
Fayence	10	Forli.	*** —
Fayence	10	Imola.	— ***
Feltre	15	Bellune.	Good Country.
Feltre	33	Vicenza.	Idem.
Ferrara	30	Bolonia.	R — Excellent Soil.
Ferrara	50 52	Mantoua.	— R Good Country. L
Ferrara	45	Padoua.	— ** R * — R **
Ferrara	48 52	Ravenna.	— ** R * The Sea.
Ferrara	80	Venice.	By Water.
Fiorenzuola	29 30	Bolonia.	* † Δ † * R **
Fiorenzuola	9 10	Scarperia.	* Δ Δ † *
Florence	55 58	Bolonia.	Mountainous Country.
Florence	28 30	Fiorenzuola.	Idem.

Florence

# An Itinerary.

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Florence	67	Leghorn.	Vid. sh. Dif.
Florence	40	Luca.	Vid. sh. Dif.
Florence	66	Perouse.	
Florence	46	Pisa.	Vid. sh. Dif.
Florence	53	Pisa.	*** By Pistoia and Luca.
Florence	20	Pistoia.	** — *** // Pisto- rium.
Florence	1	Poggio Imperial.	<i>Fine Walk.</i>
Florence	5 6	Prattolino.	
Florence	35	Sienna.	<i>Two hard Journeys.</i>
Foligno	<i>Vide</i> Foligno.		
Fondi	10 12	Mola.	** — † Via Appia. † <i>The Sea.</i>
Fondi	10	Terracina.	— Via Appia <i>F The Sea. H</i>
Forli	10	Cesena.	<i>Orange-trees. Antiq. Ruines.</i>
Forli	4	Forimpoli.	— **
Fornacette	3	Ponte d' Era.	* — ** P
Frescati	12	Rome.	H — <i>Bad Country.</i>
Fuligno	16	Serravalle.	*** A — *
Fuligno	14	Spolere.	*** † H // Fulgi- nium.
Fusina	20	Padoua.	* — ***
Fusina	5	Venice.	<i>By the Lagunes.</i>
Gayetta	5 <i>By Land.</i>	Mola.	*** : 3 <i>By Sea.</i>
Genoa	44	Alexandria.	Vid. sh. Dif.
Genoa	46	Final.	<i>The Sea to the Left. One may go along the Coast from Ge- noa to Provence ; but the Ways are exceeding bad.</i>
Genoa	74 76	Massa.	
Genoa	82 84	Milan.	Vid. sh. Dif.
Genoa	30	Novi.	* † F A A F * † A *
Genoa	20	Otraggio.	

Genoa

Genoa	30	Savona.	<i>Torrents. The Sea to the Left.</i>
Genoa	84	Turin.	Vid. sh. Dif.
Genzano	2	Aricia.	** Good Wine.
Genzano	2	Nemi.	***
Genzano	17	Rome.	* — X
Ghemona	18	Udina.	**
Guaftala	8	Sabionetta.	** R * — *
Imola	20	Bolonia.	<i>Fine &amp; good Country.</i>
Imola	10	Fayence.	Idem.
Isles Borrhomees	38	Milan.	Vid. sh. Dif.
Itru	6 7	Fondi.	† Via Ap.Olive-trees.
Itru	4 5	" Mola.	† Via Ap.Olive-trees.
Lerice	65	Genoa.	" Fermiz.
Lerice	12	Massa.	
Leuvino	12	Varese.	L ** V. Milan.
Leghorn	122	Genoa.	<i>By Land.</i>
Leghorn	15	Pifa.	* — R F Cork-trees.
Leghorn	35	Volterra.	<i>Myrtles.Fine Road.</i>
Lodi	10	Marignano.	— * — *** Rivulet.
Lodi	20	Milan.	<i>Good and most fine Country.</i>
Loiano	9	Pietra mala.	† †
Loretto	15	Ancona.	<i>Vid. Ancona.</i>
" Loretto	150 152	Bolonia.	Vid. sh. Dif.
" Loretto	15	Fermo.	" Olive-trees.
Loretto	14	Macerata.	** H — R H
Loretto	3	Recanati.	** H
Loretto	148 150	Rome.	Vid. sh. Dif.
{ Loretto	* 233	Venice. }	* By Ravenna.
{ Loretto	† 248	Venice. }	† By Rimini and Bologna,
Lucignano	5	Monterone.	**
" Lucca	24 26	Massa.	" Good Olives.
{ Lucca	* 10 11	Pifa. }	* By the Mountain.
{ Lucca	† 13	Pifa. }	*** † By the Plain.
Lucca	20	Pistoia.	***
Macerata	14	Loretto.	V. Loretto.

Mantoua

# An Itinerary.

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Mantoua	17	Bozzuolo.	L — * R **
Mantoua	40	Brescia.	L ** — **
Mantoua	40	Cremona.	L ** R * — *
Mantoua	6	Marmirol.	L ** — **
Mantoua	22 23	Mirandola.	L * R *
Mantoua	42	Modena.	L ** — R ***
Mantoua	50	Rovigo.	L ** — **
Mantoua	54	Vicenza.	L ** — ** R — **
S. Marin	12	Rimini.	Λ † † * † ** —
S. Marin	16	La Catholica.	Λ Idem.
Margotzo	8	Leuvino.	The great Lake, the Borrhomean Isles.
Marino	3	Albano.	**
Marino	4	Frescati.	** Via App. Aque- duct.
Marino	12	Rome.	H — X
Massa	* 76	Genoa.	* By Land.
Massa	13	Lerice.	
Massa	29	Pisa.	
Masseran	34	Turin.	
Mestre	12	Trevise.	*** — **
Milan	56	Alexandria.	Vid. sh. dist.
Milan	38	Isles Borrhomees.	A Margotzo. Vid. sh. Dist.
Milan	30	Levino.	** † R † † * Great Lake.
Milan	20	" Lodi.	" Good Parmezan.
Milan	88 90	Mantoua.	
Milan	100	Mantoua.	By Brescia and Ber- gamo.
Milan	10	Monza.	
Milan	30	Novara.	— ** R ** — *
Milan	75	Parma.	Vid. sh. Dist. ***
Milan	46	Tortona.	Vid. sh. Dist. ***
Milan	85	Turin.	Vid. sh. Dist.
Milan	40	Vercel.	Vid. sh. Dist. ***
Milan	36	Voguita.	*** Vid. sh. Dist.
Mirandola	18 19	Modena.	** — *** Modena

Modena	20	Bologna.	** — R ***
Modena	40 42	Mantoua.	— ** R ** L
Modena	105	Milan.	*** Vi. sh. Dist. ***
Modena	39	Parma.	*** — * P ** P
Modena	15	Regio.	** — **
Modena	10	Samogia.	** — * R Fort d' Urbino.
Mola	16 17	S. Agatha.	† Via App. Min- tarne. <i>Water-course.</i> R— <i>Busles.</i>
Mola (V. Fonti)	10 12	Fondi.	
Monfelice	3	La Bataglia.	*** Vi. Palace d' O- bizzi. *** Go to Arqua and the boiling Baths of Abano, which is but a little out of the way. ‡ L Vi. Bolsena. X * † * L * † † * Muscattello. H * — * " Good Wine. ∴ A very bad Inn. X
Monfelice	8	Padoua.	
Montalcino	7	Pienza.	
Montalcino	3	S. Quirico.	
Montefiascone	8	Bolsena.	
Montefiascone	30	Civita Vecchia.	
Montefiascone	10	Toscanella.	
Montefiascone	8	Viterbo.	
" Monte Pulciano	5	Pienza.	
∴ Monterone between		Rome and Civita	
Vecchia.			
Monza	10	Milan.	***
Naples	10	Bayes.	A fine and rare Walk.
Naples	16	Capoua.	Fine and fertile Coun- try.
Naples	20	Cumes.	Curiosities.
Naples	10	" Puzzoli.	Id. " Puteol. Good Wine.
{ Naples	* 134 136	Rome. }	* By the ordinary Road.
{ Naples	† 155	Rome. }	† By Valmontone.
Naples	27 28	Salerne.	*** A six Hours Jour- ney.
Naples	8	Mount Vesuvius.	*** † † X † † A Narni

# An Itinerary.

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Narni	7	// Terni.	* P — * P // Interamnia.
Narni	8	Otricoli.	† * † † † † * — * A very uneven Road.
Nemi	2	Genzano.	
Neruno	30	Rome.	
Nice	8	Monaco.	The Sea to the Right.
Nice	42	Oneglia.	Idem.
Nocera	13 14	Fuligno.	
Novara	30	Milan.	Fine Country.
Novara	10	Verceil.	** — **
Novi	30	Genoa.	Mountainous Country.
Nurcia	16	Spoletto.	∴ Via Ostiensis. The Tyber to the right.
Oneglia	39	Final.	* † * Woods. Lake.
Orvieto	20	Chiusi.	Salt-marishes. Ruines of the ancient Ostia, a little further. 'Tis but 3 hours way in a Coach.
Ostia	∴ 12 13	Rome.	
Ottagio	10	// Novi.	Vid. Narni. // Nequinum.
Otricoli	8	Narni.	
Otricoli	9	Citta Castellana.	Ruines. — *** PH†
Padoua	5	Albano.	** Curious Bath.
Padoua	7	Arqua.	** The Tomb of Petrarch.
Padoua	88	Brescia.	Vid. sh. Dist. **
Padoua	45	Ferrara.	** Vid. sh. Dist.
Padoua	54	Mantoua.	Vid. sh. Dist. **
Padoua	8	Monfelic.	Even & fat Country.
Padoua	25	Rovigo.	** — R * R * Morass.
Padoua	25	Venice.	** — *** Lagune.
Padoua	17 18	Vicenza.	— *** Bad Road in Winter.
* Palestrina	14	† Fiescati.	* Ol. Preneſte. † Ol. Tusculum.
// Palestrina	12	// Tivoli.	// Tibur.
Palma-nova	12	Aquile.	

Palma-



Palma-nova	62 64	Venice.	Partly by Water.
Parma	15	Borgo S. Donino.	** — **
Parma	50	Bolonia.	*** Vid. sh. Dist.
Parma	42 43	Mantoua.	** — R — * R — L
Parma	30	Modena.	Vid. sh. Dist. ***
Parma	15	Reggio.	** — R ** Good Pa- sture.
Parma	35	Placentia.	*** — *** Meadows.
Pavia	10	Binasco.	*** Country of Rice.
Pavia	5	La Chartreuse.	***
Pavia	20	Milan.	*** Country of Rice.
Pavia	30	Novi.	P ** R * — ** — X *
Pavia	25 26	" Tortona.	Vid. sh. Dist.
Pavia	16	Voghera.	P ** R The Po. — **
Perouse	6	Alfise.	R ** H S. Francis, S.
Perouse	66	Florence.	Clara, Amphit. and other ancient Ruines.
Perouse	16	Todi.	
Pesaro	10	La Catholica.	— * On the Sea-shore.
Pesaro	8	Fano.	On the Shore. — R *
Pesaro	20 21	Rimini.	* On the Sea-shore. * —
Pesaro	23	Senegallia.	* Idem. *
Pianora	8	Loiano.	Mountainous Country.
Pietra mala	5	Fiorenzuola.	X A bad Road. X
Piperno	15	Sermoneta.	H † — * Λ Λ To the Right.
Piperno	10	Terracina.	* F Cork-trees. R — † F Via Ap.
Pisa	52	Florence.	Vid. Florence.
Pisa	7	La Fornacette.	* — *
Pisa	15	Leghorn.	** — * F Cork-trees, Myrtils. P ** Sea.
Pisa Vid. Lucca.			
Pistoia	20	Florence.	Vid. Florence.
Placentia	19	Borgo S. Donino.	** — ** Truffles.
Placentia	8	Casal Pusterlingo.	** — ** —
Placentia	20	Cremona.	** — The Po. — *
			Placentia

# An Itinerary.

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Placentia	20	Lodi.	*** — *** <i>Rice.</i>
Placentia	40 42	Milan.	R * — ** — **
Poncallier	12	Turin.	
Pongibon	18	P. d' Enza.	** R * — *** P
Pontebba	6	La Clusa.	† X <i>A dreadful Valley.</i> † X
Ponte d' Enza	12	Ponte d' Era.	P * — **** — * P
Ponte d' Era	17	Leghorn.	—
Prima Porta	7	Rome.	— Via Flam. X <i>Ancient Ruines.</i>
S. Quirico	4	Tornieri.	*** <i>Good Wine.</i>
Radicofani	8	Ponte Centino.	Λ † X † R
Radicofani	42	Viterbo.	Vid. sh. Dist. // <i>Some</i>
Ravenna	16 17	Commachio.	<i>say, Re di Cofano.</i>
Ravenna	50	Ferrara.	— <i>Morass</i> — * R **
Recanati	11	Macerata.	H * — * <i>Ancient Ruines.</i> R H
Reggio	15	Modena.	<i>Fine and good Country.</i>
Reggio	15	Parma.	Idem. * P — ** —
Rignano	7 8	Cit. Castellana	Via Flam. * P H
Rimini	67	Ancona.	Vid. sh. Dist.
Rimini	70	Bolonia.	*** Vid. sh. Dist.
Rimini	10 11	La Catholica.	** <i>The Sea.</i> **
Rimini	12	S. Marin.	* † X † Λ †
Rimini	38	Ravenna.	P Via <i>Æmil.</i> * <i>The Sea.</i> * <i>Rubicon.</i>
			— R F —
Rimini	10	Saviniano.	**
Rimini	44	Senegallia.	Vid. sh. Dist.
Risciuta	4	La Clusa.	† <i>A dreadful Country.</i> †
Rome	15	Baccano.	Via Flam. <i>The pretended Tomb of</i>
Rome	212	Bolonia.	<i>Nero.</i> F
Rome	15	Castelnuovo.	V. <i>Citta Castellana.</i>
Rome	30	Cit. Castellana.	V. <i>Idem.</i>
Rome	40	Civita Vecchia.	— X — <i>The Sea.</i>
Rome	152 154	Florence.	Vid. sh. Dist.
Rome	12	Frescati.	* — X — H
			Rome

Rome	148 150	Loretto.	Vid. sh. Dist.
Rome	12	Marino.	Via Ap. <i>Water-course.</i> — H
{Rome	134 136	Naples.}	<i>The ordinary Road.</i>
{Rome	155	Naples.}	<i>By Valmontone.</i>
Rome	30	Ronciglione.	Vid. sh. Dist.
Rome	116 118	Sienna.	Vid. sh. Dist.
Rome	18	Tivoli.	* — X Solfatara.
Rome	21	Velletri.	<i>Floating Isles. Lake</i> <i>of Bagni.</i> * H
{Rome	296 300	Venice.}	<i>By Loretto.</i>
{Rome	314	Venice.}	<i>By Florence and</i> <i>Ferrara.</i>
Rome	40	Viterbo.	Vid. sh. Dist.
Ronciglione	17	Montefiascone.	* H
Roveredo	30	Verona.	† * <i>Olive-trees.</i> **
Rovigo	48	Bolonia.	Vid. sh. Dist.
Rovigo	20	Ferrara.	— * R *
Sabionetta	7	Bozzuolo.	* — **
Sacile	10	Conegliano.	** — ** H
Salerno. <i>V. Naples.</i>			
Saviniano	20	La Catholica.	<i>Ruines of the City of</i> <i>Conca, near the</i> <i>Sea.</i>
Saviniano	10	Cesena.	***
Saviniano	30	Fayence.	*** — ***
Saviniano	10	Rimini.	*** — <i>The Sea.</i>
Savona	16	Final.	<i>Toe Sea.</i>
Savona	28 30	Genoa.	<i>The Sea.</i>
La Scala	8 9	Radicofani.	† <i>Poor Country.</i> A †
La Scala	4	S. Quirico.	† ** <i>Torrents.</i>
La Scala	8	Tornieri.	† * † X <i>Torrents.</i>
Scarperia	17	Florence.	* †† ** // <i>Knives.</i>
Scarperia	9 10	Uccellatoio.	* ††
Senegallia	20	Ancona.	* <i>On the Shore.</i> H
Senegallia	15	Fano.	Idem. — R *
Sermoneta	15	Piperno.	<i>V. Piperno.</i>
Sermoneta	14 15	Velletri.	H * X * X *

Serravalle

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S. Thon  
  
S. Thon  
Tivoli  
Todi  
Tolentin  
Tolentin  
  
Tornieri  
Tortona  
Tortona  
Tortona

Serravalle	15 16	Foligno.	† — Λ ****
Serravalle	30 31	Macerata.	Vid. sh. Dist.
Serravalle	7	Ponte di Trava.	†
Sienna	32	" Arezzo.	" Aretiam.
Sienna	22 34	Florence.	Vid. sh. Dist.
Sienna	" 60 62	Leghorn.	" By Volterra.
Sienna	8	Lucignano.	H * † H
Sienna	35 "	Monte Pulciano.	" * Good Wine.
Sienna	14	Pongibon.	** † *
Sienna	34 35	Radicoiani.	Vid. sh. Dist.
Spoleto	14	Foligno.	H * † ****
Spoleto	15	Terni.	* Λ * O'ive-trees.
La Storta	8	Rome.	— X Tomb of Nero.
La Storta	7	Baccano.	* X Via Emilia.
Suza	26 27	Turin.	† Λ — ** " Segusium.
Terni	3	La Cascade, or Water-fall.	* Λ Orange-trees.
Terni	7	Narni.	V. Narni.
Terni	15	Spoleto.	* Green Mountains. Λ La Somma. O- live-trees.
Terni	85	Urbino.	— Λ The Sea.
Terracina	12	Monte Circello.	Cork-trees. V. Fondi.
Terracina	10	Fondi.	V. Piperno.
Terracina	10	Piperno.	Vid. sh. Dist.
Terracina	60	Rome.	— On the Tegli- mento.
S. Thomas	14	Dignano.	One may see en pas- sant the Towers of Udina and of Pal- ma nuova.
S. Thomas	13	Vinfone.	H — * — H * R
Tivoli	16	Frescati.	Ancient Ruines. — * H *
Todi	14	Orvieto.	† X **
Tolentino	23	Loretto.	— ** — X
Tolentino	10	Macerata.	" Ancient Ruines.
Tornieri	5	Bonvento.	Vid. sh. Dist.
Tortona	10	Novi.	
Tortona	9	Voghera.	
Tortona	46	Milan.	
		E e	Tofcanella



Venice	25	Chioggia.	<i>The Lagune.</i>
Venice	70	Ferrara.	<i>Vid. sh. Dist.</i>
Venice	5	Fusina.	<i>The Lagune.</i>
Venice	96	Mantoua.	<i>By Picenza.</i>
Venice	5	Mestre.	<i>The Lagune.</i>
Venice	25	Padoua.	<i>V. Padoua.</i>
Venice		<i>V. Rome.</i>	
Venice	130	Ravenna.	<i>Vid. sh. Dist.</i>
Venice	17	Trevisa.	<i>Lagune. * — **</i>
Venice	43	Vicenza.	<i>Lagune. *** Idem.</i>
Vercil	12	Casal.	<i>Rice. ** R</i>
Vercil	45	Milan.	<i>Idem.</i>
Vercil	40	Turin.	<i>Rice. * — **</i>
Verona	24	Mantoua.	<i>** — **</i>
Verona	15	Pesciera.	<i>** — * R —</i>
Verona	47	Padoua.	<i>*** † in Winter.</i>
Verrue	20	Vercil.	<i>R **</i>
M. Vesuvius	8	Naples.	<i>‡AX†*** Good wine.</i>
Vicenza	70	Brescia.	<i>Vid. sh. Dist.</i>
Vicenza	17	Padoua.	<i>** — *** — ** in</i>
Vicenza	35	Trevisa.	<i>Winter.</i>
Vicenza	42	Venice.	<i>*** Lagune.</i>
Vicenza	30	Verona.	<i>*** † in Winter.</i>
Vinfone	11	La Clusa.	<i>** †† X</i>
Vintimiglia	15	Nice.	<i>Sea.</i>
Viterbo	8	Montefiascone.	<i>* — * H Good Wine.</i>
Viterbo	10	Ronciglione.	<i>* Λ * L * X</i>
Viterbo	76	Sienna.	<i>Vid. sh. Dist.</i>
Voghera	16	Pavia.	<i>* — * R * P</i>
Voghera	9	Tortona.	<i>** — ** Ruines to the</i>
			<i>Right.</i>
Volterra	28	Sienna.	<i>**</i>
Urbino	60	Ancona.	<i>† * † * R * R *</i>
Urbino	15	Cagli.	<i>* † * † *</i>
Urbino	34	Rimini.	<i>* † * † *</i>
Urbino	138	Rome.	
Yvrea	25	Aoste.	<i>H † * † **</i>
Yvrea	25	Turin.	<i>H * R * R **</i>
		E e 2	As

As the *Italians* do most commonly reckon the Distance between one City and another by the Number of Stages, I hope the Traveller will not be dissatisfied to find here a new *Itinerary*, and the Distances set down according to this Way. One must take notice, that the Stages are unequal, being sometimes of Seven, Eight, Nine, Ten, or Twelve Miles, according to the Distances of the Places where Horses may be conveniently kept, and Travellers entertain'd. It must be likewise observ'd, that the Stages may be differently distributed; and so it happens that some reckon Seven Stages between *Florence* and *Bolonia*, and others Eight; the latter dividing the Way into Four equal Parts between *Florence* and *Fiorenzuola*. The double Figures I have set here to this *Itinerary*, do not therefore denote so much the Uncertainty of the Distance, as the various Distributions of the Stages, according to the Season, or the Caprichio of the Travellers.

Alexandria	* 6 Stages.	Genoa.	* Alii 7.
Alexandria	6	Milan.	
Alexandria	5	Turin.	
Ancona	* 14	Bolonia.	* Al. 13.
Ancona	10	Forli.	
Ancona	* 6	Rimini.	* Al. 5.
Assise	9	Loretto.	
Ast	4	Turin.	
Ast	* 8	Genoa.	* Al. 9.
Bergamo	* 3	Brescia.	* Al. 4.
Bergamo	* 3	Milan.	* Al. 4.
Bolonia	12	Brescia.	
Bolonia	* 14	Loretto.	* Al. 13.
Bolonia	8	Borgo S. Donino.	
Bolonia	4	Ferrara.	
Clonisi	4	Fiorenzuola.	

Bolonia



Bolonia	* 7	Florence.	* Al. 8.
Bolonia	8	Forli.	
Bolonia	14	Loretto.	
Bolonia	7	Mantoua.	
{Bolonia	* 16	Milan.	* By Placentia and
{Bolonia	† 17	Milan.	Modena. Al. 15.
Bolonia	6	Parma.	† By Mantoua and
Bolonia	9	Pesaro.	Cremona.
Bolonia	* 24	Rome.	* Al. 25. By Sienna
Bolonia	† 11	Sienna.	and Florence.
Brescia	‡ 3	Bergamo.	† Al. 12.
Brescia	12	Bolonia.	‡ Al. 4.
Brescia	* 4	Mantoua.	* Al. 5.
Brescia	† 5	Milan.	† By the direct Road.
Brescia	5	Placentia.	
Brescia	* 5	Verona.	* Al. 4.
Capoua	4	Mola.	
Capoua	2	Naples.	
Capoua	* 14	Rome.	* Al. 13,
Citta Castellana	4	Rome.	
Citta Castellana	5	Spoleto.	
Coni	11	Genoa.	
Cremona	5	Guaftala.	
Cremona	3	Lodi.	
Cremona	5	Mantoua.	
Cremona	5	Milan.	
Cremona	11	Padoua.	
Cremona	3	Placentia.	
Ferrara	* 5	Mantoua.	* Al. 6.
Ferrara	† 16	Milan.	† Al. 17. by Mantoua,
Ferrara	* 18	Milan.	Brescia, & Bergam.
Ferrara	‡ 15	Milan.	* Al. 19. By Parma
Ferrara	5	Modena.	and Modena.
Ferrara	9	Parma.	‡ By Mantoua, and
Ferrara	5	Ravenna.	by the direct Road.
Ferrara	* 8	Venice.	* Al. 7.
Fiorenzuola	† 4	Florence.	† Al. 3.
Florence	‡ 8	Bolonia.	‡ Al. 7.

Florence	* 15	Mantoua.	* Al. 14.
Florence	† 10	Modena.	† Al. 9.
Florence	‡ 14	Parma.	‡ Al. 13.
Florence	* 4	Fiorenzuola.	* Al. 3.
Florence	† 18	Genoa.	† Al. 19. <i>By Lucca</i>
Florence	‡ 17	Loretto.	<i>and Lerice.</i>
Florence	4	Lucca.	‡ <i>By Perouse.</i>
Florence	8	Perouse.	
Florence	* 6	Pisa.	* Al. 7.
Florence	† 19	Rome.	† <i>Ordinary Road.</i>
Florence	‡ 18	Rome.	‡ <i>By Orvieto.</i>
Florence	4	Sienna.	
Florence	* 12	Viterbo.	* Al. 13.
Foligno	† 8	Loretto.	† Al. 7.
Fondi	7	Naples.	
Fondi	* 9	Rome.	* Al. 8.
Forli	10	Ancona.	
Forli	4	Bologna.	
Forli	5	Pesaro.	
Forli	3	Rimini.	
Genoa	* 6	Alexandria.	* Al. 7.
Genoa	† 8	Ast.	† Al. 9.
Genoa	11	Coni.	
Genoa	* 18	Florence.	* Al. 19. <i>By Lucca</i>
Genoa	† 10	Lerice.	<i>and Lerice.</i>
Genoa	‡ 15	Lucca.	† Al. 9.
Genoa	* 11	Milan.	‡ Al. 14.
Genoa	9	Mondovi.	* Al. 10.
Genoa	15	Pisa.	
Genoa	4	Novi.	
Genoa	42	Rome.	
Genoa	4	Savona.	
Genoa	* 5	Tortona.	* Al. 6.
Genoa	* 12	Turin.	* Al. 11.
Genoa	† 29	Venice.	† Al. 30.
Guastala	5	Cremona.	
Imola	5	Rimini.	
Lerice	* 10	Genoa.	* Al. 9.

Lerice	5	Lucca.	
Leghorn	* 6	Pisa. * Al. 7.	
Lodi	3	Cremona.	
Lodi	2	Milan.	
Lodi	* 7	Parma. * Al. 6. <i>By the direct</i>	
Lodi	3	Placentia. <i>Road.</i>	
Loretto	9	Assise.	
Loretto	14	Bologna.	
Loretto	* 17	Florence. * <i>By Perouse.</i>	
Loretto	8	Foligno.	
Loretto	10	Perouse.	
Loretto	* 8	Rimini. * Al. 7.	
Loretto	† 18	Rome. † Al. 17 <sup>1</sup> .	
Loretto	9	Spoletto.	
Loretto	11	Terni.	
Loretto	* 15	Venice. * Al. 16.	
Lucca	4	Florence.	
Lucca	5	Lerice.	
Mantoua	7	Bologna.	
Mantoua	* 5	Brescia. * Al. 4.	
Mantoua	5	Cremona.	
Mantoua	5	Ferrara.	
Mantoua	* 10	Milan. * <i>By Cremona.</i>	
Mantoua	† 6	Padoua. † Al. 7.	
Mantoua	† 9	Venice. † Al. 8.	
Milan	* 4	Bergamo. * Al. 3.	
Milan	17	Bologna.	
Milan	* 5	Brescia. * <i>By the direct Road.</i>	
Milan	5	Cremona.	
Milan	* 15	Ferrara. * <i>By the direct Road.</i>	
Milan	† 17	Ferrara. † Al. 16. <i>By Bergamo, Brescia, and Mantoua.</i>	
Milan	† 19	Ferrara. † Al. 18. <i>By Parma and Modena.</i>	
Milan	11	Genoa. 11 Al. 10. <i>One may embark at Sestri, Lerice, Saranza, &amp;c.</i>	
Milan	4	Isles Borromees.	
Milan	2	Lodi.	
		E c 4	Milag

Milan	* 10	Mantoua.	* By Cremona.
Milan	† 14	Modena.	† By Placentia and
Milan	10	Parma.	Parma.
Milan	2	Pavia.	
Milan	5	Placentia.	
Milan	12	Reggio.	
{ Milan	* 45	Rome. }	* By Modena.
{ Milan	† 42	Rome. }	† The direct Road.
Milan	* 5	Tortona.	* Al. 4.
Milan	† 14	Trent.	† Al. 13. Al. 15.
{ Milan	* 17	Venice. }	* Al. 18. By Mantoua.
{ Milan	† 16	Venice. }	† The direct Road.
Modena	* 14	Milan.	* By Parma and Pla-
Modena	3	Placentia.	centia.
Mondovi	9	Genoa.	
Naples	2	Capoua.	
Naples	7	Fondi.	
Naples	* 16	Rome.	* Al. 15.
Naples	* 3	Salerno.	* The direct Road.
Narni	6	Rome.	
Narni	12	Urbino.	
Novi	4	Genoa.	
Novi	2	Voghera.	
Otricoli	10	Cit. Castellana.	
Otricoli	5	Rome.	
Padoua	11	Cremona.	
Padoua	* 6	Ferrara.	* Al. 5.
Padoua	† 6	Mantoua.	† Al. 7.
Padoua	† 3	Venice.	† Al. 2.
Padoua	* 8	Verona.	* Al. 9.
Padoua	2	Vicenza.	
Parma	6	Bolonia.	
Parma	9	Ferrara.	
Parma	14	Florence.	
Parma	7	Lodi.	
Parma	10	Milan.	
Parma	4	Modena.	
Parma	5	Placentia.	

# An Itinerary.

425

Pavia	2
Perouse	8
Perouse	* 10
Perouse	† 6
Perouse	‡ 12
Pesaro	9
Pesaro	5
Pesaro	3
Pisa	* 5
Pisa	15
Pisa	* 6
Placentia	5
Placentia	3
Placentia	4
Placentia	3
Placentia	5
Placentia	9
Placentia	5
Placentia	7
Placentia	5
Radicofani	4
Radicofani	5
Ravenna	5
Ravenna	* 4
Ravenna	8
Reggio	4
Reggio	12
Reggio	7
Rimini	* 6
Rimini	3
Rimini	5
Rimini	4
Rome	* 24
Rome	† 14
Rome	4
{Rome	* 18
{Rome	† 19
Rome	* 9

Milan.	
Florence.	
Loretto.	* Al. 11.
Narni.	† Al. 7.
Rome.	‡ Al. 13.
Bolonia.	
Forli.	
Fossombrone.	
Florence.	* Al. 6.
Genoa.	
Leghorn.	* Al. 7.
Brescia.	
Cremona.	
Ferrara.	
Lodi.	
Milan.	
Modena.	
Parma.	
Reggio.	
Voghera.	
Sienna.	
Viterbo.	
Ferrara.	
Rimini.	* Al. 5.
Urbino.	
Bolonia.	
Milan.	
Placentia.	
Ancona.	* Al. 7.
Forli.	
Imola.	
Urbino.	
Bolonia.	* Al. 25. By Sienna
Capoua.	and Florence.
Cit. Castellana.	† Al. 13.
Florence.	* By Orvieto.
Florence.	† Ordinary Road.
Fondi.	* Al. 8.

Rome

Rome	42	Genoa.	
Rome	* 18	Loretto.	* Al. 17. or 17½.
{ Rome	† 42	Milan. }	† <i>The direct Road.</i>
{ Rome	* 45	Milan. }	* <i>By Modena.</i>
Rome	† 16	Naples.	† Al. 25. <i>Ordin. Road.</i>
Rome	6	Narni.	
Rome	5	Otricoli.	
Rome	* 12	Perouse.	* Al. 13. <i>By Narni.</i>
Rome	† 14	Sienna.	† Al. 15.
Rome	9	Spoleto.	
Rome	7	Terni.	
Rome	* 8	Terracina.	* Al. 7.
Rome	57	Turin.	
{ Rome	* 36 38	Venice. }	* <i>By Florence and</i>
{ Rome	† 38 39	Venice. }	<i>Ferrara.</i>
{ Rome	† 45 46	Venice. }	† <i>By Urbino and</i>
{ Rome	// 40 42	Venice. }	<i>Ravenna.</i>
Rome	* 6	Viterbo.	† <i>By Loretto, Bolo-</i>
Rome	18	Urbino.	<i>nia, &amp; Mantoua.</i>
Ronciglione	4	Rome.	// <i>By Loretto &amp; Ra-</i>
Savona	4	Genoa.	<i>venna.</i>
Sienna	† 12	Bologna.	* Al. 5.
Sienna	4	Florence.	† Al. 11.
Sienna	4	Radicofani.	
Sienna	* 15	Rome.	* Al. 19.
Sienna	9	Viterbo.	
Spoleto	5	Citta Castellana.	
Spoleto	9	Loretto.	
Spoleto	9	Rome.	
Suza	3	Turin.	
Terni	11	Loretto.	
Terni	7	Rome.	
Terracina	* 7	Rome.	* Al. 8.
Terracina	5	Velletri.	
Tortona	* 5	Genoa.	* Al. 6.
Tortona	† 4	Milan.	† Al. 5.
Trent	† 14	Milan.	† Al. 13. Al. 15.
Turin	5	Alexandria.	

Turin	4	Ast.	
Turin	* 12	Genoa.	* Al. 7.
Turin	† 8	Milan.	* By Novarra.
Turin	57	Rome.	
Turin	3	Suza.	
Vellitri	5	Terracina.	
Venice	* 8	Ferrara.	* Al. 7.
Venice	† 3	Padoua.	† Al. 2½.
Venice		Rome.	
Venice	* 7	Verona.	* Al. 7½. Al. 8.
Verona	* 5	Brescia.	* Al. 4.
Verona	† 9	Milan.	† <i>The direct Road.</i>
Verona	* 7	Venice.	* <i>V. Venise.</i>
Verona	† 3	Vicenza.	† Al. 3½.
Vicenza	2	Padoua.	
Vicenza	3	Verona.	
Viterbo	* 12	Florence.	* Al. 13.
Viterbo	5	Radicofani.	
Viterbo	* 6	Rome.	* Al. 5.
Viterbo	9	Sienna.	
Voghera	5	Placentia.	
Urbino	12	Narni.	
Urbino	8	Ravenna.	
Urbino	4	Rimini.	
Urbino	18	Rome.	

Those who design to have a Cabinet of Curiosities, make a Collection of every thing, even of the least Insects; and curious and inquisitive Travellers are for seeing every thing. If therefore they do not slight to know the most considerable Fairs in *Italy*, they may have here a Catalogue, which I believe to be very exact, having obtain'd it from a very understanding Man of that Country. I have seen my self but few of those Fairs; but from what I have seen, I have reason to believe, that a great number of 'em are very poor and insignificant. The Traveller may inquire



inquire about it, when he comes to any Place not far from that wherein any Fair is kept. I have set down here the Catalogue of those Fairs at large, because it is not very long, tho' there are some Places, and especially in the Kingdom of *Naples*, which are so far out of the Way, that few Travellers will give themselves the trouble to go and see them.

<i>Fair.</i>	<i>Begins.</i>	<i>Lasts d.</i>	<i>Fair.</i>	<i>Begins.</i>	<i>Lasts d.</i>
Alexandria	24 April	12	Capoua	2 Dec.	4
Alexandria	4 Oct.	12	Caraglio	21 June	3
Alta muta	25 April	8	Carignan	15 May	3
Aoste	3 May	5	Carignan	15 Oct.	3
Aoste	1 Nov.	3	Casal S. Vaast	30 Mar.	8
Aquila	15 Aug.	8	Casal S. Vaast	1 Dec. to <i>Christi</i>	1
Ast	10 Mar.	30	Cavoure	11 Nov.	3
Ast	18 Oct.	15	Cento	8 Sept.	3
Atipa'da	24 April	8	Cesena	1 Aug.	31
Aversa	21 Nov.	8	Ceva	24 Aug.	3
Barge	21 Sept.	3	Ceva	18 Oct.	3
Barletta	11 Nov.	8	Coni	11 Nov.	3
Bari	6 Dec.	10	Cortemiglia	25 Nov.	3
Bene	21 Oct.	2	Cozenfa	1 July	8
Benevento	2 July	10	Cozenfa	25 July	8
Benevento	14 Aug.	8	Crema	25 Sept.	16
Bergamo	20 Aug.	8	Fayence	1 Sept.	30
Biela	22 July	3	Felizzano	13 Oct.	8
Biela	24 Aug.	3	Ferrara	15 Aug.	2
Biela	11 Nov.	3	Ferrara	4 Oct.	1
Bitonte	7 April	8	Final	14 Sept.	2
Bolonia	24 Aug.	15	Foggia	20 April	30
Brachi	24 April	3	Foligno	25 April	30
Bruino	18 Oct.	3	Fossano	17 Jan.	3
Bruino	21 Nov.	3	Fossano	2 May	3
Bruino	13 Dec.	3	Gaietta	22 March	3
Buſca	18 Nov.	3	Gaietta	1 Sept.	15
Campobaffo	25 June	8	Lanciano	<i>laſt Mund. May</i>	15
			Lanciano		

Fairs.

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<i>Fair.</i>	<i>Begins.</i>	<i>Lasts d.</i>	<i>Fair.</i>	<i>Begins.</i>	<i>Lasts d.</i>
Lanciano	30 Aug.	15	Pocino	15 Oct.	3
Luceona	24 Febr.	3	Quiers	10 May	3
Lugo	15 Aug.	15	Quiers	11 Nov.	3
Mantoua	15 25 Aug.	3	Raconi	1 May	3
A la Madonadella Gratia.			Raconi	15 Dec.	3
Mirandola	19 Sept.	3	Ravenna	1 May	15
Modena	14 Sept.	3	Recanati	15 Sept.	15
Moncallier	28 Oct.	3	Ricardina	4 Oct.	3
Mondovi	1 Nov.	3	Rimini	20 Jul.	25
Montebello	11 Nov.	2	Rivoli	25 Nov.	3
Monteleone	21 July	8	Rovigo	9 Oct.	10
Montecalvo	21 May	3	Saleone	8 May	8
Montecalvo	5 Aug.	3	Saleone	21 Sept.	10
Montirialvo	9 Sept.	4	Salusses	18 April	5
Mulazano	24 Sept.	2	Salusses	18 Oct.	3
Nice de la Paille	8 Sept.	8	Salusses	30 Nov.	3
Nocera in Qui-	} 1 Nov.	5	Santia	25 Nov.	3
bria			Sassuolo	4 Oct.	3
Nocera in Ca-	} 1 Dec.	5	Senegallia	22 July	8
labria			Squilazzo	8 July	8
Orvieto, from the first Sunday	in Lent, to Corpus Dom.		Suza	21 Sept.	8
Orvieto			Tarento	7 17 Jan.	8
Osimo	13 Nov.	8	Tarento	1 May	8
Ofimo	1 April	60	Tortona	2d. Sund. Sept.	5
Ostilia	10 Aug.	3	Toscanella	1 May	8
Padoua	13 June	15	Trani	4 Oct.	8
Pavulla	24 Aug.	8	Trevise	21 Oct.	15
Pesaro	15 Nov. to Christ.		Trin	26 Sept.	15
Pifa	13 April	8	Trin	18 Oct.	8
Pifa	15 Sept.	8	Turin	1 Nov.	3
Placentia	9 Oct.	10	Valencia	24 April	8
Placentia	15 Apr.	15	Valencia	24 Aug.	8
Placentia	9 Sept.	15	Udina	28 Nov.	15
Polla	27 June	8	Venice	Ascension Eve.	
Polla	12 Aug.	8	Verceil	1 May	3
Poncallier	1 Dec.	8	Verceil	1 Aug.	3
Ponte di Stura	9 Feb.	3	Verceil	1 Nov.	3
			Vicenza		

Fair.	Begins.	Lasts.	Fair.	Begins.	Lasts.
Vicenza	16 Oct.	15	Villa Franca	8 Dec.	3
Vigiliana	1 Nov.	8	Urbino	28 Aug.	3
Vignola	21 Sept.	3	Urbino	4 Oct.	3
Villa Franca	24 Feb.	3			

Having given you an Account of the Fairs of *Italy*, I think fit to add in this Place a Catalogue of Manufactures, wherein certain Cities in *Italy* do excell, or at least they are esteem'd so, that a Traveller may buy what he has a mind to, while he is upon the Spot.

#### At ROME,

All sorts of fine Stamps or Prints, at *Gio. Giacomo de Rossi à la Pace*, as of Anticks, Palaces, Churches, Gardens, Statues, *Basso-relievo's*, Fountains, Ornaments of Architecture, Pictures of Popes, Princes, Cardinals, Illustrious Men, Works of the most famous Painters, Geographical Maps, Plans of Towns, &c. All these Things are copied at the Place *Narvona*; but those Copies never come up to the Original.

Good Perfumes at *Signior Pompeo Vandini*; admirable Bergamot, Limetta, Imperial Oil and of *Millefiori*, and all sorts of noble Quintessences, Balsams, Pomatunis, &c. I never found any where these things perfectly good, but at the said *Pompeo Vandini's*. His *Bergamot* is of all Scents the most sweet and delicious; and this little Treasure being not to be met with in any other Place in the World, I advise the Traveller to furnish himself with it. One may buy the Fruit of *Bergamot* (a kind of Lemon) while it is still upon the Tree, and have the Essence drawn at his own House; but it costs as much as if he shou'd buy it at the Perfumers, and sometimes it is not so good. I said, that the Fruit must be bought

bought while it is still upon the Tree, and not at the Market-place, because it can never be too fresh.

The *Roman* Perfumers have a particular Secret or way to perfume Skins, of which they make Gloves, Purfes, Fans, &c. so that these Things may be accounted among the Rarities of *Rome*. However, if one abates the Scent of their Gloves, they are not extraordinary, and they make them much better and more neatly at *Paris* and *London*.

All sorts of fine Modern Medals may be had at *J. Hameranus's*, who is an excellent Artist. 'Tis known that all Merchants in general endeavour to be rid of their bad or defective Goods as fast as ever they can; and this Man being of the same Temper, a Traveller must not be satisfied with the first Medals that he sheweth; for if they are narrowly examin'd, there will appear some defect in 'em. If he sees that a Traveller perceives those Faults, he will shew you then incomparable Pieces. *P. Bonner* works now for the Pope, and is likewise a skilful Man.

The small Greyhounds of *Rome* are much esteem'd; but I think they are as fine any where else.

At *NAPLES*,

Stockings, Waistcoats, Breeches, Caps, and other Works of Silk; perfum'd Soap, Snuff-boxes of Shell inlaid with Silver, good *Spanish* Snuff.

At *VENICE*,

Points, all sorts of Works of Glass and Crystal, Snuff-boxes, Silk Stuffs, fine Scarlet.

At *MILAN*,

Fine Works of Rock-Crystal, Swords, Heads for Canes, Snuff-boxes, and other fine Works of Steel.

## Manufactures.

Steel. If a Traveller desires to have something neatly done, he ought to bespeak it some time before ; for what is sold in the Shops being but of an indifferent Price, it is but indifferently wrought. The Fryars of *Mount Olivet* make the same sweet Soap as those of *Naples*.

## At FLORENCE,

Essences, Balsams, Pomatums, and other Perfumes, at the Monastery of *St. Mark*, and of *St. Mary Novella*. The *Roman Bergamot* is much better than that of *Florence*, that is, the Scent is more sweet and agreeable. That which they call at *Florence*, *Forte*, is too sharp and rough ; but their *Dolce* is not so strong, and comes something near that of *Rome*.

The *Cedrate* of the Monks of *St. Mark*, the *Mella rosa*, the *Scorza di Limoni*, and the *Vette di Cedro*, are likewise very sweet Scents. *Ambra*, *Muschio*, *Avance*, *Myrrho*, *Fior di Spigo*, are talk'd of, but good for nothing. The *Rose* is good in its kind ; it pleases the Nose at first, but it disturbs the Head, and the frequent Use of it, is very dangerous.

Stones call'd *Dendrites*, and others call'd *Ruins of Florence*, which come from *Monte Limagio* ; Inlaid Works with these Stones.

## At GENOA.

Points, Velvets, and other Silk Stuffs ; Dry Sweet-meats, Soap, and Wash-balls.

## At BOLONIA.

Several sorts of Corn, Snuff, Wash-balls, Shining Stones, or *Phosphorus's* of *Bartolomeo Zanicheli*. The *Bolonian Puppies*, once famous, have quitted their Ccountry.

Galassi

*Galassi* did formerly prepare very well Snuff at *Pontgibon* ; but it seems he has forgot it ; for what he does at present, is good for nothing at all.

They make all sorts of Fire-arms at *Brescia* ; but tho' they are much esteem'd, they make them finer and better in several other Places.

The *Augustin* Nuns at *Tortona* make and sell very curious Works of Straw ; but if you have a mind to have something well done of this kind, you must bespeak it some time before. They make Boxes, Flowers, Birds, small Caskets for Toilets, &c.

The Knives made at *Scarperia* (within Sixteen or Seventeen Miles of *Florence*) are neither fine, good, nor bad ; but because they have a fancy to put Twelve Blades on the same Haft, Travellers use to buy some. There is a *Turk* at *Rome* who makes admirable damask'd Knives, and sells them a *Roman Crown*, Ten *Julio's* and a half.

*Loretto* is famous for Beads, which you may for a small matter rub again and again on all the Sacred Pieces of the *Madona* and the *Santa Casa*. They give them afterwards another Degree of Holiness at *Affise*, and at last they come to perfection at *Rome*. Such a Pair of Beads, provided besides with some *Agnus-Dei*, a Cross stuff'd with Relicks, and some blessed Medals, is able to rout Hell it self ; but as there are some Devils more obstinate and wicked than others, a devout Traveller never forgets to rub his Beads against all the *Madona's* drawn by *St. Luke*, and some other common Relicks, as the Pea which sprouted in the Iffue *St. Francis* had in the Neck, and has such Vertae, that no Devil can stand it. I must however advise him to rub his Beads always the same way against the Horns of *Moses*, and the Poles of *St. Christopher*, that is, from the bottom upwards ; for if he shou'd come to rub them the contrary

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way,

way, this second Rubbing wou'd take away all the Vertues they have receiv'd by the first. This is the same Precaution Seamen must take in rubbing the Needle of their Compass with the Loadstone ; and this is very remarkable.

There are some Nuns at *Gaeta*, who pretend that their Essence of Orange is the best that is made in *Italy* ; but in my opinion it is good no where in the World, being too strong and sharp.

*Modena* boasts of its Masks, and *Reggio* of its Spurs and fine Toys ; but this deserves not to be taken notice of.

I had almost forgot to mention the *Milled* Gloves of *Turin*, the *Rosa Solis* and sweet Snuff of *Millesiori*.

Here

Here follow several *Measures* which may be of some  
Use to the *Reader*.

- (1) The Thirty second Part of the *Roman Cane*.
- (2) Sixteenth Part of another *Roman Cane*, marked at the  
*Capitol*.
- (3) Twentieth Part of the *Cane* for *Architecture*, marked  
at the *Capitol*.
- (4) Eighth Part of the *Roman Fathom*, marked at the *Capitol*.
- (5) Eighth Part of the *Fathom di Toffito*, marked at the *Capitol*.
- (6) Ninth Part of the *Sbaio*, marked at the *Capitol*.
- (7) Half of the *Roman Palm*.
- (8) Fourth Part of the *Roman Foot*, marked at the *Capitol*.
- (9) Fourt Part of the ancient *Grecian Foot*, marked at the  
*Capitol*.
- (10) Sixteenth Part of the *Cane* of *Naples*.
- (11) Half of the *Roman Palm*.
- (12) Eighth Part of the *Fathom* of *Venice*.
- (13) Eighth Part of the *Fathom* of *Milan*, for measuring  
Woollen Stuffs.
- (14) Fourth Part of the *Fathom* of *Milan*, for measuring  
Silk Stuffs.
- (15) Eighth Part of the *Fathom* of *Florence*. Eight *Fathoms*  
make a *Cane*.
- (16) Half a *Palm* of *Genoa*.
- (17) Half a quarter of the *Ras* of *Turin*. 103½ *Ells* of *France*  
make 100 *Ras*.
- (18) Fourth Part of the *Fathom* of *Bolonia*.
- (19) Half a quarter of the *Fathom* of the Republick of  
*St. Marin*.
- (20) Fourth Part of the *Foot*, and twelfth Part of the *Yard* of  
*England*.
- (21) Half a quarter of the *Ell* of *Vienna*.
- (22) Half a quarter of the *Ell* of *Prague*.
- (23) Half a quarter of the *Ell* of *Dresden*. Twenty one *Ells*  
of *Dresden* make Twenty *Ells* of *Prague*.
- (24) Fourth Part of the *French Foot*.
- (25) Sixteenth Part of the *French Ell*. Four *English Foot* make  
an *Ell* of *France*.
- (26) Eighth Part of the *Dutch Ell*.

*The End of the Last Volume.*

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# A T A B L E

## OF THE Principal Matters

## OF THE SECOND VOLUME.

A.	Adultery <i>how punished in</i>	
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T O

*Samuel Waring, Esq;*

SIR,

**T**HE last Letter with which you honoured me, coming later to my hands than you foresaw, I could not so much improve it to my advantage, as I might otherwise have done. I should have reapt some benefit from several Observations which you have very judiciously made, and perhaps might have added something in those places which you have taken notice of; but the Printer being just upon the last Sheet, there was no possibility of doing it. If you take the trouble to read the Preface, and a second Advertisement which I have inserted in this Edition, you will see that I have answered all the main Objections that have been made to you; and I am very glad that these Answers are conform to those which out of your judgment, and the knowledge you have of things, you have already made for me. The first *English* Edition done in my absence, and unknown to me, as I have noticed in the Advertisement just now mentioned, is so full of gross Mistakes, and of all sorts of Faults, proceeding from the incapacity and negligence of the Translator; that if People had not done me the justice to consult my meaning in my own Language, they might have without all doubt, much oftner blamed me than I have de-



served to be. But those who shall have done it thus, shall have done it with injustice, seeing all Translations, as you have justly said, may always be lawfully suspected. I question that whatever pains may have been taken to correct this second Edition, yet they could not possibly rectifie all the mistakes of the first. I do not expect to find all those imperceptible Transitions and Connections, that are so necessary in our *French* Tongue, not only to chain the different matters agreeably together, but also to tie the Periods themselves so industriously, as to make the Discourse run smoothly, and to Animate it with that certain secret grace, which contributes no less to the fineness of the Stile, than doth the energy and the property of Terms: But perhaps they don't subject themselves to those Niceties in the *English* Tongue. If the Terms of Art are expressed by just Equivalents, I shall be glad of it: I have referred my self in this, to those who have taken care to correct this Book, because they are certainly more capable than I. I have desired them to put an *Errata* at the end, if they should perceive any gross faults after the Impression is done.

I don't know by what mistake they have put in the Letter dated from *Verona*, *Pepin le Bref* Father to *Charlemagne*, instead of *Pepin King of Italy*, Son of that Emperor. *Pepin le Bref* had never any thing to do with *Didier*, and much less with *Adalgise*. *Didier* did not begin to displease *Charlemagne*, till some years after the death of *Pepin* his Father. This Error is neither in the first *English* Edition, nor in any of the *French*.

Seeing this passage occurs now, I must also add one word upon what I have said of *Adalgise*, that he was put to Death. I had found it in our *Alexander*, who had positively written after many others,

others, that that unfortunate Prince falling alive into the hands of his Enemies, was cruelly put to death. But having had occasion since to examine that Affair with more Attention, I have been convinced that *Mezeray* was deceived as well as *Baronius*, and the rest who had said the same. *Valeriano Castiglione*, in his Annotations upon the History upon the Kings of *Italy*, written by Count *Emanuel Tesauro*, gives a clear insight into that matter. He proves by strong and sufficient presumptions, that *Adalgise* was killed in the Battel, and not cruelly condemned and put to death in cold Blood after he had lost the Battel. What appearance is there that his own \* Nephew, \* *Grimoald*, who had no hatred against his Person, and who had used a great many other conquered Enemies with much Humanity, should commit so great an Indignity against his own Uncle, who was a Man of Merit? And that, without the order, and in the \* absence of the Emperor? This false Notion is solely grounded upon the ill understood expression of *Theophane*, a Greek Chronologer that lived then, and who relates in his own Language that *Adalgise* was *bitterly killed*. But that does not necessarily infer a judiciary Punishment, as People have imagin'd, and is very consistent with a Death like to that of our Illustrious Duke of *Schomberg*, for Example, who was cruelly killed by a Party of the Enemy. It may very well be said at present of that great General, that he was *bitterly kill'd*, without concluding eight or nine Ages hence, that he had suffered a decreed punishment.

I would most willingly, Sir, communicate to you in this Letter, as you have desired me, many of the things that I have collected, in the second Voyage that a chance made me undertake : But the design I have to write those Ob-

\* *Charlemagne was then in Bavaria, and the Battel was fought in Calabria. That Prince had too brave a Soul to be guilty of so base an Action.*

\* Mr. Walgrave Crewe, Nephew and Heir to the Lord Nathaniel Crewe, Baron Crewe, Bishop and Patriarch of Durham, Earl of Sadberg, doubly Peer of England, &c. Of one of the most Noble and most Ancient Families of the Kingdom.

servations more amply, hinders me at present from giving you any relation thereof. Without doubt, you have not forgot that notwithstanding the satisfaction we had sometimes met with in our Pilgrimages, yet after that we had finished the same, we tasted the pleasure of our return into our dear *England*, with a kind of sweet relish. After having wandered enough over Mountains and Seas to make us very weary of both, we told one another that we would never again see the Winter, and its Snows on the top of the *Alpes*, nor of the *Appennine*: Yet you see that one must swear nothing. When I was in *Holland* about four years ago, waiting for a favourable wind to repass into *England*, I was unexpectedly stopt by the obliging Sollicitations of a young \* Gentleman, with whom I was acquainted at the *Hague*, who desired me, after a manner absolutely engaging, to accompany him in his Travels. His Birth recommended him very much to the World, but as that is but a false Lustre in comparison of the real qualities of true honesty, and of a good spirit, solely gained by these, with which he was endowed after a singular and charming manner, I forgot my former Resolutions, and consented even with delight, to undertake a new Journey. It is of these Travels that I have once more a mind to venture to write a small Relation. Seeing the first has not met with an unkind Reception, let this also pass, in expectation perhaps of something else better. If it had not been for my captivity at *Dunkirk*, and some Affairs that have since of necessity employ'd me, that had been already done. I hope you believe, Sir, that I look upon these sorts of Works, as they ought to be looked upon; that is, as little amusements. That which is the best in what I have already writ, and in what I have further to say, is, that there

are

are no bare Repetitions, and that all of it is true; and those Truths, let them be never so simple, and never so little adorned, provided they can please by their Novelty, and be choice Subjects, are in my opinion preferable to the finest Visions in a Romance; I mean a declared Romance; For, Travels writ in the Chimney-Corner, and published under the name of true Relations, should deserve nothing but the scorn due to Lyes, the most Villanous of all things. I was reading some days ago the Book of a new *Struys*, who Romances almost from one end to the other; among other things he speaks of *Rome* with an extraordinary boldness; He tells us that he had glutted himself with all the delights of that celebrated City; he commends and very much applauds the Magnificence his own Eyes had admired there: he even pretends to give a particular account of them, and notwithstanding all that, I could convince him by very powerful presumptions, joyned with proofs of a perfect evidence, drawn from his own Book, that he has never seen *Rome*. Judge, from thence, what credit we ought to give to what those sort of Travellers tell us of remote Countries. The Fables or Fictions which those People relate, particularly when they come from afar off, have sometimes given me opportunity to make my friends observe, that it is much more difficult to write of a Neighbouring and known Country, than of some New-found Island, or of some very remote Countries. Those Gentlemen who bring us Memoires from the *Antipodes*, have with a great variety of new Subjects and rare Objects, the conveniency of embellishing their Works as they themselves think fit, without fear almost of being contradicted. And such an one also, who believes he had done wonders in giving a Relation of what he had confu-

sedly collected in the Remote Climates from whence he says he came, would perhaps find himself very much embarrassed, if he was to give a Relation of new and agreeable things in the most known parts of *Europe*.

But I have a mind to tell you my design more particularly. I shall first publish a *Relation of Germany*, and afterwards a *Second Journey into Italy*. This is the Road I followed in *Germany*. From *Utrecht* I go to *Hannover*, by the way of *Arnhem*, *Nimegen*, *Cleves*, *Vesel*, *Ham*, *Bilksfeld*, *Minden*, and some other Towns of *Westphalia*. After having seen *Hannover*, which you know is the Residence of the Elector of that Name, or rather of *Brunswick*, I go forward visiting by the way all that is Remarkable at *Wolfenbittel*, *Brunswick* and *Zell*, where the three other Princes of the House of *Lunebourg* keep their Residence. From *Zell* I go to *Hamburg*, a considerable Town, where and in the Neighbourhood, I make a pretty agreeable Collection. I set out from *Hamburg* for *Berlin*, and having touched some parts of *Mekelbourg*, and of *Low Saxony*, I Travel over a good part of the Country of *Brandenburg*, and arrive in the fine City of *Berlin*, where after having Collected, particularly in the Palace of the Elector, a great many things which have much enriched my Memoires, I go to do the like at \* *Dresden*, both in the City and Castle, where the abundance and variety of things is so great, that it embarrasses me in some measure: and in going thither I seek after all that can satisfy the Curiosity of a Traveller at † *Wittenberg*, a City formerly famous for the Residence of the Dukes of *Saxony*, and for the great Noise that *Luther* and *Melancton* made there. I do the like at *Leipsick*, a small but pretty Town, and famous for its University and Faires. From *Dresden* I take the Road

\* Metropolis  
of upper Sax-  
ony, and usual  
Residence of  
the Electors.  
† Still famous  
for its Uni-  
versity.

to *Prague*, and go something out of my way to see the Fortrefs of \* *Konigstein*, a place that deserves for its Singularity, to be taken notice of. I spend 14 or 15 days in seeing the famous, great, and fine City of † *Prague*, then for *Vienna*; crossing *Bohemia*, *Moravia*, and part of *Austria*. I touch at *Kuttemberg* where the Emperor has Silver Mines, at *Iglaw*, at *Znaim*, and many other little Towns, which though they are but of small Importance, yet furnished me with some Curiosity worth observation. After I had spent two Months time in informing my self every day of the most singular things that deserved to be seen or taken notice of, in the Noble and Imperial City of *Vienna*, I employ some days in visiting the Pleasure-houses that are round it. The bitter and cold Season not permitting me to advance very far into *Hungary*; and that pleasant and excellent Country being then hid under the deep Snows, I satisfy my self with seeing *Presbourg*, which is one of its Capitals. I collect some pretty good things there, and return to *Vienna*, from whence, few days after, I set out for *Venice* by the way of *Styria*, *Carinthia* and *Frioul*. The Towns on that Road are neither large nor fine, yet I met every where with something remarkable; and can make a hundred Observations, that may help to fill up my Memoires with an agreeable variety, among all those Mountains, Forests, Lakes, and Rivers which I have crossed in the space of seventy or eighty Leagues from *Vienna*, to the entrance into *Frioul*. I stop at *Pontebba* a small Town, which is cut in two parts by the River of the same Name, which divides it between the Emperor, as Hereditary Lord of that Country, and the State of *Venice*. And having finished my new Trip through *Italy*, or rather my turnings and windings, I return into

*Germany*

\* An Inaccessible Rock; one must have a permission signed by the Electors own hand to see it.

† Capital of the Kingdom of Bohemia, and Residence of its Ancient Kings.

∴ The Capital of Christian Hungary, where the Crown of that Kingdom is kept, which they respect as a gift sent from Heaven.

\* Sampione,  
S. Plomb,  
Sempeler,  
Simpelberg,  
Mons Scipio-  
nis, Mons  
Semprom-  
nij. This  
Mountain is  
thus differ-  
ently named  
by several Au-  
thors, who  
make mention  
of it.  
† Or Martig-  
ni.

There is also  
little S. Ber-  
nard.

Germany by Mount \* *Sampion*, which partly be-  
longs to the Country of *Vallais*; for I put in  
Germany all on this side the Borders of *Italy*, that  
holds or did formerly depend of the Empire. I  
descend this Mount to *Briga*, and keep always al-  
most close to the *Rhofne*: I pass through the greatest  
and most fertile Valley of the Republick of *Val-  
lais*, and come to *Sion*, † *Martignac*, and *S. Mau-  
rice*, from whence I pass into *Swisserland*, and  
crossing the *Rhofne* upon the Bridge of *S. Maurice*,  
I enter into the Canton of *Bern*, and coast along  
the pleasant and great Lake of *Geneva* from the  
Place called *La Ville Neuve*, which is at one end  
thereof, to the *HOLY CITY*, which is at  
the other end. That City being very proper for  
one to rest himself in with pleasure for some time,  
I tarry there three Months, and Business calling  
me to *Milan*, I go over the Mountain of : great  
*St. Bernard*, then covered with Snow: Here I  
give a Description of that Mountain, and of the  
manner of going over it, which is something sin-  
gular.

Being returned to *Geneva*, I take the Road to  
*Schaffouse* by *Lausanne*, *Fribourg*, *Bern*, *Solothurne*,  
*Basil*, *Baden* and *Zurich*, and turn a little out of  
my way, to see the famous fall of the *Rhine*.  
From *Schaffouse* I go to *Constance*, where being not  
very sorry to be stoppt by contrary Wind, I spend  
my time there in seeing what deserves to be seen  
in that City; and to tell the truth, I found it to  
be more famous for its Name and for its Council,  
than for any thing else. In fine, I Sail from one  
end to the other of the pleasant Lake of that  
Name, and which assuredly is little inferior to  
that of *Geneva*, and arrive at *Lindau*, which makes  
a Peninsula in that admirable Bason. From  
thence crossing *Swabia*, I take the Road to *Ausburg*  
by the way of *Memmingen*. From *Ausbourg* I come



to Nuremberg by Donauwert : From Nuremberg, to Frankfort by Wurtzbourg : From Frankfort by Land, to Cologne : And from Cologne into Holland, and to West-Frise, or North-Holland.

This, Sir, will be the Subject of the Relation of the Travels through Germany, which being added to what I have already writ of our Travels together, through Flanders, the Countries of Bergue and Juliers, the Palatinate, Alsace, the three Ecclesiastick Electorats, Franconia, Bavaria, Tirol, and Swisserland, will comprehend the greatest part of the Empire, with some parts of the Neighbouring Countries. The Second Journey through Italy will comprehend, without any Repetition, all the Towns I have already mentioned, and about 30 more that I have since seen.

The Objection that was made when I published my first Journey, although I had foreseen the same, and prevented it by giving an answer thereto in my Preface, will doubtless be also made here; 'tis but what I expect. It would weary one they'll say, to hear nothing spoke off but Italy : A thousand Travellers have wrote of it; and what can these new Relations tell us, that has not been already an hundred times repeated? This Objection seems at first sight to have some ground, but if you consider it well, Sir, you'll agree that it has none at all, and that it is a precipitated Discourse of People of no Wit, who judge of others by themselves. If the Accounts of a Journey were, or ought to be a bare Description of the Places the Traveller goes through, 'tis true, that in such case it would be difficult at this time of day, to give a new Description of a Country that has had so much written upon it, as has been wrote upon famous Italy. I say it would be difficult; because I could make it appear by many unanswerable Reasons, that the thing is neither unreason-

unreasonable nor impossible. But to give another Answer to those Nice People who are disgusted at the only Title of *a New Relation of Italy*, under a Notion that a Journey is a Description of those Countries which the Traveller visits, I will tell them that they have a very false Notion; For a Man of Sense who writes a Relation of his Travels, whether it be by Letters, or in a Journal, or otherwise, does not trouble his head to Describe all the Countries and Cities he sees, and through which he passes sometimes like lightning. It would be a meer folly for him to undertake any such thing, and the like in them who should prepossess their Minds with such a thought. He engages himself only to give a genuine, true, and judicious account of those things which occurred to him, the Recital of which might be agreeable; and to relate the New Observations which he has made according to the leasure he could have. And if he gives such an account of his Adventures by Letters, he can enjoy the same privilege in his Style, as in a free Conversation; and strew, if he shall think fit, his Letters with some Reflections and short Digressions to the purpose, that may make them more clear, and contribute to make them more agreeable. I fix all these Conditions; for indeed, to forsake his Subject every minute, and stick to all that is met with, and even to all that is seen at a distance in riding Post, as some People that we know have done; and to scribble over more paper in Historical Compilations, in forced flights of affected Learning, in express and long Dissertations, than in necessary Narrations, and such as are expected by the Reader, is a very tiresome thing: Those Learned remembrances are extreemly troublesome, and also more subject to be pass'd over, than to be read; especially when it appears by the dates  
of

of the places from whence one writes, that it is not probable he would either have Leisure, or necessary helps for Composing such Treatises. Although in the Correspondence I had during my Journey with our Friend Mr. D. W. I have effectually writ to him all that is contained in my Letters about the She Pope, and I have been in some measure forced to do it, by his objections: And though on the other hand, my Letters be dated from a place where I needed not to want Books, if I had occasion for 'em, and not from a Camp or a Desert; yet I assure you, I have been tempted, when the second Edition of these Letters were reprinted, to suppress that Article, because the Discussion thereof is a little too long, and consequently exceeds the bounds that one ought, in my opinion, to prescribe to himself in Letters of this nature.

According therefore to these Notions, which without Contradiction, are the just Ideas that one ought to have of such a Relation as this which I have published ought to be, one could go five hundred times into the same Country, and make five hundred different Relations of it, equally agreeable.

I shall then write a *Second Journey through Italy*, without repeating one word either of what I have already said my self, or of what others have said before me. And I assure you, Sir, that the trouble I shall have in the execution of this small design, will not proceed from the want of Matter, but rather from the choice that I ought to pick out of the abundant Remarks wherewith I have fill'd my Memoires. 'Tis true, there is an inconveniency in this Plenty, because it obliges me to be silent in a great many Notable Observations that I have made, only because I have observed that others have done the same, and that I  
have

have nothing to add to what they have said. I confess this has often given me some trouble, in that which I have already writ. My Journal furnished me with an Infinity of Remarks which I had dearly collected, and which I would have gladly made use of, if the fear of repeating what others had already writ had not prevented me.

I shall also tell you another thing seeing occasion offers it, that sometimes has no less troubled me. There are two sorts of certain Renowned Persons, ~~Great Men~~ and DOCTORS, without naming any body, whose Portraitsures I should have been glad to have made a little more ingenuously than they are usually done. For I must freely confess, that as I take a particular delight in praising those who deserve to be praised; so I feel I don't know what that oppresseth me, when I hear People who are very little praise worthy, but rather contemptible, flattered and boasted of: And it would be, without doubt, a good and useful thing, to describe the true Characters both of the one and the other without any disguise: But that troublesome sort of Policy, that we must so frequently make use of in this World, and which so often forces silence upon Truth, will oblige me as it has already done, to dissemble many things that my just Inclinations have sometimes prompted me to say; and will force me to communicate these secret Memoirs, only to my best Friends.

As for the rest, Sir, when I was saying just now that the Relation of a Journey ought to contain nothing but a Recital of things that are agreeable; I would be understood, as if I would exclude all those Remarks that don't deserve that Name; for I am very far from believing that one must too Nicely limit himself only

only to those things that may be reckon'd to be of some Importance. I see several self-conceited Men daily, who affecting to be thought grave and great Doctors, make faces as they are reading of Travels at all that their ignorant pride calls

\* *Minucies*. I know some whose Genius and Talents are certainly very indifferent, but who say they can't suffer *Minucies*. There is time and place for all things: A Sermon is one thing, and a Play another: A Moral or Politick Discourse, and a Letter whose Style is free, and can be merry. That therefore which might be disdain'd on one occasion, can be approved in another: 'Tis

this that those Important Criticks ought to call to mind. Doubtless *Erasmus* would not have described the Inns and Inn-keepers of *Germany*, in any of the grave Subjects he has writ upon; but that kind of trifle was the Subject of one of his most agreeable Colloquies. Thus, it may be said that there is nothing whereof the greatest and wisest Men may not take notice, if they do it seasonably; and consequently, that some sorts of *Minucies* are not contemptible, when they are in their proper places. Now the true place to describe a *Carvenseras* of *Bohemia* or *Westphalia*; to speak of the singular fashion of the Cloaths of the Women of *Ausburg*; for Example, or of *Nuremberg*; and to represent the carriage of a *Holland's Chariot*, or of an English *Wagon*, is without contradiction in a Letter which a Traveller writes from those Countries; and it would be very inconsiderate in a desire always such things of him, as if his Road was a continued Series of Palaces, Libraries, and Academies. 'Tis also matter of fact, that this Medley of Observations is found in the Works of the most esteemed Travellers. And why pray, cannot a thing that may be reasonably said in Discourse, be as reasonably

Writ

\* This word signifies in French, a sort of trifle; a thing that hardly deserves to be looked upon.

writ in Letters, which, as our *Balzac* very well  
 \* *Discourse* XI. says, are \* Conversations by Writing? Why  
 should one be afraid to put that into a Relation of  
 this Nature, which he has been an hundred times  
 obliged to answer to People of respect, and of  
 the best Sense? I don't know if there be any  
 thing in the World more pitiful than those exces-  
 sive Niceties; any thing more Ridiculous, and  
 more despicable than those grave † *Antiriflettever*  
 Wits, who at the same time that with their  
 knitted Eye-brows, and Pendantique Tone, they  
 propose if the Beard and the Nails of J. C. en-  
 ter into the Hypostatique Union of his two  
 Natures? or search for the quintessence of the  
 most Holy and most Sublime Sciences, in the per-  
 petual ravings of an *Homer*; scorn as meer tri-  
 fles, things which are the daily Subjects of reason-  
 able Conversation among the Wisest Men.

† *Antiminuci-  
 aires.*

I know that other Criticks, whose Indulgence  
 has tolerated those small things which I have just  
 now taken notice of, have exclaimed against some  
 Reliques, Images, and Miracles some times by  
 me mentioned: They have said that those things  
 did not in the least deserve to be Noticed; with  
 this I have been Reproached my self, and some-  
 times by People of Reputation and Wit. How-  
 ever, I desire you to observe that this is a Miscon-  
 struction, and implies an ill use of Reason. All  
 those Arms, Leggs, Heads of one and the same  
 body, which of a Saint make a Monster. All  
 those bits of Wood and Stone; All those Bones,  
 Hairs, parings of Nails; and all those confused  
 heaps of pretended consecrated Rags called Re-  
 liques ( the Scandal of the *Launois* and *Mabil-  
 lions*, and of all the other sensible and honest Ro-  
 man Catholicks, who dare speak with some Sincer-  
 ity ) all these, I say, considered in themselves,  
 are certainly very contemptible. But on the o-  
 ther

ther hand, when one comes to think that all those filthy Stuffs are as Deified; that they are put into Vessels of Gold upon Altars, where they are perfumed with Incense; and that they are the object of the Worship of a great part of the World which calls it self Christian; In truth, we must cease to regard as trifles and inconsiderable things, that which by a practice not only suffered, but authoris'd, is Impunely put in the place of God; and conclude that those TRIFLES becoming Sovereignty IMPORTANT, may reasonably be of use to shew the folly of those who adore them. A folly that might be call'd the utmost excess of the blindness of the Soul of Man, if the custom now adays established among our *Converters*, to enlighten the Soul by fires that are kindled by Hangmen; to convince the Soul by the horrible Cruelties exercis'd upon the Body; to gain the Heart by tearing off the Members, and rending the Bowels, was not still a more monstrous irregularity of that same miserable Soul. Or in fine, if to compel those whom they believe to be Miscreants, to receive the holy Communion in spite of themselves; to force Infidels, worse than Dogs and Hogs, to eat the Eternal God; to be willing to save Men by making them commit the \* most damnable Actions; to trample under foot the SAINT of SAINTS, and to revile and abuse Him for his own Glory, after the most enormous manner, were not altogether the highest pitch of raging folly, and the height of the most Diabolick Abomination.

*This has been often, and is still the Language of the Bishop of Grenoble, Bishop of St. Pons, and of many other wise Roman Catholic Prelates. The Council of Trent pronounces a Curse against those who communicate without all the holy preparations required: Much more against those who force the Infidels to eat the Holy Sacrament. Session 13. Chap. 7. X. Canon 11.*

These few words which opportunity has drawn from my pen, might suffice without doubt, Sir,



for an answer to what you demand of me, relating to the State of Affairs which so particularly concern us, in our unhappy *France*. For you may judge by my Language, that what I have just now said, is the way of acting that has been always observed since the beginning of the *Mission*, which was too justly called *Dragoon*; and that this same practice, this well matched and lasting fury is now upheld by new Edicts. I do not wonder that you should meet with some People in your remote Country, who endeavour to give you false Ideas relating to that Affair, seeing that in the very places where the most horrible Cruelties have often been, and are still practised; In the very sight of Gibets and Scaffolds, and in the midst of the sighs and cries of many thousands of People tormented under a hundred different presses invented, I believe, and made in Hell; the Venal and Infamous Pens of some of our Writers, have dared to dissemble such Notorious Truths; and to praise the Mildness, Condescendance, and Christian Charity with which the erring Sons of the Church were brought, to return into their Mothers Bosom. But Sir, future Ages will be instructed by more faithful Authors: And maugre the care of our Enemies, Posterity will be convinced that this Persecution was more cruel, than if they had thrown headlong all at once into devouring furnaces, those whom they put to a thousand deaths, by a Continuation and Multiplicity of Insults and Torments. But let us draw the curtain upon all those horrors; and the rather, because it would be undecent to be always shedding Tears, in a Country where the Christian Piety, and Hospitality of many, so generously wipe them off.

That I may not go too precipitately from one Subject to another, I shall willingly remind you  
here,

here, Sir, that as to the rest, all *France* is not Machiavelist and Dragoon. Among those who are outwardly engaged in the wicked Party, there are some wise and honest People who not only disapprove of those strange Methods which they see daily practised, but also sigh for 'em. In so much that I hope, you will not be of the Number of those, who being newly irritated against a Nation which they could scarce endure before, cannot pardon *D. L.* for speaking advantageously of it, in the Relation which he has lately published, and which I send you according to your desire. One must take care not to force things further than there is need, nor to involve the Innocent precipitately with the Guilty: Nevertheless it must be confessed, that there are few People here, when the debate is about this poor *France*, that are endow'd with a just moderation. For one **L I S T E R** a thousand **H E Y L Y N S**: For a Man that speaks without aversion, without jealousy, and without being prepossessed, a thousand intractable Wits who despise and abhor all alike. 'Tis perhaps with no little adoe, that they speak favourably even of those good Wines, which they find to be so delicious; of that so pure and wholesom Air, that they are forced to go and breath in, to cure themselves of their Scurvy and Consumption.

It is likely that Antipathy, which has lately drawn upon *D. L.* the hisses of I don't know what Momus, who hath hid himself under the *Ghost of Sorbiere*. A Buffoon whose Voice, Gesture, and Grimasses, Counterfit in jest him whom he derides, usually makes some of the Spectators laugh for a Minute: And this, Sir, is directly the success that this kind of mute Satyr hath had, of which you desire me to give you some account. I'll not undertake for the present,

to make any particular reflexions on the D's Book ; nor any Criticism upon the jeerings made by the unknown *Censor*, to that civil and learned D. If I add, as I am inclined to do, a *Journey through England*, to those through *Germany* and *Italy*, I may perhaps take occasion to examine some passages in those two Books. But to finish this Paragraph, I shall only stop now at one place of the D's Relation, wherein my candour suffers, I confess with some pain, a certain undeserved praise with which he has been pleased to flatter our Nation. I shall not contradict those things which Justice and Truth oblige him to report of a Country, which without all contradiction is one of the most fertile, and most delicious places in the World. (God grant that the Inquisition they have set up there, may not turn it into a Desert, as it has already done *Spain*.) Neither shall I contradict the several great Encomiums he gives of *Paris*, that Incomparable City, which has hitherto been the Center and the *School of the Universe*. I believe also that I may agree with him, without being reckoned immodest, that *France* is a very Polite Nation, endowed with a most obliging Civility and Complaisance ; and that they give a very charming Reception, in particular to Strangers : As to these, I shall never forget that being touched with the Civilities and Caresses with which I saw them received, and with the respect shew'd them upon all occasions, I felt a sort of desire to be, one time or other, a stranger like them, in hopes that I should be also treated like them in my turn. I cannot disagree with the D. in these things, but the love I have for the naked Truth, obliges me to make some Remarks upon what he has writ concerning the Frugality of the *French*, when he says in some place, that their Food, particularly that of the *Parisians*, is chiefly upon Bread and *Herbs*.

It is certain that eating much Flesh has been always condemned. *Petrarque* tells us very pleasantly, that the Belly full of Flesh communicates its deform and shameful swelling to the Soul; and a hundred other Philosophers had said before him, that Flesh dulls the Soul, and renders it Stupid. On the other hand the *Sages* have unanimously commended this kind of Temperance, by which one is not only satisfied with little, but also with such things as are naturally brought forth, such as Fruits, Pulse, Roots, Bread and Water. Infomuch that it would be a great honour to the *French Nation*, if they should deserve the praise that *D. L.* gives them: But to their great misfortune, they come far short of deserving that grand Encomium. As for my part, who know *Paris* and *France*, I cannot avoid telling you how matters are really. I must do the *French* the Justice not to put them in the rank of those whom we call *Carnassiers*, and gluttonous devourers of Flesh; But at the same time I cannot put them into the Category of those *Thymbrophages* and *Cochliophages*, mentioned by *Plutarch*, to be so temperate, that they scarce ever eat any thing else but Herbs, and a few small Shell-fish. At *London*, at *Paris*, and every where, those who have nothing but Bread and Herbs, can eat nothing else; this is common to all the People in the World: And so, some have chosen to eat Cats and Rats rather than to starve. But you may assure your self that at *Paris* as well as *London*, those who can afford it, will neither content themselves with *Jacobs* Lentiles, nor with the roasted Corn, and water of Booz. I am ashamed to expose their Luxury to you; but truth obliges me to tell you ingenuously, either that the *D.* is too obliging, or that he has not been well informed. For I, who have Travelled a little as

well as he, know that *France* is the first Country in *Europe*, where Tables do richly abound in variety and plenty of delicate Viands, and of dishes most deliciously dressed. Not only *Ingeniosa Gula*, as one of those Authors of the time past call *Ancient*, that they expresseth himself; but *Luxurians* and *Ambitiosa*. You must allow me these three Latin words, in remembrance that that Tongue has been a long time our natural Language.

It is true as you have been told, that the Travels of Mr. *Rich. Lassells* are newly reprinted, and that the first page of that Book promises it with large Additions. But those Additions are only in the Title; 'tis a little trick of the Bookseller. This Relation containes indeed, some Observations that are not contemptible: But, besides that there are many things that are changed, since it was first published; it is certain that it abounds in unexactnesses, puerilities, gross ignorances, and false Relations. As this Author takes all occasions to magnifie those things that flatter the Roman Religion; and as there are many *Catholicks* in *England* who may be dazled by those places, not knowing the other faults of the Book; this has encouraged the Bookseller to enterprize this new Edition.

But Sir, the pleasure I take in entertaining my self with you, launches me into a prolixity which perhaps might become troublesome to you. I shall therefore put an end to this long *Legende*, in giving you a thousand humble thanks for the obliging Testimonies you have given me, of the continuation of your Friendship. I assure you that I shall always have a very great value for it, and that I should think my self very happy if I could also in my turn,

turn, give you some Marks of the perfect esteem I have for you. Pray, present my humble Respects to my Lord Bishop of *Ossory*; and tell his Lordship, that it will be my constant endeavour to preserve the share he has been pleased to give me in his favour.

I must not forget to tell you, that I designed to add to this Edition some Remarks on a Book, which is lately come out, under the Title of *Voyages of Mr. Dumont*; wherein the Author criticises some things which I have written, tho', in other places he speaks much to my Advantage. But as I was about it, I was informed that the same was occasionally undertaken by another. As soon as that Work comes out, I shall take care to send it to you.

I make a thousand Vows for your Prosperity, and am a thousand times more than I can express it,

S<sup>r</sup> I R,

Lond. 1. Febr.  
1699.

Your most humble Servant,  
and faithful Friend,

MAX. MISSON,

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F I N I S.